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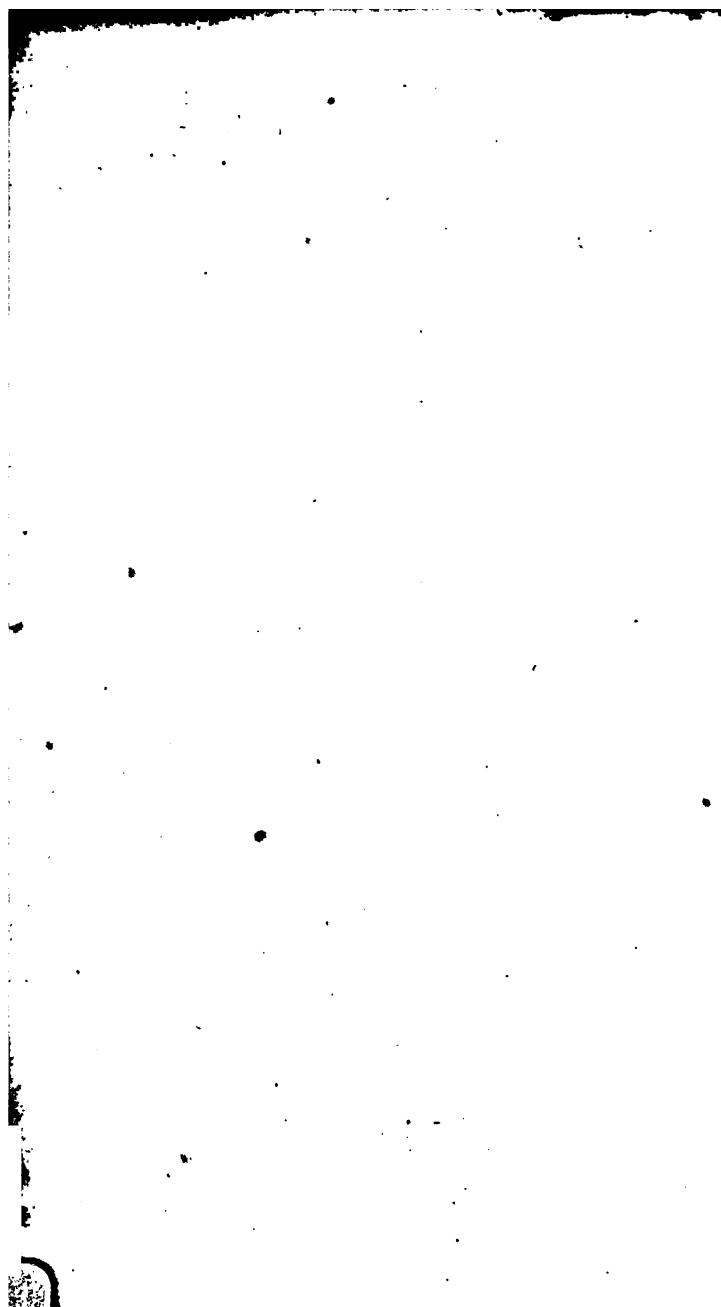
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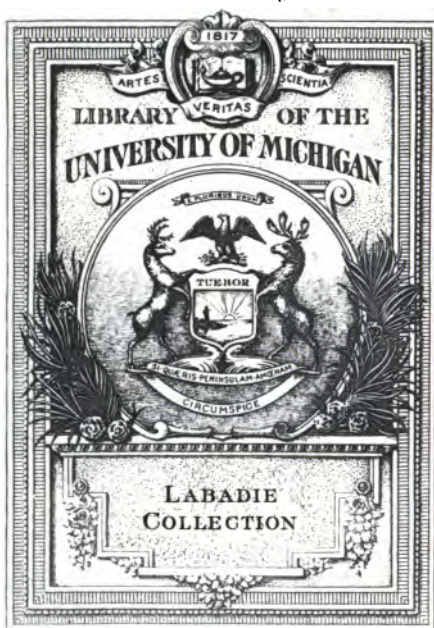
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Arthur Savage,
Salineville, O.



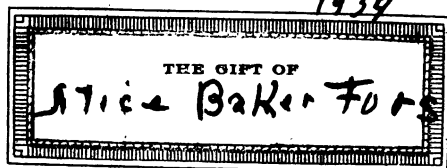
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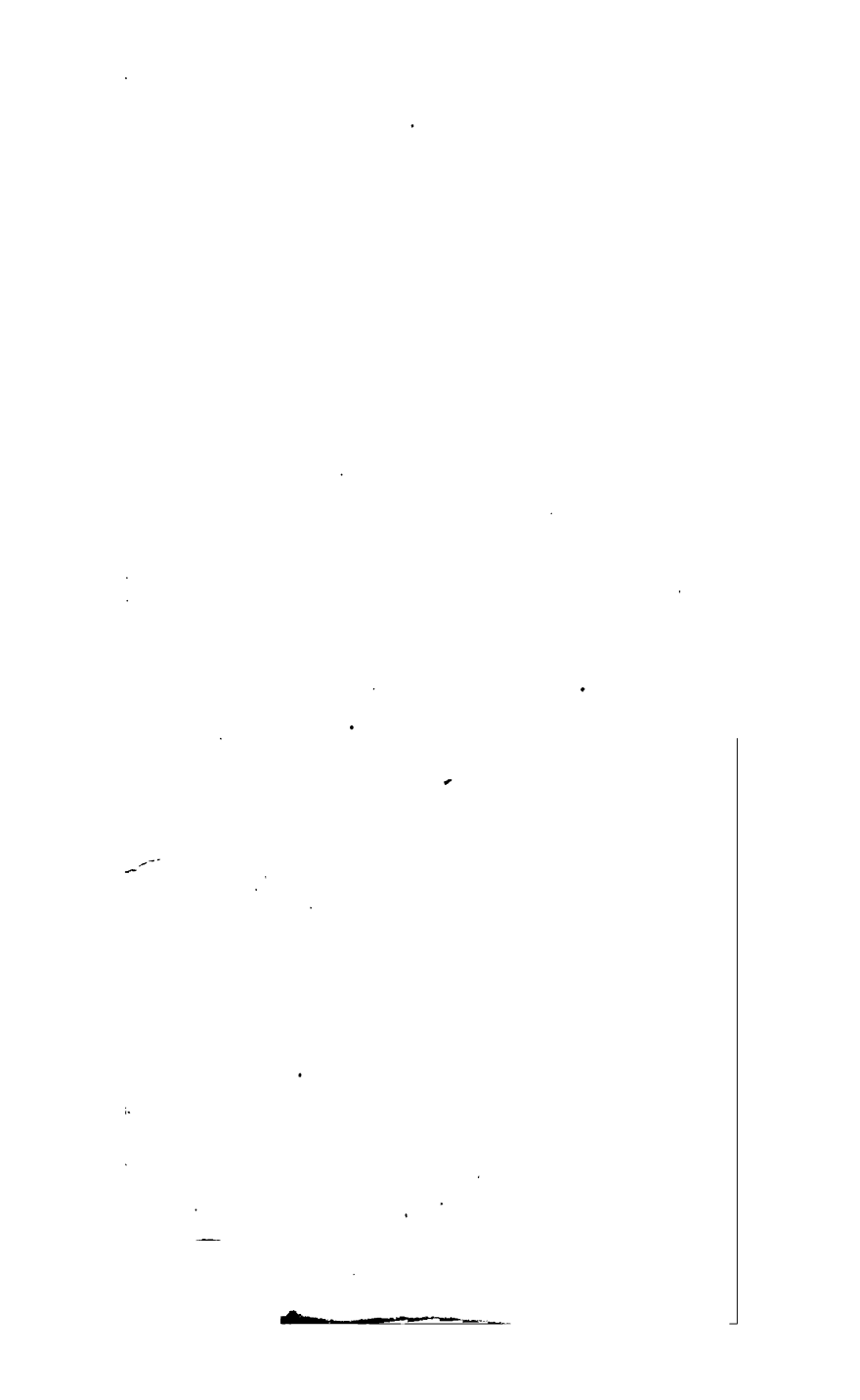
Arthur J. Sauer

Oct. 1870

"Truth is the seed of the mind."

1934





AUTHENTIC REPORT OF THE

PUBLIC DISCUSSION

BETWEEN

JOSEPH BARKER AND WILLIAM COOKE,

IN THE

LECTURE ROOM, NEWCASTLE-UPON-TYNE,

ON AUGUST 19th, 20th, 21st, 22nd, 26th, 27th, 28th,
AND SEPT. 2nd, 3rd, AND 4th,

ON THE QUESTION,

WHAT IS A CHRISTIAN? AND ON THE DOCTRINES OF THE ATONEMENT, THE
TRINITY, NATURAL DEPRAVITY, ETERNAL TORMENTS, &c.,

WITH AN

APPENDIX.

I certify this Report, taken (and revised while passing through the press) by me, to be authentic; and, to the best of my skill and understanding, correct.

JOHN SELKIRK.

LONDON:
J. CHAPMAN, 121, NEWGATE STREET.

PRINTED AND SOLD BY J. BARKER, WORTLEY, NEAR LEEDS.

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FOR A REPLY TO W. COOKE'S PREFACE, &c., SEE THE APPENDIX.

PREFACE.

11-17-52 MFP

W. Cooke is what is called a travelling preacher in the Methodist New Connexion. J. Barker was the same some few years ago, but was expelled on account of his opposition to human creeds, and his determination to think and speak and act with perfect freedom, without regard to any authority but the authority of God. The charges preferred against him by the Conference, and the account of his trial and expulsion in 1841, may be seen in the following works :—" *A Brief Report of the Proceedings of Conference of the Methodist New Connexion, in the case of Joseph Barker and Wm. Trotter,*" and " *The Justice and Forbearance of the Methodist New Connexion,*" " *Both sides of the Question,*" " *The Church and the Press,*" " *True statement of Facts,*" &c.

In consequence of J. Barker's expulsion, many thousands left the New Connexion, and formed themselves into independent Churches. They acknowledged no human authority in religious matters, and bound themselves by no creeds or laws. They resolved to be entirely free so far as regarded man,—and to be in subjection only to Almighty God. They laboured diligently to spread their views, and to bring other people to share their liberty. They also went farther and farther from the standards of reputed orthodoxy. J. Barker himself, who had previously laid aside the common notions respecting Satisfaction to Justice, Three persons in one God, the doctrine of trusting in Christ's merits for salvation, &c., became, according to the orthodox way of talking, a complete heretic. He rejected the common doctrines of Natural Depravity, Eternal Life in Torment, the Miraculous Conception, a Hired Ministry, &c. By means of lectures, conventions, and printing, his views were circulated far and wide. The New Connexion, as well as other sects, began to feel very insecure. Numbers of persons left them, and joined the reformers, as they were called. Cheap books and tracts flew in all directions. Channing and Taylor, Rammohun Roy and Priestley, with numbers of other famous heterodox authors were put into the hands of the common people. The orthodox preachers were greatly enraged, and not a little alarmed.

They saw their influence and their power all crumbling to pieces, their honours and incomes all threatening to leave them. They talked, they scolded, they reviled,—they called hard names, preached orthodox sermons, and some of them even wrote against Reformers. This was the case with W. Cooke. He published a *radical* tract against Barker. Barker invited public discussion, challenged all the orthodox priests in the country. But none accepted the challenge. W. Cooke, at the end of a violent and abusive tirade, pretended to accept Barker's challenge, while in truth, he did nothing. It was this which led to the following Discussion. The Cooke did not *intend* a discussion, yet he had spoken in such a way that he must either accept Barker's challenge, or acknowledge him a deceiver—a wilful deceiver. Committees were formed, letters were exchanged, and by the determination of Barker and his committee a way was given on every point on which they conscientiously could give way, Cooke was obliged to come out in discussion. The result you will see on the following pages.

We lament that many of the subjects which the disputants agreed to discuss, were not discussed, and that one subject, which was not on the list of subjects for discussion, should have occupied so much of the time. But it is plain that if Cooke had not been allowed to have his way, the discussion must have come to a premature close. We especially lament, that W. Cooke should refuse to resume the discussion, as we cannot but think that a thorough discussion of the great principles of orthodoxy, could not fail to promote the downfall of error, and the triumph of truth and righteousness. But let us hope that the matter will be taken up by some other person, more candid, more generous, less influenced by personal feeling; by some one who will do more justice to the subjects in debate, and more justice to his opponent. If among the teachers of orthodoxy there be a candid, a truthful, a clever, and a Christian man, let us hope that he will shortly come forward.

*Arthur Savage,
Salineville, O.*

DISCUSSION, &c.

FIRST NIGHT.

TUESDAY, AUGUST 19th, 1845:

The first discussion was held in the Lecture Room, in Nelson street, Newcastle, at seven o'clock on the above evening. The depressed platform in the centre of one side of the room was furnished with tables for the use of the disputants, seats for the Chairmen and Umpire, and accommodation for the Committees of the two gentlemen; that of Mr. Cooke being on the right, and that of Mr. Barker on the left of the Umpire. Tickets for the course, transferable, had been at the disposal of each party, in equal numbers of seven hundred each. They were sold at 1s. 6d.; and well nigh the whole were bought before the commencement of the discussion. Consequently the Lecture Room was crowded on the occasion; but the accommodation it afforded was, notwithstanding, satisfactory.

Mr. Joseph Barker entered the platform, alone, about ten minutes to seven. His reception was warm on the part of his friends—several members of his Committee having already occupied the position assigned them.

The Rev. Mr. Cooke and his Committee entered in a body about seven o'clock; and the rev. gentleman was likewise greeted with much cordiality. Shortly afterwards,

Mr. J. HENDERSON said:—I rise to announce that Dr. Lees will take the chair on behalf of Mr. Barker. (Applause.)

Dr. F. R. Lees, of Leeds, took the chair accordingly.

Rev. R. BANKS:—And I beg to announce that Mr. Jas. F. Grant will take the chair on behalf of Mr. Cooke. (Applause.)

Mr. Grant accordingly took his seat at the head of Mr. Cooke's table.

Mr. GRANT:—As Chairman for Mr. Cooke, I beg leave to read the terms on which the discussion is to be conducted.—Mr. G. then read the following as the

TERMS

On which the Discussion was to be conducted, as agreed on and signed by the Disputants, June 18, 1845:—

I. That the question be first discussed, "What is a Christian?" With the principles of the Christian's faith and practice in their order. And also—1st. That in order to prevent the discussion being perverted from its legitimate and avowed objects, no statements shall be allowed to be made which impugn either the INFALLIBLE INSPIRATION of the sacred writings, or the DIVINE AUTHORITY of any book contained in the authorized version. 2nd. That the Holy Scriptures, including all the books of the authorized version, with the Hebrew text of Van der Hooght, as the original of the Old Testament, and the Textus Receptus, as the original of the New Testament, shall be the only AUTHORITY standard of appeal, with the following qualifications, viz.:—Should either disputant quote any passage excepted to by Kennicot or Boothroyd, in the Old Testament; or by Griesbach or Schulz, in the New Testament, such passage shall be considered fairly open to legitimate consideration and criticism. 3rd. That all quotations shall be made, in the first instance, by chapter and verse, from the authorized version; but each disputant shall have THE RIGHT of reference to the original texts and critics, as above, when the authorized version is disputed. 4th. That the VERSIONS whose antiquity and character have weight—say the Septuagint, the Syriac, the Latin Vulgate, and the Chaldee Paraphrases, with the FATHERS of the first three centuries, may be quoted in ILLUSTRATION; but NOT, as the Scriptures above, for AUTHORITIES. All quotations from Versions and Fathers to be made by DIRECT REFERENCE, and the original text of each to be produced at the time, if required. 5th. That Mr Cooke engages to take the lead in the discussions.

II. That neither disputant shall exceed one hour and a half each evening, the evenings being equally divided, unless the other relinquish his right, or refuses to occupy the time.

III. That the discussion take place in the Music Hall, or failing it, in the Lecture Room. Admission to be by tickets, transferable, pledging the holder to non-interruption and non-interference. The number printed not to exceed the fair contents of the place. To be printed by an impartial printer, equally divided between the disputants, each half signed with the initials of the opposing party's secretary, to be disposed of as each party may choose, and any surplus employed as each pleases. Each party giving security, by deposit, to an accredited treasurer, for an equal share of the expense to be incurred, including a reporter.

IV. That the speeches be taken down by an accredited and

impartial reporter; revised by each, under his approval; published BY EACH, from the SAME ACCREDITED copy; and sold by each party, at his own option.

V. That each party choose his own chairman; the chairmen to choose an umpire, "that all things may be done decently and in order."

VI. That the discussions be on A Christian, and his principles only. But the WRITINGS and SPEECHES—published or delivered—of each disputant, to be freely, but FAIRLY, quoted and remarked on by each, for illustration, neither party being allowed to object to this. Each disputant being allowed ten minutes, if he require it, before replying, to arrange papers, notes, references, &c.

VII. That the doors be opened at six o'clock each evening, the discussions to commence at seven, and close at ten, or a quarter past ten o'clock.

That a copy of this agreement be signed by each disputant respectively, and handed to the other party. To be printed and distributed, as the basis and terms of the discussions, when the other arrangements are made.

Signed by WILLIAM COOKE,
June 18, 1845.

Witness—J. F. GRANT.

Signed by JOSEPH BARKER,
June 18, 1845.

Witness—ALEX. GUTHRIE.

MR. GRANT:—I now have the pleasure to introduce Mr. Cooke as the gentleman who will lead the discussion; but I think my friend, Dr. Lees, will address a few words to you first. Is Mr. John Nichol present?

This question was asked with a view to Mr. Nichol taking the third Chair, as Umpire. He was not present at the time. Two or three other gentlemen were nominated, but they declined. The Rev. James Pringle was then requested to take the vacant seat. He seemed reluctant: but finally accepted it, provided his nomination had the full concurrence of both parties; and Mr. Barker having intimated that he had no objection, Mr. Pringle undertook the umpireship for the evening, amidst a few symptoms of disapprobation. This led

MR. GRANT immediately to observe:—The company are pledged to non-interference, and I expect they will attend to it. (Hear, hear.) It is not the place of any individual there to dictate what is to be done. (Applause.)

DR. LEES then rose and said:—I may state, on behalf of Mr. Barker and his Committee, that they do not consider of much importance the question regarding the election of the Umpire under the present circumstances; because they think

it is almost impossible to get a person, on either side, perfectly impartial. If partiality be displayed at any time, it is open to Mr. Barker and his friends, and the friends of truth, to object; but I trust that until such manifestation does occur the audience will not interfere with the regulation of the proceedings. Before our friend Mr. Grant calls upon the gentleman who will first address you, permit me to say, that we are assembled to-night upon a most important and solemn subject,—the investigation of great and vital questions—questions of truth or error; and that it becomes us as Chairmen, and you as individuals, to dispose ourselves to enter into the discussion with proper feelings, and with that impartial state of mind which will enable us all to see the evidence which is advanced on one side or the other, and to act as wise men. Let us, in the spirit of rational, and, above all, Christian men, be temperate and calm, so that good order may be preserved, and so that we may impartially be brought to a consideration of the evidences regarding both the spirit and the reason of our common faith.

MR. GRANT:—Now hoping that our friends will attend to the advice so ably and clearly given by Dr. Lees, I beg to call upon Mr. Cooke to commence the discussion.

MR. COOKE then rose, and was received with considerable applause.

MR. GRANT:—As the company are divided and differ in opinion, it is extremely desirable that they should endeavour to keep down applause, for this plain reason: it is not an ordinary meeting. The parties are equally divided, and whatever one approves, the other must censure, take which side you please. It is therefore exceedingly desirable to prevent interruption, and thus enable the disputants to proceed quietly, and to lay their reasons calmly and deliberately before you. (Hear, hear, and applause.)

MR. COOKE then proceeded:—Mr. Chairman and Christian Friends,—I appear before you this evening, in consequence of the repeated challenges which Mr. Joseph Barker has issued to all orthodox ministers to meet him in public discussion. Most intelligent and respectable ministers treated those challenges with indifference and silence. That silence, however, I am sorry to say, was misconstrued, and represented as an indication of a secret consciousness, on our part, of the unsoundness of our principles: and I appear before you this evening, as an humble individual, to repel that insinuation, and to stand forward in defence of those sacred principles of the truth of which we have an upright consciousness, and which we are prepared to defend to the utmost of our power. I could wish, indeed, that a task so important as this, had fallen into abler hands; and I say this with undissembled sincerity,

and without the least affectation. However, such powers as God has given to me I am prepared to employ, not only with my pen, but *viva voce*, in defence of those great truths to which I stand pledged; and which constitute the basis of our hopes, and the consolation of our hearts.

The subject proposed for discussion by Mr. Barker, and accepted by me, is,—“What is a Christian, and what are his Principles?” Of course I understand it to mean a *true* Christian; for that understanding appears to be essential to the very existence of the debate. I regard the term Christian, as commonly understood, to be a designation of profession, and not of character. It appears to have been thus employed both by sacred writers, and also by profane writers. It is said in Acts xi. 26, “And the disciples were called Christians first in Antioch.” Some, I know, suppose that the disciples gave that name to themselves under divine direction; but I think that cannot be correct, because it is not the appellation which is commonly assigned to the followers of Christ in the New Testament. Saints, Brethren, Disciples, and Believers, are the common appellations which were given to the followers of Christ. But it is a well-known fact that the people of Antioch were much addicted to scurrilous jesting; and as the disciples of our Saviour were objects of reproach and contumely, it is probable that the name was assigned to them as expressive of reproach and contempt. The term is employed, I believe, in only two other places in the New Testament. In Acts xxvi. 28, Agrippa says to Paul,—“Almost thou persuadest me to be a Christian.” Agrippa did not understand the nature of experimental piety; nor is it rational to suppose that he made any reference to it. But Agrippa knew that there was a sect of people called Christians; and having listened to the eloquent and powerful description which the apostle had given of his own conversion, he beheld such striking evidence of the divine origin of the Christian religion that he says,—“Almost thou persuadest me to be a Christian;” that is, to renounce Judaism, and to embrace the profession of the Christian faith. Peter uses the term Christian in his first epistle, the 4th chapter and the 16th verse. He says,—“If any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf.” It appears, that there the term is introduced as an expression of reproach employed by the enemies of Christ and of his followers; and St. Peter says, in a preceding passage,—“If ye be *reproached* for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.” Thus, it appears that the term Christian was employed, at first as a designation of profession, and not of character; and we find it thus used by Pliny in

his 97th letter to Trajan ; by Tacitus, in his *Life of Nero* and by Suetonius also it was employed in the same sense—a designation of profession.

I therefore understand that the subject of discussion is—“What is a true Christian?”—and I thus stated the subject in my tract when I consented to meet Mr. Barker in discussion.

It cannot be expected that I should, in my first address, minutely portray all the features of the Christian character. I shall therefore call attention, at present, to a few great principles by which the Christian is distinguished. And I remark that a Christian, in the first place, is one who believes in the doctrines and truths which God has revealed in the Christian economy. In the second place, that a Christian is one who conforms to the requirements which God has enjoined in the Christian Revelation. In the third place, that a Christian is one who enjoys the blessings which God offers in the Christian Revelation. Now, these three propositions include generally what I conceive to be a Christian ; and furnish an answer to the question—“What is a Christian?”

But I shall endeavour to amplify them to some extent. I say a Christian, then, is a man who believes in the truths and doctrines which God has revealed in the Christian dispensation.

Man fell by unbelief ; he must be restored by faith. Man fell by transferring his confidence from his Creator to a cruel and malignant spirit—the Tempter—the Prince of darkness ; and man must be restored by placing his confidence in God, and those great truths which God has revealed for man’s enlightenment and salvation. The Scriptures are emphatic and decisive in declaring the vital importance of faith. They describe it as essential to the formation of the Christian character—as an indispensable condition of our receiving the blessings of salvation, and as the very foundation of every virtue—of every holy principle. Indeed the very name by which a Christian is commonly distinguished is expressive of his faith. What is he called ? A believer. A believer in what ? Not in human systems of philosophy. There is no reference to them. But a believer in the glorious Gospel—in those truths which heaven has revealed to man. While, on the other hand, he who rejects those truths and doctrines is appropriately designated an unbeliever. The very announcement of the Gospel message is combined with an absolute requirement of faith in its teachings. In Mark i. 15, we find these words :—“Repent ye, and believe the Gospel”—*believe* the Gospel. In the great commission which our blessed Lord gave to his disciples to go into all the world, and preach the Gospel to every creature, we have faith placed before us in the same prominent and important aspect, as a duty imperative upon all ; and as a duty so vitally

important and essential, that man's eternal destiny is made to hinge upon the performance of that duty. In the 16th chapter of Mark, and 15th verse it is said,—“He that believeth and is baptized shall be saved: but he that believeth not shall be damned.” And when the apostle Paul in adverting to certain characters who, instead of receiving and believing the Gospel, reject it, or pervert it, he utters these solemn words, “That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” Such is the importance which God himself has attached to faith. Without it, no man can be a Christian. Without it, we cannot enjoy the blessing of the Gospel. Without it, we must eternally perish, “He that believeth not, shall be damned.”

I further remark, as another principle of the Christian's character, That this faith in the Christian is ever combined with an humble, a teachable, a truth-loving disposition. It is because he is conscious of his wretchedness and guilt that he utters the anxious enquiry, “What must I do to be saved?” It is because he is convinced of his own ignorance in the things of God that he applies to the sacred oracles, humbly saying, “Speak, Lord! for thy servant heareth.” And it is because he honestly loves truth that he implicitly submits his understanding and his heart to its dictates and requirements. And such a mind is prepared for the reception of the truth. Such a mind will ever be aided by the Holy Spirit in its enquiries after the truth; and, having found the blessed treasure, will hold it fast, and bring forth fruit unto perfection. These dispositions, in fact, are a soil in which the seed of truth will vegetate, and take root, and spring up and bear fruit to God's glory, thirty, sixty, and a hundred-fold. But the unbeliever, on the other hand, is proud and unsubdued; vain of his own powers, and confident in his own decisions. He leans to his own understanding, and is wise above what is written; and as a natural consequence of his self-sufficiency, his reverence for revealed truth will sink just in proportion to the height of his confidence in his own powers, and his dependence upon his own sufficiency. Hence it follows that when the teachings of the Bible clash with his own judgment, he will be found either to reject its inspiration, or to employ the arts of sophistry to pervert its meaning. (“Hear, hear,” “Order,” and disapprobation.) Such a man may designate himself a true Christian, but he certainly has no claim to that distinguishing and honourable appellation. He is either fatally deceiving himself, or else he is an imposter, and is artfully deceiving others. Nor can the truth dwell in a mind like that. The morbid state of the heart forbids its admission there. His pride of intellect—his vain confidence and self-sufficiency, will most certainly originate sentiments and opinions at vari-

ance with the truth of God. And here commences the conflict which will last until the sinner is either sub-
 destroyed ; for the Word of God cannot be broken.
 rock of eternal adamant ; and they who fall upon it,
 broken ; but they on whom it shall fall, will be ground
 powder.

Now it is this pride and perversity of heart which has
 the Gospel to be rejected by some, and to be perverted
 others, in every age of the world. It was this pride and
 perverseness of heart which caused the Gospel to be a stum-
 block to the Jews, and foolishness to the proud and spec-
 ulative Greeks. It was this pride and perversity of heart
 which caused the Pharisees and Sadducees not to receive the
 tidings of salvation when announced in the accents of
 the Redeemer, who came to save the world from darkness
 and guilt. It was not because they had not light ; for they walk
 amidst the noontide splendour of the Redeemer's ministrations.
 It was not because they had not evidence ; for they were sur-
 rounded by the glorious manifestations of the Son of God.
 They heard him speak, and beheld the leper cleansed, They
 saw his touch, and beheld the dead arise. They heard his
 voice, and demons were silenced, or confessed his heavenly
 mission to the world. They beheld him feed five thousand
 with a few loaves and fishes ; and yet, notwithstanding all
 these splendid manifestations of the Saviour's power, and of
 his mission being divine, they continued in unbelief, and
 ascribed his miracles to a diabolical agency. Though con-
 founded, they would not be convinced, but pertinaciously asked
 for a sign. Though earth, and hell, and heaven combined to
 attest the divinity of the Redeemer's mission and of his doc-
 trines, they would not believe, but asked for a sign. And it
 was just the same pride and perversity of heart which pre-
 vented Saul of Tarsus from receiving the Gospel for a period.
 Yes ! while he was proud and unsubdued, he continued in
 ignorance and unbelief. And yet it was not for want of natural
 sagacity ; the epistles of Paul evince intellectual power. It
 was not through want of literature ; he had sat at the feet of
 Gamaliel. It was not for want of revealed means to find the
 truth, for he had the ample pages of prophecy before him,
 pointing out and characterizing the person, the work, and the
 death of the glorious Redeemer. It was not for want of the
 evidence which accompanied the preaching of the truth ; for
 he witnessed the miracles of the apostles of our Saviour, and
 he beheld practical demonstration of the divine power of the
 Christian religion. He held the clothes of those who imbued
 their hands in the innocent blood of the murdered Stephen.
 He gazed upon the countenance which shone with brightness

like that of an angel. He saw the martyr's calm and dignified countenance, which nothing but the strength, the purity, and the power of true religion could light up. He beheld the meekness, the self-denial, the spiritual-mindedness and love of the dying saint employing his latest moments in prayer for his murderers. And yet amidst all these evidences of the truth of the Christian religion, and these manifestations of its vital power, he could continue glutting his savage heart with the martyr's blood. But when Saul of Tarsus assumed a new position—when he fell to the earth, and uttered the enquiry,—“What wilt thou have me to do?”—then the scales fell from his intellectual vision as well as his bodily sight; and he beheld the glory of the Lamb of God. He perceived the attractions of the true Messiah; he beheld the evidence of the divine origin of our religion; and He who before was the object of his contempt, and whose doctrines he sought to extirpate by persecution and blood, became the sole object that filled the orb of his vision, and became the grand centre of attraction around which his affections revolved, and to whom his life was henceforth devoted. There must be, I say, an humble spirit—a teachable disposition; there must be a love for the truth of God, or that truth can seldom be perceived by the intellect—can never be cherished and welcomed by the affections. And the heart that is not thus humble can never be actuated and guided by the Holy Spirit which is essential to inspire conviction, and to give power to the truth. “Even so, righteous Father, for so it seemed good in thy sight: because thou hast revealed these things unto babes, and hast hid them from the wise and prudent.” Matt. xi. 26.

I further remark, that the Christian does not except from his creed any truth or doctrine on the ground of its being “unimportant;” though there are those who do so. For example, with regard to the miraculous conception, it is rejected, and then it is stated that the doctrine is unimportant. I do not wish to make personal allusions. I am grappling with great principles; and if my remarks appear to tend that way, I hope the audience will not suppose I am under the influence of any emotion that has the least approach to vindictiveness or impropriety of feeling. But I must speak plain truths, no matter what may be their application. Now I say that this involves one of two fallacies;—either that because a doctrine is unimportant, it is untrue; or else, that because an individual conceives a doctrine to be unimportant, he has a right to reject it; and, of course, as he makes himself the supreme judge in that case as to what is important, and what is not important, he assumes to himself the right of rejecting from God's word whatever he may please. That is the principle involved. Now this is but a thin pretext of infidelity; and

the scaly monster can be seen through the thin disguise. The Christian does not thus cashier the word of God—does not thus reflect upon God's wisdom, nor charge the Almighty with revealing things trifling and unimportant. He knows that God is wise in all he says, and has important reasons for all that he makes known to man : and he therefore receives with reverence all the instructions of heaven—all the doctrines of God ; and whether he can perceive their immediate connexion with his salvation, or not, yet since God has condescended to reveal them, he gladly and reverently embraces them, and he holds them in religious veneration.

Further, a Christian does not reject from his creed certain doctrines, alleging that they are mysterious or incomprehensible, or inexplicable ; or because their *modus operandi*, or *modus existentis* involves something he cannot fathom or comprehend. For this involves the following fallacy or sophism,—that there can be no truth in existence but what is either grasped by the human intellect, or must be in conformity with man's existing notions. It implies, too, that man is so wise that he does not need a revelation from God, as he is already qualified to improve upon that which God has given. The Christian does not act in this way. The Christian has no idea that he is wiser than the Bible. He knows it is because he is ignorant and needs instruction that a revelation has been given to enlighten him ; and instead of dictating to his Maker what he ought to reveal, or opening his Bible to cavil with what God has revealed, or what God has declared, he reverently embraces whatever the Almighty condescends to dictate unto him,—receives it as true, and welcomes it to his heart, although he may not be able to comprehend it with regard to some of its modes. The Christian believes what his Maker declares in his holy word. He may meet with some things—some doctrines and some facts, which are mysterious ; which involve inquiries that the most elaborate efforts of the human mind cannot explain ; but he is certain that they are true, because God has declared them. His principle is, not to make the Bible conform to his sentiments, but to make his judgment conform to the teachings of revelation. That is the principle which actuates and guides him. He meets with mysterious things in the volume of nature, and is prepared to expect them in the volume of revelation, since God is the author of them both. He knows, too, that what is called human reason is nothing more than man's faculty of judging ; and he knows that man's faculty of judging infallibly can only be commensurate with the range of his knowledge ; and that where that knowledge is imperfect, or obscure, or partial, his capability of judging with certainty is proportionately defective and imperfect. He knows, too, that he has already erred in a hundred cases with regard

to subjects with which he is the most familiar : and he knows, likewise, that he is as liable to err in the things of God; especially when he assumes to be his own teacher, and disregards the instructions of divine revelation. He is therefore satisfied, that whatever doctrine the Almighty declares in his Word, however incomprehensible in its mode, however inexplicable in its manner, is not only true in itself, but in harmony with all other truth. He knows that there is no obscurity in the doctrine itself. The obscurity is in his own mind. And probably the day may come, when, with higher faculties, and in a brighter region, and in more intimate intercourse with his God, that obscurity will pass away ; and he will see the truth, the harmony, the consistency, and the beauty of every doctrine, however obscure at present, as clearly as he now sees the truth, the harmony, and the beauty of the most familiar facts that occur around him, or are cognizable by the organs and operations of his senses.

The Gospel never professes that all its doctrines are devoid of mystery or difficulty to man. On the contrary, many of the Redeemer's sayings, though he spoke with so much plainness—many of them were hard to human reason,—natural and carnal reason, I mean. Hence, when he stated that he gave his flesh for the life of the world, and that men must eat his flesh, and drink his blood, or they could have no life in them, the people said,—“This is a hard saying ; who can hear it ?” But the replies of our Saviour show that, hard as it was to their reason, it was not to be rejected as untrue ; and he charges them with positive unbelief, because of their murmuring at his statements, and complaining that they were hard to understand. See the 6th chapter of John's Gospel, from the 53rd to the 64th verses. The apostle Paul taught some things which Peter spoke of as hard to be understood. See Peter's second Epistle, 3rd chapter, and 16th verse. But were they to be rejected ? They were not ; but they were the very subjects which men of corrupt minds perverted to their own destruction—“*Wrested or perverted unto their own destruction.*” So says the Apostle ; and we frequently read of subjects which are mysterious in the Holy Scriptures. We read of “the mystery of faith.” And the Apostle says, in the 1st Epistle to Timothy, 3rd chapter, and 16th verse,—“Great is the mystery of godliness.” But was that mystery to be rejected ?—was that doctrine to be put away by the puny mind of man, because it could not grasp it. See also the 1st Epistle to Timothy, the 3rd chapter and 9th verse,—“Holding the mystery of the faith in a pure conscience.” To reject a doctrine because it is difficult to be comprehended, is just the same thing as to reject a duty because its performance is difficult to flesh and blood ; and he who rejects either is guilty of dis-

obedience. The Gospel requires obedience and submission uniform and entire submission to God. And there is the obedience of faith as well as the external obedience of the life—there is the submission of the understanding and the judgment as well as the submission of the conscience and the moral powers. But he who rejects a truth or doctrine which God declares, refuses that submission, and acts in rebellion against his Maker : he is under the influence of a carnal mind, which is enmity against God ; and therefore cannot be a Christian.

But I here anticipate an objection or two. It may be said that a man may not know all the truths or doctrines in the Gospel at the time of his acceptance with God : and therefore cannot be said to believe them *seriatim*. I may make that admission without at all weakening the force of my argument ; for not to know a doctrine is undoubtedly different from rejecting a doctrine. If a man *does not know*, it is the result, merely, of a want of information : but if a man *rejects* a doctrine, it is the result of unbelief ; and it is unbelief that makes God a liar, and grieves the Holy Spirit, and excludes man from the covenant of grace ; for “he that believeth not shall be damned.” The rule with regard to faith is parallel with the rule of our obedience. A man, when first brought to God, may not know *specifically and individually*, every duty he ought to perform throughout the whole course of his life : but there is in him the *principle* of obedience—there is in him unreserved submission to God—a principle applicable to every duty prescribed and specified in God’s word—and applicable also to every other duty which may subsequently arise from new circumstances, new relations, and the diversified dispensations of Jehovah’s providence. And so with regard to the Christian’s faith ; it may not *seriatim* embrace or recognize every doctrine at the moment of our acceptance with God ; but that principle of faith is unreserved confidence in God’s word—actually embracing every doctrine at present recognized, and prepared to embrace every other doctrine which may subsequently be found to be revealed in the oracles of God. It is the rejection of a doctrine, I say, which constitutes the sin of unbelief.

I may illustrate this by a few examples. When Noah first found grace in the eyes of the Lord, he did not know that it was the purpose of the Almighty to destroy the world by a deluge. But when that purpose was revealed to Noah, the patriarch believed it, though the world derided it, and scouted it as incompatible with the benevolence of the Divine character. But that faith of Noah was not a *new* principle, but the application of an *old* principle to a new revelation. When Noah was first brought to God, he did not know that the Almighty would require him to encounter the task of construct-

ing an ark for the purpose of saving himself and family, and the numerous animals that were to be preserved ; yet when that duty was commanded, Noah did not hesitate to obey, though it cost him full 120 years of labour, and he had to endure the brunt of the world's reproach and scorn. But in this obedience there was no new principle, but the application of an old principle to a new precept. So with regard to the patriarch Abraham. When God first called him to seek his face, and leave his native country, the patriarch did not know that God would ever give him such a hard command as that of sacrificing his own son : but there was in the patriarch's bosom the principle of obedience ; and when the command came, Abraham proceeded with a steady purpose to obey the command of God. And when Abraham was first called of God, he had no conception of those discoveries of truth and those blessed purposes of God which were subsequently revealed to him ; but there was in the mind of the patriarch the principle of faith, similar to the principle of faith displayed by Noah—faith in the promise that in his seed should all the families of the earth be blessed : and that principle involved the reception of every other truth which might be revealed to him in the subsequent course of his history by the benevolence of his Father and his God. Now if Noah had rejected the truths subsequently made known, or if Abraham had rejected those revealed to him, and persisted in unbelief, their former faith, by which they were interested in God's covenant, would have been destroyed, and they would have been severed from their union with God, and the enjoyment of his favour. The principle of Abraham was never that of testing God's revelation by the dictates of carnal reason or worldly wisdom. If he had, the bright example which his history unfolds, would never have been given to man. When God promised the patriarch that he should have the land of Canaan for an inheritance, he believed it, whatever natural difficulties stood in the way. When he promised him a son from whose loins the Messiah should spring, and a mighty nation proceed, the patriarch believed it. And though the fulfilment of the promise was delayed until it was physically impossible that it could be fulfilled, he believed it still. He did not consider his own body as now dead, nor the deadness of Sarah's womb ; but, knowing that the God who promised was able to perform, he hoped against hope, and was strong in faith, giving glory to God. And when Abraham received the command of God to sacrifice his son—that son on whose strong arm the aged father leaned—that son in whom his tenderest affections were centred—that son on whose existence his own welfare and the world's salvation seemed to depend ;—when God required that son to be offered up as a victim—although it appeared contrary

to common sense and reason, so called, the patriarch was prepared to obey the precept, and still held fast the promise of his God. His faith was not governed, as a principle, by human probabilities. So the faith of a Christian regards the testimony of Heaven—of that God, who cannot be deceived himself, and who will not deceive the creatures that depend upon him.

Now the Christian possesses this faith—the Christian retains this faith—the Christian is required to retain it—and the Christian continues a true Christian only while he retains this faith in God. Hence the numerous exhortations we have in Holy Scripture to hold fast the beginning of our confidence stedfast unto the end ; and hence the distinction made between a heretic and a true Christian. A heretic is not an infidel in the broad sense of the term. He is an individual who partially embraces Christianity, and partially rejects it. He is an individual who holds the truth in part, and rejects it in part ; as Hymenæus and Philetus held the Messiahship of Jesus, but rejected the doctrine of the resurrection of the dead. Hence in the Holy Scriptures, to mark the importance of faith, we find that heretics are denounced in language of unmeasured reprobation and condemnation. In Acts the 20th chap. and 29th verse, the apostle Paul admonishes the Ephesian church, that after his departure grievous wolves would enter in among them, not sparing the flock. “Also of your own selves,” he adds, “shall men arise, speaking perverse things, to draw away disciples after them.” The apostle Peter, in his second epistle, 2nd chap., 1st and 3rd verses, speaks of false “prophets,” who should “bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” Though the Gospel beams brightly with benevolence, and though the Gospel inculcates benevolence, it never tolerates the renunciation of truth, but speaks of those who reject it as the worst enemies of the Gospel ; and such are pronounced “accursed,” even by the benevolent Paul, who could die for his countrymen at any moment when the providence of God required it. Adverting to those who had corrupted the faith, Gal. i. from the 6th to the 8th verses, he speaks the following language :—“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.”—Then he repeats the sentiment and gives it a peculiar emphasis,—“As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received,

let him be accursed." In the 5th chapter, at the 10th and 12th verses, he says,—“I have confidence in you through the Lord, that ye will be none otherwise minded : but he that troubleth you shall bear his judgment, whosoever he be.” And he goes on to say,—“I would they were even cut off which trouble you.” Now, these characters, so far from being acknowledged to be Christians, were to be expelled from the church of God—were to be cut off from communion with the church. Hence the apostle says, in his epistle to Titus, 3rd chap. 10th and 11th verses,—“A man that is a heretic after the first and second admonition reject ; knowing that he that is such is subverted, and sinneth, being condemned of himself.” He adverts to Hymenæus and Philetus, in the first epistle to Timothy, 1st chapter and 19th and 20th verses, as those whom he had delivered unto Satan—as those whom he had expelled from church membership. Thus he fixes upon them the brand of his disapprobation as corrupters of the truth, though there is no evidence of their denying any other doctrine than the resurrection of the dead. They admitted the Messiahship of Christ, but denied the resurrection of the dead. The apostle John, with all his sweetness of temper, with all his benevolence of disposition, with all his yearning compassion, with all the mild lessons learned while leaning on the Saviour’s bosom, thus speaks of those who corrupt the faith : “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed : for he that biddeth him God speed is partaker of his evil deeds.”—2 John. x. 11.

Now, such is the importance which the Scriptures attach to Christians retaining the faith which they first had, and holding uncorrupt and undefiled those great doctrines which God has revealed to man in His Word. Man is not to speculate on God’s truth to pervert it. Man is not to take a licentious freedom with the revelation of heaven. He must yield his mind, docile and teachable, to receive what Heaven would communicate, and hold the teachings of his Maker in religious veneration and practical regard. The Christian is admonished against all those corrupters of the truth to whom I have referred. He is exhorted to hold fast the form of sound words—to prove all things, but to hold fast that which is good. He is required to contend earnestly for the faith once delivered to the saints. He is admonished to “beware lest any man should spoil him through philosophy and vain deceit, after the rudiments of the world, and not after Christ.” He is required to be no more as a child, “tossed to and fro with every wind of doctrine,” or to be ensnared by men who lie in wait, in cunning craftiness to deceive. He is to be on his guard against their pernicious influence. He is reminded that the progress of the

heretic is downward ; that one error becomes the parent another ; and "that evil men and seducers will wax worse and worse, deceiving and being deceived ;" giving up first one truth and then another truth, and unsettling almost every truth : and thus, as the apostle describes them, waxing worse and worse.

As an antidote to these evils, he is exhorted to cleave to the Holy Scriptures. And it is remarkable that when the apostle Paul is directing the attention of Timothy to men who held fatal errors, he significantly intimates that the great cause of their delusions was their contempt of the Holy Scriptures ; and in contrast to their conduct, he exhorts Timothy to cleave to the Holy Scriptures. In the 14th, 15th, and 16th verses of the chapter which is now referred to—viz., the third chapter of the second epistle, he says,—“ But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” And then he adds, “ All Scripture is given by inspiration of God, and is profitable for doctrine ”—(yes ; and this is an interpretation which I am prepared to defend)—“ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good words.” Now, the Christian is one who obeys these injunctions, and who is animated and actuated by the example of those illustrious spiritual heroes who are brought before us in the 11th chapter of St. Paul’s epistle to the Hebrews. He is animated and encouraged, I say, by the example of an Abel, of an Enoch, of a Noah, of an Abraham, of the other patriarchs, of a Joseph, of a Moses, of a Jephtha, of a Rahab, of a Sampson, of a Gideon, of a Barak, of a David, of a Samuel, and of the prophets, “ who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. These all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they, without us should not be made perfect. Wherefore, seeing we are compassed about with so great a cloud of witnesses,” let us hold fast our faith—let us be followers of them who through faith and patience inherit the promises. The Christian, I say, is one who is admonished by the corrupt examples to which I have referred ; who obeys the injunctions which I have quoted ; and who is animated and encouraged by those noble examples of faith which are

before us. He is one who embraces the truth and holds it fast. He is one who clings to the word of God as the word of unchangeable and eternal truth. He neither sells it for gold, nor exchanges it for philosophic speculations, nor corrupts it by superstition, nor fritters it away by sophistical evasion. He welcomes its angelic form ; he rejoices in its bright beams ; he submits to its divine authority ; he embraces its precious promises ; and he conforms to its hallowed requirements.—Amidst all the temptations of Satan, and the allurements of the world ; amid all the seductive, the artful, the designing, the sophistical attempts of man to rob him of his sacred treasure, he holds it fast. In active life, it guides and controls him. In affliction, it consoles him ; in tribulation, it cheers and comforts him ; in death, it inspires him with triumph ; and on leaving the world he exclaims—“I have fought a good fight—I have finished my course—I have kept the faith.” This is a Christian, so far as the first principle in his conduct is concerned. I have a volume, in regard to other points, to bring before you ; but I perceive, from the index on my watch, that I cannot now go through all the features of the Christian character.

I remark that, as the second principle of his character, he obeys the requirements which God enjoins in the Christian revelation. Faith without works is dead, being alone. But the Christian's faith is not dead—is not alone. It is not a cold speculative notion, floating on the surface of the brain, but a vital principle dwelling in the heart, active, energetic, and purifying. It works by love ; it produces holy fear ; it generates repentance ; it excites holy desires and affections. I would dwell upon “love” especially, during the short time that I have yet to speak this evening, for two reasons ; first, because it is the great principle of obedience ; for while faith lays the foundation, love erects and completes the noble and the glorious superstructure : and, secondly, because love includes *feeling* as well as principle ; and is opposed to that cold and insipid piety which is ever the ally of a spurious faith, or a defective and heretical theology. Some people exclaim against excitement, as if there were no feeling in religion—as if it were light without heat—as if it did not excite the affections. An ominous indication that they understand not the genius of the Gospel. It is experience, as well as knowledge. The sun of righteousness warms while he enlightens. And while principle strikes deep its roots in the conscience and the moral powers, it generates holy affections, and brings forth the fruit of obedience to God.

The Christian loves God. “We love him,” says the apostle, “because God first loved us.” Yes ! He first loved us. That is the exciting cause. He has exhibited that love in his con-

duct towards us, and has communicated that love by his Spirit within us. It is the communication of this love which gives the soul new powers of perception and sensibility—which makes the scales fall from our eyes, and our marble hearts dissolve. Then new and mighty wonders are spread before our intellectual vision; emotions of joy, unknown before, glow intensely in our bosom, and in grateful amazement we exclaim, herein is love, not that we have loved God, but that he hath loved us, and sent his Son to be the propitiation for our sins. Viewing, on the one hand, our wretchedness, our helplessness, and guilt; and on the other, the stupendous and mysterious exhibition of the Saviour's love in our redemption, gratitude fills our hearts, praise flows from our tongues, and we sink overpowered by the immensity of our obligations. Thus the soul is sweetly constrained to love God as the author of its being, and the fountain of its joy—a feeble acknowledgment of the mercies received. That love for God which dwells in the Christians' mind implies supreme satisfaction in God. “The carnal mind is enmity against God.” That is its appropriate characteristic—“*enmity against God.*” It is under the influence of dispositions and affections hostile to the divine nature, and to the divine character. Yes, every feature of the divine character—every precept of the divine law—every proceeding of the divine government, which forbids the indulgence of his unholy passions, and threatens punishment against his conduct, is an object of the sinner's hatred. On the one hand, unable to shun the glance of omniscience, to wrest the sceptre from the hand of omnipotence, or to evade the shafts of justice; and, on the other hand, unwilling to bow to the requirements of mercy, his malignant heart rises in rebellion against the Saviour; and rather than submit to his holy law, he would, if possible, revolutionize the government of God, and overthrow the throne of his glory. But principles and sentiments diametrically opposite to these influence and govern the heart of the true Christian. He not only knows God, but he approves of him and admires him. Every feature of his character—his holiness and justice, as well as his love and mercy—every precept of his law, its restraints, prohibitions, and commands; and every part of the economy of his government, he beholds with satisfaction and complacency. In his esteem, all the attributes of God are excellent and glorious. His whole law is holy in its nature, just in its requirements, and benevolent in its end: and all his ways are distinguished by mercy and truth. The Christian would not, if he could, have any thing altered to suit his own convenience, pleasure, or interest, at the expense of the Saviour's glory, or in contradiction to his blessed will. In his esteem, Christ is the standard of excellence, by which he would have every thing tested;

and his will the authority to which he would have every thing submit.

Thus, the Christian loves God : and from love to God there springs another principle, as enjoined in God's word, namely, love to his fellow-man. He loves the Christian, his brother. He is bound to him by the dearest ties, and the most powerful and special obligations. He loves him and sympathizes with him in affliction. He loves him and delights in his society. He loves him, and feels it a pleasure, as well as a duty, to minister to his comfort and promote his happiness. He loves the sinner, too, if not with the love of approbation, yet with the love of compassion. It is Christ's command—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He loves the poor heretic, too, though he is commanded to hate his pernicious ways, and to have no fellowship with him. Though he may feel it to be a public duty to draw aside the vail from his Protean form, and trace the deceiver along his slimy sinuous course into the secret recesses of error, yet after all he loves him, and would delight to do him good, and promote his eternal and temporal welfare. For the welfare of man, he is ever willing to spend and be spent.

While he loves God, he hates all sin. Whatever pleasures, honours, emoluments, sin may promise or present, he rejects them all ; and whatever sufferings, reproaches, or deaths may attend the course of obedience, he welcomes them for the honour of Christ : he loves him more than life, and is prepared to lay it down for his sake.

I might dwell at some further length upon the principle of obedience, but I have not time. However, with regard to love to man—with regard to obedience to God,—these duties are so plain that I suppose there will not be much debate upon them on the present occasion. "He that committeth sin is of the devil ; for the devil sinneth from the beginning : " but he that "is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God."—1 John iii. 8.

Then with regard to the third principle,—the Christian enjoys the blessings which God has promised to him in the Gospel. Here is an ample field for expatiation ; but I can only just mention those blessings. I say, then, first, that the Christian enjoys the pardon of sin through Christ. Secondly, he enjoys the privilege of access to God through Christ.—Thirdly, he enjoys the witness of the Holy Spirit through Christ. And, fourthly, he enjoys a title to the blessedness of eternal life through Christ.

These are my views of a Christian, and his principles. But before I sit down, I would just show you what I believe a

Christian is not. Mr. Barker may differ from me with regard to the views I have stated in describing the faith of a Christian; but according to his oft-repeated and published statements, in tracts now lying before me, he admits that persons holding these sentiments are Christians. Those statements he will not now deny. There is nothing, therefore, in any of the doctrines advanced by me, which, on Mr. Barker's own showing, un-Christianizes the man who holds them.—Since, then, the question is,—“What is a Christian?—and what are his principles?” it becomes absolutely necessary to the existence of debate, that I should state what a Christian is not. I shall do this briefly—taking the Holy Scriptures for my guide. In his 1st epistle, 5th chapter and 10th verse, John declares, “He that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son.” Now it will be admitted at once that he who maketh God “a liar,” is no Christian. Let us, then, apply this.

First—one record which God has given of his Son, is, that he came in the flesh. He who believeth not that record of God, hath made him a liar. St. John says, in the 4th chapter of the same epistle, and the 1st verse,—“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”—Therefore he that denies that Jesus Christ is come in the flesh is a deceiver, and not a Christian, according to the interpretation of the apostle John.

Another record which God gave of his Son, is, that he was born of a virgin. See the 1st and 2nd chapters of Luke, and the 1st chapter of Matthew. Mr. Barker disbelieves that doctrine; and therefore he, according to St. John's statement, makes God a liar; and he who makes God a liar is no Christian.

A third record of God concerning his Son is, that he was personally foretold—that he was born in fulfilment of prophecies which related to him personally—that he was the Christ from his birth. Mr. Barker denies this record which God has given of his Son; and St. John says,—“He that believeth not God hath made him a liar.” See Isaiah, chapter 7, verse 14: and the first two chapters of St. Matthew and St. Luke. My proofs of Mr. Barker's denial of this doctrine are in his own writings, which I shall subsequently bring forward.

The fourth record of God concerning his Son is, that he was without sin. Mr. Barker disbelieves this doctrine, and holds that the Lord of life and glory, merely “became a truly pious young man.” My proof that God bare this record of his Son is found in the 7th chapter of Paul's epistle to the Hebrews, 26th verse:—“For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made

higher than the heavens." My proof of Mr. Barker's denial is found in his own writings. See "The Christian," No. 19. The conclusion is inevitable.

The fifth record of God concerning his Son is, that "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. In chap. xvii. 5, this apostle says that Christ was with the Father before the world was, and therefore asserts his pre-existence: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Mr. Barker disbelieves this record, and maintains that the Saviour of the world had no existence prior to the birth of his human nature. The apostle John says, "He that believeth not God hath made him a liar." Mr. Barker, I repeat, disbelieves this statement. What is the inference?

The sixth record which God bare concerning his Son is, that *he is God*. Take the three first verses of St. John's gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Mr. Barker disbelieves this doctrine, and asserts that Christ was only a man, or, to use his own words, "a simple man." Now, he that believeth not God hath made him a liar: and Mr. Barker disbelieveth that statement of God's word.

The seventh record which God gave concerning his Son is, that his death was a propitiation, or an *atonement*—(and I am free to use the word *atonement*, and shall stand by it if required)—an *atonement* for our sins. "Jesus Christ, whom God hath sent forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. This doctrine Mr. Barker also disbelieves.

All these points relate to Mr. Barker's great principle, that "a Christian is one who believes Jesus to be the Christ, and submits himself to his teachings." This is the principle which I have to grapple with, and which I mean to grapple with; and I mean to employ the knife, and shall dissect it to its very core. I shall expose its fallacy and debate it foot by foot throughout this discussion. I confine myself, at present, to the doctrines which relate to the person, nature, and work of Jesus Christ, and I do this, because Mr. Barker's definition of Christian faith has respect only to one object, viz., to Jesus Christ. At present, therefore, I confine myself to these subjects. Mr. Barker will excuse me if I request him to do the same; and when we have gone through our observations with regard to the person and work of Christ, we can proceed to other topics.

In reference to the Holy Spirit and Holy Trinity, we can proceed to them on subsequent evenings of the discussion. The topic now before us affects the nature and person of Christ, to which Mr. Barker's definition of a Christian has reference. I do not expect him to go through all in one evening; but I call upon him to enter upon the first charge relative to the miraculous conception. He states that the man is a Christian who believes Christ to be the Messiah. I say no man is a Christian while he denies that fact which appears in the first pages of the New Testament—which is the very first fact taught by the evangelist Matthew—and which is taught also in the first chapter of St. Luke. I have nearly exhausted my time. Perhaps I have a few minutes.

DR. LEES:—Exactly eight minutes.

MR. COOKE:—Then I shall just take the opportunity of reading over the "article" in Mr. Barker's pamphlet, to which I have especially referred, which I hold to be unchristian—which I am prepared to prove is unchristian—and which, if God gives me health, (unless I have mistaken the truth of God,) I will prove to be so. What I am now about to read is entitled as I have said, "The Article;" and I find it in the 19th number of "The Christian."

✓ "I believe that Jesus was born and made as we are; that he was made in all respects like unto his brethren. I believe that he was the son of Joseph and Mary, born in honourable wedlock. I do not believe in the story of the miraculous conception; I believe it is a fiction. I do not believe that Matthew wrote the account of the miraculous conception; I believe the story was added to his gospel after his times. I believe that the gospel of Matthew began originally at what is now the third chapter; that it began like Mark's gospel with the account of John the Baptist. I believe that Jesus was as liable to sin as other children. I do not believe that Jesus, when born, or while a child, differed from other children at all. I do not believe that he was the Christ when he was born; nor do I believe that it was fixed that he should be the Christ till after he had proved himself, by his devoted piety, a suitable person for the work of the Messiahship. I believe that Jesus, at first, was just on a level with the rest of mankind, and liable both to the common imperfections and failings of his brethren. I believe that he became a truly pious young man, and that on account of his piety, God chose him for the great and glorious work of forming a new church, of founding a new and spiritual kingdom. I believe that God first tried him, and proved his fidelity and constancy, and that when he found him true and firm in his purposes, anointed him with the Holy Spirit, gave him powers and instructions to fit him for his work, and then sent him forth as the in-

structor, the regenerator, the governor, the Saviour of mankind. I do not believe that Jesus was foretold as an *individual*, or that Jesus was born in fulfilment of any prophecy. To me it seems that what was foretold was a *prophet* like unto Moses, a Teacher, a King, a Saviour, and that the prophecies respecting the Messiah would be fulfilled by the appointment of any suitable good man to the work of teaching, reforming, and saving mankind. ✓

✓ "I do not think that God would have been thwarted in his purposes, if Jesus had proved unfaithful. I believe that if, when Jesus was tried, he had failed, God would have laid him aside, and chosen some other person. No one can say that God had not tried others before he tried Jesus, and found them wanting. No one can say that he *did*, but no one can say that he did not. I do not believe that there was any danger of Christ failing, after God had sent him forth as the Messiah. I believe that God had tried him sufficiently before he appointed him to the Messiahship, to know that he was sufficiently firm, that he was sufficiently fixed and established in righteousness to be safely entrusted with the important office of the Messiahship.

✓ "I do not believe that God from the beginning foreknows any man's character. I believe that when a child is first born into the world, God no more knows whether it will be good or bad, faithful or unfaithful, righteous or wicked, than the parents of the child themselves. I do not believe that the character, the faithfulness or unfaithfulness of a child *can* be foreknown. I believe that God can only learn what men *will* be, or whether they will continue righteous or wicked, by trying or proving them. Of course, I do not believe that God foreknew what the character of Jesus would be before Jesus was tried. I do not believe that Jesus was the supreme God. I do not believe that he was God the Son. I believe that Jesus was at first a simple, a perfect, a proper man. I believe he was just such a person, just such a man, as his brethren. I do not believe that Jesus existed before his conception and birth of Mary, any more than that other men existed before their conception or birth. I do not believe that any passage of Scripture proves that he existed before he was conceived or born. I believe that God dwelt in Christ, but I believe that the God that dwelt in him was God the Father, the only God there is. I believe that Christ had unparalleled wisdom and power, but I believe that he received them from God his Father. I believe that Christ received all he had from God, I believe that he received his very life and being from God. I believe that God was his Creator or Father, as truly as he is our Creator or Father. I do not, however, believe that Jesus was the son of God in no higher sense than we are."

Here Mr. Cooke was interrupted by a remark of "Tim is up;" and he immediately resumed his seat.

MR. GRANT :—I beg leave, on behalf of Mr. Cooke, to thank the audience for the attention with which they have heard him; and especially for the very slight manifestation of feeling which has been evinced. I hope the same conduct will be observed towards Mr. Barker, and throughout the discussion.

DR. LEES :—I feel very much pleasure that hitherto we have proceeded in that excellent spirit which ought to distinguish every discussion of an important subject. I have now the pleasure of calling upon Mr. Barker to defend his positions: and I trust, in common with Mr. Grant, that he will receive from you that attention which has been rendered to Mr. Cooke. And I may also say, that it is desirable, and the wish of Mr. Barker, and of his Committee, that no expression of applause or of disapprobation should be connected with his remarks. If such conduct be faithfully observed by you, it will not only be an acquiescence in the wishes of the Chairmen and others, but passion will be kept down, and judgment be the better exercised. (Hear, hear.)

MR. BARKER then proceeded.—Respected Chairmen and Friends,—I stand before you as the advocate of a pure and unadulterated Christianity. My only object is to promote the glory of God in heaven, and the welfare of mankind on earth. You are all aware that I have frequently been denounced as a heretic, an infidel, and a blasphemer. Many of the views which I hold and advocate have been represented as utterly anti-Christian, unscriptural, tending to subvert and destroy men's souls. I am wishful to state my views on a number of great points; and to lay before you my reasons for holding and for advocating them. And I am wishful that when you have heard this statement of my views, and pondered on what I have to advance in their favour, you should judge for yourselves, in the fear of God, and in the love of truth, and with a strict regard to the sacred oracles, to the teachings of Jesus Christ as contained in the Scriptures, whether those denunciations have been deserved; whether I am a heretic, an infidel, and a blasphemer; or whether I defend the truth as taught by Jesus Christ.

I have nothing to ask from this audience, but a patient and

attentive hearing, and a calm consideration of what may be stated. I have not the slightest desire to mislead any individual. I wish people to keep their minds wide awake. I wish them to listen with particular attention. I wish them to carry their Bibles in their minds, as far as they have them in remembrance, and to compare, as I pass along, every thing that I state with the doctrines of Jesus, as recorded in the sacred Scriptures. If I am found to teach any thing contrary to what Jesus Christ taught, I wish you to reject it without ceremony. If I am found to oppose any thing which Jesus Christ taught, I wish you to oppose me. I wish you simply to be guided by the doctrines of Jesus, and to admit nothing which I have to state except in so far as I give the plain testimony of Christ and his apostles for the statements which I lay before you.

I am, of course, aware that many of the statements which I shall have to make, and which I shall feel bound to advocate, will be somewhat new and strange to the ears of many who may hear me. But all that is strange to us, is not at variance with truth. There may be many here that have still something to learn. Perhaps we none of us are wise to perfection. Let us therefore endeavour to judge calmly and candidly; and give to every thing that may be stated by either disputant, both a fair hearing, and a just, deliberate, and honest consideration.

I shall proceed, myself, to state my views on the first great question under consideration; namely—"What is a Christian?" I shall then, after having stated my own views, proceed to notice the views which have been advanced by my opponent. I shall proceed, in the first place, to state my own views with respect to the first question—What is a Christian?

In the first place, then, a Christian is a disciple of Jesus Christ. In Acts, 11th chap. and 26th verse, it is stated that "the disciples were first called Christians at Antioch." It is plain then, that *Christian* was only another word for *disciple*. The word "Christian," is another name given to those who previously bore the name of "disciples,"—disciples of Jesus Christ.

I observe, in the second place, that the word disciple is a Latin word, which signifies a scholar, or a learner. A disciple of Jesus Christ, therefore, is a learner, or a scholar of

Christ ; one who receives Jesus Christ as his teacher, one who places himself under Christ as an instructor sent from God, with a desire to learn Christ's doctrines, that he may reduce them to practice. Every individual, then, who receives Jesus as a teacher come from God, and who places himself under Jesus as a scholar, with a view to learn the Christian doctrine, in order that he may be conducted to present purity and happiness, and to future everlasting blessedness, is a Christian. And this, I may say, is the whole that is included in being a Christian. Every one that receives Jesus as a teacher, and seeks to learn in order to practice his doctrines, is a Christian : and no one else but those who thus receive him as a teacher, and place themselves under him in order to learn and practice his teachings, can be regarded as a Christian.

The word "disciples" is frequently employed in other cases, besides that of Christ and his followers. We read of John's disciples, and of Moses's disciples. A disciple of Moses was one who believed that God spoke by Moses. A disciple of John was one who believed that his baptism and doctrine were from heaven. A man who thus received Moses as a person through whom God spoke, and who received and obeyed the doctrines taught by Moses, was a true disciple of Moses. Those who received the baptism and doctrine of John, or regarded John as a messenger from God, were true disciples of John. And one who receives Jesus as a teacher come from God, and places himself under his instruction and government, is a true disciple of Jesus ; and as the term Christian *means* a disciple of Christ, every such person is a true Christian.

If you refer to the 9th chapter of John, you will find a conversation between the man whose eyes had been opened and the Pharisees, which may illustrate these remarks. Beginning at the 17th verse, you read,—“ They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ? He said, he is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.” They asked the parents, who said their son was born blind ; but as to the manner in which he received his sight, they again referred him to their son, saying, he was of age, and should speak for himself. “ Then again called they the man that was blind, and said unto him, Give God the praise ; we know that this man is

a sinner. He answered and said, Whether he be a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee ? how opened he thine eyes ? He answered them, I have told you already, and ye did not hear : wherefore would ye hear it again ? will ye also be his *disciples* ? Then they reviled him, and said, *Thou* art his disciple ; but *we* are Moses' disciples. We *know* that God spake unto Moses : as for *this* fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." And so forth. That man was a disciple, because he received Jesus as the great teacher, and placed himself under his instruction and government. The Pharisees would have become his disciples, if they had received him as one sent from God. They *were* Moses' disciples, because they believed that God spake by Moses ; and they would have been Jesus' disciples, if they had believed his doctrines, and placed themselves under his instruction and government.

I may observe, that as a child is a scholar, or a learner, from the moment that he chooses an individual as his teacher, and enters the school with the intention of learning the lessons there taught, and submitting himself to the authority of the person who teaches ; so it is in reference to parties entering the school of Christ, and choosing him for their teacher. They are disciples, scholars, and therefore Christians, from the moment they make their choice of Jesus as a teacher,—from the moment they begin to study his doctrines with a hearty intention of reducing them to practice. It does not require a certain amount of learning or knowledge to make a man a Christian. As in a school there may be a hundred scholars, and no two of them possess the same amount of knowledge, and yet all are scholars—all learners—and all may be equally submissive to the teaching and authority of the master ; so in the school of Christ, there may be ten thousand, or ten thousand times ten thousand scholars, who, having entered and received him as their teacher, and heartily placed themselves under his instruction and government, are true disciples, learners, scholars ; and yet not two of them have the same amount of knowledge. They may differ endlessly in knowledge or opinion ; still, as they have chosen Jesus as their teacher, and placed themselves

✓ under his instruction and guidance, they are equally scholars, or disciples; and, as the word Christian is another name for the term disciple, they are from that time to Christians.

I give this statement in opposition to a vast number of false definitions as to what it is that constitutes a man Christian. We are sometimes told that a man cannot be Christian unless he believes certain opinions. For example we are told that a man cannot be a Christian unless he believes in the Trinity; unless he believes in satisfaction to the justice of God by the death of Christ; unless he believes in natural, total, and hereditary depravity, the depravity of every child born into the world. I am wishful to show that these accounts of what constitutes a Christian, are not warranted by Scripture: that, on the contrary, the Scriptures give that simple, intelligible, plain definition of the matter which I have just briefly laid before you.

I shall meet some of these objections as they present themselves. We are told, in the first place, that a man is not a Christian unless he believes in the Trinity,—or that there are three persons in the Godhead. I answer, the Scriptures do not say so. They never mention such a thing. There is no such word as “Trinity” in the Scriptures: there is no such phrase as “three persons in one God.” There are no words in Scripture that can fairly be asserted to amount to the same thing as these phrases. Nay, these phrases,—three persons in one God, Trinity in Unity, and the like, are acknowledged to be inexplicable and unintelligible by the parties who use them. So that it would be vain to seek for the meaning in other phrases, when the meaning itself is not yet understood. Again, while the Scriptures never teach that a man cannot be a Christian unless he believes in the Trinity, they do teach, and that most clearly, the contrary;—they teach that a man may be a Christian—a disciple of Christ, before he even knows whether there be such a thing as a Holy Ghost; to say nothing about finding out the Holy Ghost to be a third person in the Godhead. “It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much

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as heard whether there be any Holy Ghost." They were disciples. Paul regarded them as true Christian disciples. But yet they had not so much as heard whether there was any Holy Ghost.

Another statement is that a man cannot be a Christian unless he believes in Satisfaction to Justice by the death of Christ. I answer, that the Scriptures do not say so. There is no such doctrine as the doctrine of Satisfaction—the doctrine that Christ died to satisfy divine justice, in the whole sacred volume. The death of Jesus Christ is never represented in the sacred writings as a satisfaction to divine justice. On the contrary, it is represented as a means to redeem men from iniquity, to purify them, and make them peculiar people, zealous of good works; and thus to bring people to happiness and to God. In the second place, the Scriptures teach that there were many disciples of Christ before it was discovered that Christ would die at all, or that he would rise again from the dead. Peter, and James, and John, and their companions, were disciples, and had been so for a length of time; and yet in the 16th chapter of Matthew, we have the following account respecting this matter, beginning at the 21st verse:—"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, adversary, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Peter, therefore, though in many respects he savoured the things that were of God, and was ready both to preach and to suffer for Christ's sake, could not entertain the idea of Christ's death; and of course could not be a believer in that death being a satisfaction to divine justice. And yet he was a disciple; and in the preceding verses of the same chapter he is pronounced blessed, because he had believed Jesus to be the Christ, the Son of the living God;—proving that believing this is the faith which makes men disciples; and that the faith which receives the death of Christ as true may not come till afterwards. These individuals were disciples before they learned that important doc-

trine, especially before they got clear views on the subject connected with Christ's death. In the 9th chapter of Mark at the 9th and 10th verses, you may find that they knew a little in reference to Christ's resurrection, as they did in reference to his death :—"And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another, what the rising of the dead should mean."

I wish to observe, that I am not at present entering into the question at large as to whether the doctrine of the Trinity be scriptural or not, or as to whether the doctrine of satisfaction to divine justice be scriptural or not. These are points which will be considered at length hereafter. What I am *now* wishing to show is principally, that a belief and understanding of these doctrines, even supposing them to be true, is not essential to make a man a Christian ; and that a man may be a true Christian, or a disciple, or learner of Christ, before they are known.

Again, it is stated that a man cannot be a Christian unless he believes in natural, hereditary depravity. I answer, the Scriptures never say so. Christ says not one single word about any such subject. What he does say, on the contrary, is,—“Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” And we know that heaven is not made up of people who are totally depraved.

It is further said that a man must be born again—born of God, before he can be a Christian. I answer, every one is born of God who believes in Jesus as the Christ, and who gives himself up to Christ's instruction and government. In proof of this I refer you to the 5th chapter of the 1st epistle of John, and first verse,—“Whosoever believeth that Jesus is the Christ is born of God.”

It is said that a man cannot be a Christian unless he trusts for acceptance with God in the merits of Christ, and in the merits of Christ alone. The Scriptures, however, do not say that. You have heard from my opponent something about parties being wise above what is written. Now whatever wisdom a man may have, teaching him that a man cannot be a Christian who does not believe in the Trinity ;

who does not trust exclusively in Christ's merits to secure acceptance with God ; who does not believe in natural, total, hereditary depravity ; who does not believe in satisfaction to divine justice ;—I say, whatever wisdom he may have, leading him to believe these doctrines, and to tell a man that he cannot be a Christian unless he believes in them, is all wisdom that is got somewhere else than from the Bible ; and he that is wise in this way, is wise either *above* what is written, or very far *wide* of what is written. With respect to the last statement, that no one can be a Christian unless he trusts in the merits of Christ for acceptance with God, there is not a single word in favour of any such doctrine in the whole Bible. There is nothing about the merits of Christ mentioned in the Scriptures. There are no words that amount to the same meaning as the phrase "the merits of Christ." Some tell us, that though the *words* are not there, the *thing* is there. But if the thing is there, why are not the words put in. They were persons who believed in the merits of Christ that translated the Scriptures ; and if they had found the thing there, do you think they would have kept out the words ? If those who wrote the Scriptures had put in the thing, would not the words be there also ? Yet neither in the old government translation, nor in those of John Wesley, Dr. Conquest, nor any other translation, Trinitarian, or Anti-Trinitarian, Orthodox, or Heterodox, can any one find such a phrase as "the merits of Christ." And as there is no mention of the merits of Christ, there cannot be any mention of any such thing as *trusting* in the merits of Christ for acceptance and salvation. Men, therefore, are Christians from the moment they choose Christ as their teacher, however little they may know of his doctrine ; just as a child is a learner or scholar, the moment he chooses a teacher, and places himself under his instruction and government.

With respect to Christ's first disciples, we have noticed one or two of their errors. I may notice a few other of their mistakes. They frequently misunderstood Christ's doctrine. When he said to them,—“Beware of the leaven of the Scribes and Pharisees,” they did not understand him. It was after he had given them an explanation only that they understood one of the simplest matters, namely, that it was of the doctrine of the Scribes and Pharisees that they

were to beware, and not of their bread. They did not understand the nature of Christ's kingdom. They fancied he was to be an earthly monarch, who would subdue the nations of the earth to the Jews. Two of them contended as to which should sit at his right hand and left hand in his kingdom. The mother of two of them asked as a favour, on behalf of them, that they might sit at his right hand and on his left. Others of them contended which should be the greatest in his kingdom. And even at the time of his Ascension, they seemed to entertain the idea that Jesus would restore the kingdom—the dominion, to Israel; that the result of Christ's mission would be to free the Jewish people from subjection to foreign dominion, and make them the governors or heads of the lower world. They did not understand the simple doctrine that Christ came for the salvation of the Gentiles as well as of the Jews; that the Gospel was to be preached to every creature; and that every creature who received the doctrine, and yielded obedience to it, was to be saved,—saved without regard to the law of Moses, or to circumcision—saved by faith in Jesus as the Christ—faith working by love. It was ten years after the day of Pentecost that Peter learned the important duty of preaching the Gospel to the Gentiles. And then he had to be taught it by a vision; to be thrust out, as it were, by miraculous interference, and taught to understand the plain command, to go into all the world, and preach the Gospel to every creature. And when Peter was thus directed, he said,—“Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.” The early disciples, too, had differences of opinion—were of various opinions; and of course the opinions of some of the parties must be wrong. See the 14th chapter of St. Paul's epistle to the Romans, where he gives you instances of their differences of opinion. “One believeth that he may eat all things: another, who is weak, eateth herbs.” “One man esteemeth one day above another: another esteemeth every day alike.” Paul, however, does not say that those who esteem every day alike are no Christians; nor that those who esteem one day above another are not Christians. He regarded both as Christians; and says,—“Let every man be fully persuaded in his own mind;” and let every man

act according to his persuasion, in the fear of God, in love to his brethren ; no one judging his brother in reference to these matters. Similar differences of opinion may exist among Christians still. A man may be a Christian, and yet a Roman Catholic, He may be a Christian, and yet a Protestant. He may be a Christian, and yet be a Quaker, a Baptist, a Methodist, a Calvinist, a Trinitarian, an Anti-Trinitarian, and so forth. And he may be a Christian, and be none of all these. It is not necessary, in order to a man being a Christian, a learner, a scholar of Christ, that he should belong to any sect, to any denomination, or to any religious society. All that is essential to a man's being a Christian is the reception of Jesus as a teacher, and subjection to Christ's direction and authority. A man may be a Roman Catholic, and yet regard Jesus as a great teacher come from God, and the divinely appointed Saviour of mankind. He may be a Protestant, and have the same faith and practice. He may be a Calvinist, a Methodist, a Baptist, or a Quaker, a Trinitarian or an Anti-Trinitarian, and have faith in Jesus as the Messiah ; and be sincere in heart, and sound in faith ; and his single, undivided, constant object shall be to understand and do the will of his heavenly Father, as revealed and exemplified by Jesus Christ.

It was intimated by my opponent that there is a difference between ignorance and unbelief ; between error and infidelity ; between mistake and disobedience. This is a very important principle. It would be well if it were better understood. It would be well if all Christians understood it ; and if all Christians, and all professed preachers of the religion of Christ, would act consistently and constantly upon it. It is, however, a fact, that vast numbers seem to make no distinction between ignorance and unbelief, between error and infidelity, between mistake and disobedience. If it be a man's sincere conviction that every day is alike, he is still denounced as unchristian. If it be a man's conviction that one day is more excellent than another, that is a recommendation to a great portion of professing Christians to receive him into the fold of Christ's disciples at once. So in reference to other particular interpretations of the sacred writings. If a man differ from the principal parties of the day, in reference to certain matters, speculations, or opinions, he is at once denounced as unchristian. It may be that he

is in the wrong : but it may also be that his error is not his fault, but his misfortune ;—that the reason is, that he has not yet heard of such things ; and how can a man believe any thing of which he has not yet heard ? If he mistake the meaning of Christ's sayings, it may be, probably, because he has not had a better opportunity of understanding their nature. And if he happen to go contrary to some parties, in regard to meats, drinks, days, baptisms, washings, and the like, he is not to be degraded on that account. Even if, in these points, he is in the wrong, it may be simply through mistake, and not through disobedience. A man is not necessarily to be taken as going contrary to God's authority, because he differs from another man as to what God's authority requires ; nor to be regarded as rejecting God's truth, and calling God a liar, because he differs from others as to what God has said, or as to what God's sayings really mean. Two men may have equal respect for God's authority, equal faith in his veracity, and be at an equal distance from the habit and practice of calling God a liar, and yet differ widely as to what God has said to man ; and if they shall agree as to what he has said, they may differ very widely as to what God means. These two parties, thus widely differing both as to what God says and means, may still be equally believers in God—may equally say that God is true—may equally revere his authority—may have an equal regard for the honour of God, and be equally desirous of carrying out his truth in their lives.

Men may be divided into five great classes :—

1. Atheists ; who do not believe in God.
2. Deists ; who do believe in God, but who do not believe in Moses and the prophets, or in Christ and his apostles.
3. Jews ; who believe in God, and who believe in Moses and the prophets ; but do not believe in Jesus as the Christ.
4. Persons who believe in Jesus as the Christ, but do not obey his teachings, and are not wishful to understand his doctrine. And
5. Christians ; persons who both believe in God and in Moses and the prophets, and in Jesus as the Messiah ; and who add to faith, virtue ; who give their hearts to God, and make it their study to understand and obey God's precepts.

The individual who believes in Jesus as the Christ—who receives his doctrines as the oracles of God—and who surrenders his life to virtue as inculcated in the gospel, is the true Christian. A Christian is distinguished from an Atheist in this—that he believes there is a God, and that God is a rewarder of them that diligently seek him. He differs from a Deist in this—that he believes that God has revealed himself, and made known his will by prophets. He differs from a Jew in this—that he believes in Jesus as the Christ, the person appointed by God to be the teacher, the Saviour, and the judge of men. He differs from the profligate, and nominal, and unfaithful professor of Christianity in this—that he respects Christ's authority, and habitually surrenders himself to Christ's instructions. But he is not to be distinguished from others who believe in Jesus as the Christ, and place themselves in authority over him, as if he were no Christian, because he does not hold their distinctions of days, or their peculiar views, or opinions, or act in exactly the same manner as they act. All men, whether Catholics or Protestants, Baptists or Quakers, Trinitarians or Anti-Trinitarians, Methodists or Calvinists, who believe in Jesus as the Christ—who receive him as a teacher sent from God, and as the appointed Saviour of the world—and who place themselves under his instruction and government, that he may lead them to all truth and righteousness, and bring them to present and everlasting blessedness—are all Christians, however widely they may differ in opinion, in name, or in many of their practices.

When men profess to be Christians, how is it to be ascertained whether their profession be sincere, or not? Is it by reference to their opinions? No. Is it by reference to outward ordinances? No. It is by reference to their general conduct; and, especially, by reference to their temper and dispositions towards their brethren. This has been noticed by my opponent. On this point, we to some extent agree; perhaps not, however, fully. There may be a wide difference; and I shall therefore state my views with perfect freedom. In the 8th chap. of John's gospel, from the 30th to the 32nd verse, you have these words:—"As he spake these words, many believed on him. Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed." If ye continue in

my word, still holding the doctrines I teach, and ready obey the precepts I enjoin, then "ye shall know the truth and the truth shall make you free." In John, chap. 1 and verses 34 and 35, we have these words :—"A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples"—How? If ye believe in the Trinity? No. If ye believe in satisfaction to divine justice? No. If ye believe in adult immersion? No. If ye believe in total, hereditary depravity? No. If ye believe in eternal torments? No. "By this shall all men know that ye are my disciples, if ye have *love one to another.*" In the 15th chapter of John, and the 8th verse, we have these words :—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." In the first epistle of John, the second chapter and the 5th verse, we have the same sign given :—"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." In the same epistle, 3rd chapter, from the 15th to the 19th verses, we have the same sign or test of true discipleship :—"Whosoever hateth his brother is a murderer :—and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of Christ, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." This view is in perfect accordance with what is taught throughout the sacred writings generally. When James gives us a description of pure and undefiled religion he says it is,—"To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Paul, in his epistle to the Galatians, at the 5th chapter, and 6th verse, tells us what will avail under the Christian dispensation in the following words :—"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." In his 6th chapter, about the 15th verse, he says :—"In Christ Jesus neither circumcision availeth any thing, nor

uncircumcision, but a new creature." And he adds, "as many as walk according to this" simple, practical, common-sense "rule, peace be on them." In the first epistle to the Corinthians, the 7th chapter, and 19th verse, he gives the same principle in another form :—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." In the first of these three passages, we have the root and spring of true religion, a belief in Jesus as the Christ—"faith working by love." In the second passage, we have the effect produced—becoming "a new creature;" that is, being brought under the influence of the love of God and of mankind. In the third passage we have the outward manifestation of that inward change—"keeping the commandments of God." Those commandments are, Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself; still, making the practice and the spirit of Christianity to consist in the love of God and in obedience to Jesus Christ, in perfect accordance with the doctrines which Jesus Christ teaches.

In the 5th chapter of Matthew we are taught that those are the children of God, who love their fellow men as God loves them. Beginning at the 43rd verse, we find these words :—"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, or merciful, even as your Father which is in heaven is perfect or merciful." Our model, then, is our Father in heaven. In the 7th chapter, he speaks thus, beginning at the 21st verse :—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And "therefore," he says afterwards, "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the

rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Here Christ makes man's fitness for heaven to depend upon doing the will of his Father in heaven. The individual who hears Christ's sayings, and does them, and thus hopes to obtain everlasting life, is represented as resting his hopes upon a firm and immutable foundation. The man who hears, and does not obey,—the orthodox professor, who rests in forms or opinions, or feeling and excitement, or rests entirely on the merits of Christ, lays them on a sandy foundation; and when the time of trial comes, his hopes will be disappointed, and his expectations fail. In the 11th chapter of Matthew, at the 28th and following verse; Christ teaches people who labour and are heavy laden to come unto him, and he will give them rest. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." And in the 12th chapter, at the close of the chapter, he teaches that all who do the will of his Father in heaven are his brothers, his sisters, his most intimate relations. "While he yet talked to the people," to those who were learning, in order that they might know and practise his instructions, "while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

To those passages we may add other passages in which Jesus Christ pronounces blessings, not upon the Orthodox, not upon the Papist or the Protestant, the Methodist or the Calvinist, the Baptist or the Quaker, the Trinitarian or the Anti-Trinitarian, but on the men who yield obedience to his doctrine; who receive Jesus as their teacher; and who

make it their study to understand and to obey his precepts. A number of these passages I shall give you—for they are passages which are scarce ever insisted upon, or held forth prominently by most of those who profess to teach the Gospel. “Blessed are the meek,” who thankfully receive the instructions of Christ, and humbly strive to obey them. “Blessed are the merciful,” those who pity their unhappy fellow men, and labour to promote their welfare—who can regard with pity even those who offend, and can forgive their brethren their trespasses. “Blessed are the pure in heart,” the men whose simple object is to please God. “Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for their’s is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you, for my sake.” “And blessed is he who shall not be offended in me.” In Matthew, the 24th chapter, and 46th verse, he teaches and enforces the necessity of watchfulness and constant obedience to duty, and the improvement of our talents in serving God, and leading obedient lives. And he says, “Blessed is that servant, whom his lord when he cometh shall find so doing. In the 11th chapter of Luke and 27th verse, we read that “a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.” But Jesus said,—“Yea rather, blessed are they that hear the word of God, and keep it.” In Luke, the 14th chapter and 12th verse, he teaches men that when they make a feast they were not to call the rich, nor their relations, who had need of nothing; but the poor and the maimed, the lame and the blind, who have nothing wherewith to support them. And he adds:—“And thou shalt be *blessed*; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” In John, the 13th chapter, Christ teaches us humility by washing his disciples’ feet. And after having given us this example, and said to his disciples, “Know ye what I have done unto you?” he adds, at the 17th verse, “If ye know these things, happy are ye if ye do them.” And James, when speaking against people who hear the word, and do not obey it, men who never correct their faults, exhorts and encourages men to be

doers of the word, and not hearers only, **deceiving themselves** saying they shall be blessed in their deed.

Thus Christ and his apostles unite together, **throughout** the whole of the New Testament, to pronounce a **blessing** not on men whose opinions are orthodox, or **who conform** to prevailing ceremonies, and the teachings of **existing priests** and **hoods**, but on those men who accept Jesus as **their guide** and **their governor**, and their saviour; and who, **receiving God's** truth at his lips, cherish it in their hearts, who **receive God's** law into their minds, and reduce it to practice in **their** lives.

In accordance with this view of the question, we find that Jesus Christ, when people came to ask what they should do to inherit eternal life, naturally directs those who were not believers, to begin with believing in him. "What shall we do," said the Jews, "that we might work the works of God?" And Jesus answered, "This is the work of God, that ye believe on him whom he hath sent." But when persons did believe, and said, "Good teacher, what shall we do, that we may have eternal life." Jesus directed them to keep the commandments—"Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." And when the lawyer came, tempting Christ, under profession of being desirous of instruction, and said, "Master, what shall I do to inherit eternal life?" Jesus gave him the same answer. "He said unto him, What is written in the law? how readest thou? and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." He then gave him the parable of the good Samaritan to illustrate what love requires; and then, after giving that beautiful exemplification of the spirit of charity, he said, "Go thou and do likewise." And on this simple condition Jesus promised the eternal life which he professed to seek.

We are told that we must believe in Christ, and have a right faith, in order to be Christians. We agree to this; but the question is, What is a right faith—a New Testament faith? What is that faith in Jesus which the New Testament requires of us? Is it to trust in Christ's merits? Is it to believe in the Trinity?—in the universality of heredi-

tary depravity ?—in the doctrine of satisfaction to justice by the death of Christ ? We will not answer, No ; but ask you to go to the New Testament for yourselves, and look at the New Testament teachings on these subjects ; and so leave you to answer, Yes, or No, as your own consciences shall prompt you to do. I shall refer you to a few passages where the faith which is required of us is spoken of ; and you shall see for yourselves whether a belief in Jesus as the Christ is not the true New Testament faith ? Take, first, the 20th chapter of John's Gospel, ver. 30, 31, " And many other signs truly did Jesus in the presence of his disciples, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." Here you see the signs recorded in the New Testament are recorded, not to convince you of the truth of the Trinity—of three co-equal, co-eternal persons in one God-head ; are not written to prove the notion that Jesus is the supreme God, or God the Son ; are not written to prove to us that Jesus was required to give up his life in satisfaction to his Father's justice ; but they are written to convince us that Jesus is the Christ—the Messiah—the person appointed and anointed by God to be the teacher and Saviour of mankind. He who believes that Jesus was the Christ, has the faith the New Testament was intended to produce ; for the signs therein recorded were written " that ye might believe that Jesus is the Christ, the Son of God ; and that, believing in this simple way, ye might have life through his name."—We are told that we must receive every word which God has spoken ; and that we must not attempt to evade the force of God's word by philosophical speculation or hyper-criticism. Well, then, here are some plain words ; and they tell us that the Gospel was written that we might believe that Jesus is the Christ, the Son of God ; and that believing in this simple, heterodox way, we might have life in his name. We have another illustration of this point in the 8th chapter of the Acts of the Apostles, where we read that Philip had been directed to go and visit a eunuch on his journey. He went, and conversed with him about Jesus Christ, and the eunuch was convinced of the truth of what Philip taught. He believed in Jesus, and wished to be received by baptism into the number of his disciples. " And as they went on

their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest." Now mark what the eunuch says in reply. I wish you to pay particular attention to this case. I wish you to see exactly what kind of confession it is that the eunuch makes ; what kind of faith it is, that Philip regards as sufficient. Well, then, what does the eunuch say ?—"The eunuch answered and said, I believe that Jesus Christ is the Son of God ;" or that Jesus is the Christ, the Son of God. And what does Philip say, in reply ? We know what some people would have said in our day, if the eunuch had given them such an answer. They would have said, "Well, friend, that is all very good so far as it goes ; but it does not go far enough. It is right that you should believe that Jesus is the Christ ; but, mark you ! you must believe, too, that he is the supreme God. And not only that, but that the Holy Spirit, of which you have not yet heard, perhaps, is supreme God as well. You must believe that there are three co-equal, co-eternal persons in the god-head ; and until you believe that, you are not prepared for baptism. Then again, my friend, are you convinced of your guilt and depravity, that you were naturally depraved, born totally corrupt, under the wrath of God, and the guilt of Adam's sin—utterly depraved—indisposed to all that is good—and irresistibly prone to all that is evil ? Do you understand that the object of Christ's death was to satisfy divine justice—not merely to make people wise and good ? And are you aware that the only ground on which God forgives men is the satisfaction of his justice which he received by the death of Christ ; and that unless you trust in Christ's merits alone for acceptance and eternal life, you are doomed to eternal torments ? Do you understand this ? You say you believe that Jesus Christ is the Son of God : but that is only an intellectual assent to an historical matter of fact. It is but a vague and common belief. Even the Unitarians and heretics believe that. You are lost if you believe nothing more." That would have been the way in which the reply of the eunuch would have been met by many now-a-days : and unless he had gone a few, aye, a thousand steps farther than simple Christianity would carry him, he must have been shut out of the church : and it is well that those who keep

✓ the keys of the church have not the keys of Heaven, or he would have been shut out of heaven as well. But what does Philip say? Poor Philip had been at no theological institution—he had spent no long years at college—he had received no Athanasian drilling. He lived before orthodoxy came up. He understood nothing but simple Christianity, and he held it in all its native purity, before it had been corrupted, perverted, disfigured, and all but destroyed by its professed teachers and advocates. Poor Philip was as perfect a heretic as any man need to be, according to prevailing notions; and taking the eunuch's confession of faith to be good—never dreaming that it was defective—they went both down into the water, and he baptized him; and when they came up, the eunuch was allowed to go on his way rejoicing, under the impression that he had the true faith, and was now a real Christian. What a pity that this simple kind of faith, and this Scriptural mode of conversion are not considered sufficient in our days.

✓ In the 1st epistle of John, the 5th chap., and the 1st ver., we have another striking, plain, and direct testimony to the correctness of this view of New Testament faith which I have given you:—"Whosoever believeth that Jesus is the Christ, is born of God." And in the 4th ver. it is added, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." "Who is he that overcometh the world," says John in the 5th verse, "but he that believeth that Jesus is the Son of God?" Here you see that a belief that Jesus "is the Christ" in the 1st ver., and a belief that Jesus "is the Son of God," in the 5th, are one and the same thing. And that this "faith," in the 4th ver., is called "our faith,"—the faith of the Apostles and early Christians; the faith by which they were born of God; by which they were enabled to overcome the world, and live in love to God and to their fellow-men; and by which they were prepared for everlasting life. I know a person may say, But, will merely believing Jesus to be the Christ, make men approved of God and happy? I say, No; they must both believe and act according to their belief. If I ask my opponent, Will merely confessing that Jesus came in the flesh make men approved of God and happy? I have no doubt he would answer, No; there must be a sincere and consistent heart and life. Just

He never says he was anointed to any thing else. He was anointed, then, as the great teacher, deliverer, guide, and saviour of mankind.

I was about to give you my views on the atonement, reconciliation, and the like : but this I must defer, as my time is passing on ; and shall briefly notice some of the things advanced by my opponent.

He says, a Christian is one who believes in the doctrines which God has revealed in the Christian dispensation. Very true. He is one who believes in Jesus as the Christ ; and as Christ was the teacher of God's words, of course he believes the doctrines of Christ.

He says, Christians are frequently called believers. Very true. But their belief, or faith, is a simple belief that Jesus is the Christ, the Son of God.

He says, it is a belief in the Gospel. True. But what is the Gospel ? What is the Gospel that Paul preached ? Was it modern orthodoxy ? Paul says, " Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received." And what had he received ? Three persons in one God ? or the Athanasian creed ? Nay, but this : " How that Christ died for our sins according to the Scriptures ; and that he was buried, and that he rose again the third day according to the Scriptures : and that he was seen of Cephas, then of the twelve : after that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto the present, but some are fallen asleep."

He tells us, that faith should be joined with a humble, teachable, truth-loving disposition. True. But the Christian is only humble in this sense, that he submits to God only, not to man.

He says, a man, previous to believing, is conscious of his guilt—I say, all are not guilty before they become Christians. We read of many that *were* righteous when Christ came, who needed no repentance. Of this class appear to have been the eunuch that I have just read of ; and Cornelius, a devout man, whose prayers and alms had already come up with acceptance before God ; together with many righteous Jews.

He says, unbelievers are proud, wise above what is written. *Ans.*—There are some *believers*, so called, who are not very humble, but who are wise, if not *above* what is written, *below* what is written.

He says, there are some who are either fatally deceived, or are impostors ; and that they have pride of heart in unbelief.—If there is any personal allusion in this, I pass it by, and simply say, that some do not believe because they have not heard ; and as Paul says,—“ How shall they believe in him of whom they have not heard ? ” Some are unbelievers for want of better instruction, because they have none to teach them the simple truth as taught by Christ. Some may not believe through strong, and perhaps unavoidable, prejudices ; as was the case with the disciples themselves, for example, in the first instance.

He says, it was pride and perversity of heart that prevented Paul so long from believing on Christ.—Paul does not say so ; but he *does* say it was ignorance ; and that he obtained mercy because he did it in ignorance. He says he truly thought he ought, in duty to God, to do many things against Christ. And he also tells us that he lived in all good conscience up to that time, serving God faithfully, and living according to his light. And God appears to have revealed his Son to him, and chosen him to be the teacher of the Gospel to the rest of the world, on account of his previous fidelity as a Jew. He appears to have believed as soon as evidence presented itself.

He says, a Christian does not reject any doctrines of Christ because they are not important.—There are no doctrines of Christ that are unimportant, and I never heard of a person rejecting any doctrines of Christ, because they considered them unimportant. But he says, some reject the miraculous conception, because it is an unimportant doctrine. I think not ; I cannot believe it. I never heard of any one rejecting the doctrine on that account.

He says, a Christian receives all that God reveals.—True. But he does not always receive men’s report of what God reveals ; nor men’s interpretations of God’s revelations.

He says, a Christian does not reject doctrines because they are mysterious.—True. A man always believes God to speak what is true, of course, whether he understands what it means or not. But nothing that is revealed is a mystery.

Revelation and mystery are opposites. A truth *may* be mysterious before it is revealed ; but when a truth is once revealed, the mystery is gone for ever. If it be called a mystery afterwards, it is only called so in reference to what it *had* been. That which was a mystery, ceases to be a mystery after the revelation. Mystery and revelation, I repeat, are opposites.

He says, a Christian does not think himself wiser than the Bible.—True. But some Christians have got a great deal of wisdom that never had a place in any Bible that God ever had any thing to do with. And though a Christian may not be wiser than the Bible, he may think that he is wiser than some translations and interpretations of the Bible. I would ask William Cooke whether he does not think himself wiser than some translators, and some interpreters ? And if he sets me that example, why should I not follow it ?

He says, a Christian believes all that God declares in his word, however incomprehensible.—True ; and all that he declares in other ways : but he does not believe all men's versions or interpretations of what God declares.

He says, the Gospel never professes that its revelations are all plain.—I answer, yes ; revealed even to babes, though the wise and prudent, the college-bred people, could not always comprehend them. But some things, which were very plain, were still hard to be understood in consequence of the strange prejudices which were purposely drilled into them by the Scribes and Pharisees, who locked the door of knowledge instead of opening it ; and would neither enter themselves into the temple of truth, nor suffer others to go in that were wishful to enter. The things which the first disciples did not understand were plain things ; such as Christ's death and resurrection, and the calling of the Gentiles.

He says, quoting Paul, "great is the mystery of godliness."—But if he had read the passage through, you would have seen that the things referred to in the text, are no mysteries now. Although they are spoken of as mysterious, they are things which a child can understand. What are they ? "God was manifest in the flesh,"—a simple, rational, manifest truth ; God who was manifest first through the natural world, was afterwards "manifest in the flesh, in the man

Christ Jesus, who was justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,"—there is not a mystery about the whole.

He says, he who rejects what God reveals is under a carnal mind, and cannot be a Christian.—True ; if the subjects rejected from belief are of God's revelation. But sometimes people reject the truth in mistake ; or they reject only that which itself springs from a carnal mind—a human invention.

There were many things spoken by my opponent, which did not bear upon the point in discussion ; some were true, some not true ; but none of them need special notice. I must now proceed rapidly to notice other things which did bear a little upon the question.

My opponent says, a Christian's faith may not embrace every doctrine of Christ, because all doctrines may not be known to the Christian, but he embraces all that is known to be revealed by God's word ; and, secondly, is prepared to receive all other truths when they shall *become* known.—Very true. An excellent principle. I wish it were universally believed and acted upon by all professing Christians. We should have a much better church, and more of the spirit of Christian charity, that would prepare the way for the illumination and conversion of the world. A love for truth, a belief of all that is known, a desire to know all God's truth, a readiness to receive it when it is understood, obedience to all we know, and a readiness to obey every other portion of God's will as soon as understood, is every thing ; and happy will it be for the world when Christians shall properly understand and act on this principle.

He says, a heretic is not an infidel, but one who holds the truth in part, and rejects it in part. But he told us that all were infidels or unbelievers who rejected any truth revealed by God ; and therefore a heretic, according to his own showing, is an infidel. But the heretics mentioned in Scripture were all bad men, self-convicted, sellers of their doctrine, carnal, deceitful, followers of Balaam, loving the wages of unrighteousness, prophesying for a reward, men whose God was their belly, who minded earthly things, whose glory was their shame. And these persons, if not infidels, were worse than infidels.

He says, a Christian is to retain the faith which he first

receives.—True. But not always the *opinions* which he first receives. Else how should we get Papists to become Church of England men, and how will you get Church of England men to become dissenters. And how will you get Calvinists to become Methodists, and how will you get the Wesleyan Methodists to become New Connexionists, if men are never to change their opinions. We ought all to hold fast our faith and profession without wavering; but we ought carefully to distinguish between faith and opinion. He says, we are to hold fast the form of sound words. And we say the same.

But the apostle adds, even the words of our Lord Jesus Christ. Why did not my opponent quote the whole sentence? Why did he leave out the very words which were necessary to explain the whole sentence. It is the words of *Christ*, then, that we are to hold fast. And what did those words teach? A Trinity in unity? natural, total depravity? No such thing. I say, "hold fast the form of sound words," but let them be "the words of Jesus Christ."

He says, the cause of heresy, according to Paul, was contempt of the Holy Scriptures. We say nay; but covetousness, licentiousness, &c.

He says, Christian truth, as held by orthodox Christians, supports people in affliction and death. We answer, the support afforded to the souls of people in sickness and death, is not afforded by those orthodox notions which we oppose, but those great doctrines which *we* acknowledge to be Christian truth. The views which *we* hold and advocate have power to strengthen and support the mind. In our own experience, and in that of many others, we have proved that the simple doctrines of Christ, without regarding the additions and corruptions of men, that the simple Christian truths which we unfold, can enable people to meet the fiercest opposition, to endure the bitterest persecution, and to pass through the most exaggerated reproaches, with calmness and cheerfulness. It can cheer them on the sick bed, it can gladden the heart in the hour of dissolution, and even under the most awful calamities to which man can be subjected, in cases of accident, when limb is torn from limb, it can still support the soul in all its steadfastness, without help from any of the forms of false and corrupt orthodoxy. (Loud hissing and applause.) We had a proof of this very lately, where a

young man got entangled in some machinery, and had his leg so torn to pieces, that it had to be amputated close to the body. The ligature afterwards broke ; and he, after much suffering, passed last night into his rest in heaven. While he lay suffering, his heart was calm, and peaceful, and joyous. He was not only calm and contented, but glad and joyous, and full of glory. " Tell Joseph," he said, " to come and see me, if I am alive," for I would have him to see that the religion which he has taught, and which I have professed and followed in health, can support men under the most agonizing suffering, and in the prospect of a painful death. I contend therefore, that what some are pleased to call heresy and blasphemy, but which I call simple Christian truth as it is in Jesus, is able to support the soul under the severest ills to which the human frame is liable.

He says, that some people declaim against excitement. *We* do not. We believe that love is joined with feeling : but the grand *proof* that man loves God is, when he keeps his commandments.

He says, I deny that Christ came in the flesh ; and that I therefore make God a liar, and am no Christian. It is a falsehood. I do not deny that Christ came in the flesh, I believe it most firmly.

He says, Christ was born of a virgin. That I do not believe. But that will be discussed in its own time.

He says, that Jesus was the Christ from his birth. There is no such doctrine in the teachings of the Saviour. But the subject will be considered at the proper time, and we shall then see whether there is any sufficient testimony in support of it.

He says, Christ was without sin, and that I deny it. It is a falsehood. I do no such thing. See " Christian," No. 19.

He says, " In the beginning was the Word, and the Word was with God, and the Word was God," and that therefore Christ is God. I disbelieve this. The record is simply this, that the *Word* was God, and that the Word dwelt in flesh ; but not that Christ is God. I say he was a man in whom the Godhead dwelt.

He says, Christ's death was a propitiation or atonement for our sins. I do not altogether deny that ; but I say that

what is true in the doctrine is, that he died to cleanse from our sins, and not to satisfy divine justice.

My great principle is, that he is a Christian who believes that Jesus is the Christ, and yields obedience to his authority. He opposes this; and says no one is a Christian but who believes that Christ is God the Son, is God himself. He also proposes to prove by Scripture the miraculous conception of Jesus. And I say that, taking the language of Scripture as our guide, we shall prove that Jesus is the Son of man, the Son of Joseph, the Son of the carpenter. And this I shall prove by the testimony of Christ himself, which will continue when all human traditions and inventions have passed away.

I have now finished my time, and my reply to William Cooke. I conclude as I began, by stating that I ask for nothing but a patient hearing, and a calm and thorough consideration of the statements that have been advanced. (Loud applause.)

After a pause, Mr. Barker rose and said,—The subject for to-morrow night is the Atonement—Reconciliation; and then, after that, the Trinity.

SECOND NIGHT.

WEDNESDAY, AUGUST 20, 1845.

The Lecture Room was again crowded this evening.

Mr. Cooke was first on the platform. He was received with applause by his friends.

Mr. Barker followed shortly afterwards, and was received in a similar manner.

The Rev. James Pringle again sat as umpire; and Mr. Grant and Dr. Lees as chairmen of the disputants.

Mr. GRANT first rose and said :—As it is now seven o'clock, I beg leave to introduce Mr. Cooke again to the meeting to commence the discussion, and to commence it at perfect liberty. There was an announcement made last night, by Mr. Barker, which was not in perfect order; but as it is now withdrawn, I shall make no remark upon it. Mr. Cooke will now address the meeting; but before he commences, let me again entreat you to act upon the same principle on which you acted last night. I entreat you to refrain either from approbation or

disapprobation ; but to let the discussion be carried on in all fairness ; and I again request you to remember, that whatever the one party approves of, the other will disapprove of, as a matter of course. Therefore let peace and quiet be the order of the evening.

MR. COOKE then rose and was received with applause. He said, Mr. Chairmen I shall feel obliged if our friends in passing along the aisles would be as quiet as possible. My voice is not very strong ; and I desire to be distinctly heard by the whole audience.

My Christian Friends,—Before I proceed to continue the remarks which I was addressing to you last evening, I shall notice some parts of Mr. Barker's address, said to be in reply to mine. The speech of Mr. Barker appears to have been made up chiefly of admissions, of mistakes, and of sophisms. I say it was made up partly of admissions.

In the first place, my definition of a Christian was admitted by Mr. Barker, if I understood him aright, to be substantially correct. And although, by introducing the word "disciple," he seemed wishful to confine its meaning as low as possible, yet he soon appeared to forget himself, and, by the passages he quoted, raised the word to its highest import, as being synonymous with "sons of God," with "true believers," with "saints," and with those who are "born of God ;" thus admitting that I was perfectly correct in determining that this discussion was as to the question, what is a "true" Christian.

Mr. Barker also admitted the truth and the substantial correctness of some of those great principles of faith and of practice, to which I referred, which I laid down, and which I endeavoured to substantiate, as essentially connected with the Christian. It is true that he afterwards sought, by turns of wit and by sophisms, to neutralize the admissions he had made : but, still, those admissions are there ; and when this discussion shall terminate, they will appear in print, and be read by a discerning public, who will be able to distinguish the wheat from the chaff, and to recognise those great principles which I laid down as the just criteria of the reasonings I adopted, and of the conclusions to which I came : and I fear not the result.

Mr. Barker's speech was made up partly, I say, of mistakes. He said that I charged him with denying that Christ had come in the flesh ; and he was very emphatic in stating, "that is a falsehood." There was no need for all this emphasis ; for the fact is, I did not make the charge upon Mr. Barker. I did refer to the heresy—the ancient heresy, which existed in the early days of Christendom, and which denied that Christ came in the flesh. I conceived that I had some important reasons weighing with me to notice that subject ; and my reasons were

the following : In the first place. I did not know but Mr. Barker might, ere this, have proceeded so far as to have adopted this anti-Christian delusion. Certainly, for the last three or four years his changes have been so extensive and so rapid, that neither I nor a thousand more would have been at all surprised had he, by this time, denied that Christ had come in the flesh !

[The Chairmen of the two gentlemen were here heard to in private conversation.]

Another reason is this : I conceived that the introduction of that subject was materially connected with the principle involved in our discussion of what is a Christian ; because it is well known that there were, in an early era of Christianity, a sect, calling themselves by the name of Christians, who did deny the reality of the Saviour's body—who did maintain that he was a man in appearance only, and not in reality ; and I was to confront those speculators that the Apostle John speaks so emphatically and so decisively with regard to the reality of our Saviour's body in the first chapter of his first epistle.

[The conversation between the Chairmen had continued to this moment, and Mr. Grant having conveyed some intimation to the speaker, Mr. Cooke proceeded.]

It is thought I had better not refer to what M. Barker might possibly think. There will be no objection, I suppose, to my referring to what he *has* thought, and *has* published. It therefore became not unimportant or uninteresting to me to ascertain, at the onset of the discussion, what was the judgment of inspired men with regard to those speculators : and we find that judgment to be, not that they were Christians, although they held the doctrine of the Messiahship of Christ, but that they were "deceivers and anti-Christ." And then, another reason is this : I considered that there was no very remote resemblance, in some of Mr. Barker's principles, to the views entertained by that sect to which I have referred. For example, both Mr. Barker and the sect I refer to deny the divine authority of the two first chapters in the gospel according to St. Luke. And though there is a difference in this respect, that Mr. Barker does admit the human nature of Christ, yet in order to establish the position that Christ is the son of Joseph, he rejects the two chapters to which I have referred ; and the sect to which I have referred rejected these two chapters, not that they might establish the doctrine that Christ was not miraculously conceived, but to establish the doctrine that Christ was not conceived at all ; that Christ had no real human nature, but that his body was a mere phantom. And then this ancient sect contended that they were Christians as strongly as Mr. Barker or any of his adherents contend for the title Christian. They professed to believe that Jesus

was the Messiah; they professed to place themselves under his instructions; they professed that their faith worked by love; and some of them suffered death as martyrs under the Roman persecutions; yet this sect, notwithstanding their professions of Christianity—notwithstanding they professed to love the Saviour—and notwithstanding their recognition of Jesus as the Messiah, were denounced by the apostle, who lived in their days, as being anti-Christ and deceivers. Besides, the sect to which I refer did not alter the gospel out of their avowed hatred to it, but, as they said, out of love for the gospel. They desired to make it more conformable to the prevailing system of philosophy, and to render it more acceptable to mankind in general. And it is a remarkable fact that these Gnostics were almost, if not entirely, the only heretics who denied the miraculous conception from the days of the apostle down to the time of Joseph Priestley; so that for about a thousand, or from that to one thousand four hundred years, the earth was not trodden by a man who held the name of Christian, and denied the miraculous conception, until the time of Joseph Priestley, that changeling—that learned, but eccentric man, who, while he denied the doctrine of the miraculous conception, denied the existence of the human soul?

The second mistake which Mr. Barker made is the following: I stated that some persons reject a doctrine, and then allege that it is unimportant. Mr. Barker thinks *that* had no application to himself. Now in that I think he made a grievous mistake; for I find in the tract issued by him not long since, entitled “The Miraculous Conception of Jesus Christ,” that the doctrine is therein held to be unimportant. The following is the passage:—“It has been a great evil among Christians, that much stress has been laid on points which have nothing to do with the salvation of men, and the great doctrine of immortality. It is presumed this has been the case with respect to the miraculous conception of Christ. If it be a fact, it affects no other subject in the gospel, it is of *no importance in Christianity*.” This is the instance to which I made reference when I uttered the expression last evening—when I made the statement which Mr. Barker has subsequently denied. Now I say that is a mistake; and that Mr. Barker, having issued the tract containing the sentiment, and sent it out among the people without anything like a sentence correcting this false statement, made by one Richard Wright, is responsible for it: and I regard the sentiment as being *bona fide* his sentiment, the tract being sent out into circulation by him as expressing the sentiments which he himself entertained. Forsooth, then, it follows that a doctrine, however clearly stated—however positively asserted, is, because it be deemed not important, to be rejected! An old infidel objection? and as stale as infi-

delity itself. A thousand times repeated, and a thousand times refuted. Why, it is just such a sophism as Lloyd Jones uttered, when, in debate with Mr. Barker, at Oldham, he said (and I have his words before me, used in the discussion) "it did not matter what sentiments people held as to doctrine or general truths: if their conduct were only right, that was all that was required." But the blessed God knows infinitely better than Messrs. Lloyd Jones, Richard Wright, or Joseph Barker, whether a right faith be important or not. With a right faith God has connected his approbation and everlasting life. With unbelief, God has connected his displeasure and everlasting death: "He that believeth shall be saved; but he that believeth not shall be damned." It has always been the object of Satan to persuade men that there is no importance in faith—in belief in God; and so it has been, also, of his agents. So long as Satan can keep men in unbelief, he keeps men from God, from pardon, from happiness, from heaven; for faith is the bond of union with God, and the instrument of his blessing.

But who, I would ask, gave to Mr. Barker a right and an authority to release man from his obligation to believe in any part of the word of God? Where are his credentials? Where the proofs of his commission? This sophism will not sway the judgment of a Christian audience. The sceptic and the semi-infidel may drink it down with avidity, and present their congratulations to Mr. Barker, or any one else, for his zealous endeavours to relieve them from the duty of submission to God's authority. But the sober, the reflecting, the pious, the faithful part of the community, will reject the principle with disdain and contempt. Men will see that whatever God reveals or declares as a truth, they are bound to believe; even as they are bound to obey what God may command. The question lies in a very narrow compass. Can Mr. Barker point to a single passage in God's blessed word which gives a man the right to disbelieve any portion of God's word? Can he bring a single example or instance in which the Almighty has accepted an individual into his favour, while wilfully rejecting any portion of his revealed truth? He cannot—he cannot. I challenge the instance to be produced. His boldness, therefore, in publishing a statement like this—that a truth, being unimportant, may be rejected, is, in my estimation, unwarrantable presumption—*most* unwarrantable presumption; yes! and as irrational as it is impious: and both the impiety and infidelity become the more deeply aggravated by the clearness and the fulness with which the doctrine stands declared in the book of God. There it is! a wayfaring man and a fool need not err in its interpretation. There it is—and the same spirit which dictated the truth, has declared—"He that believeth not God hath made him a liar."

There is another mistake. Yes, I will call it a *mistake*;—and that is in reference to Paul. I understood, last evening, what I never understood before—what I never heard advanced before from any reasoner, or from any individual with whom I was ever in discourse,—that God converted Paul as a reward for his fidelity under the Jewish economy. Why, we have heard the merits of the Saviour discarded, it is true; but here we have the merits of a man acknowledged; the merits of a man, too, unconverted; and the merits of a man, too, who combined in his character the elements of pharisaical pride and of bloody persecution. That Paul was punctilious and rigid in the observance of Jewish rites and pharisaical customs, there can be no doubt: but who ever knew of pharisaical pride and of pharisaical punctiliousness commending a man to God's approval, and, by merit, bringing down God's favour as a matter of debt? And who ever heard an individual, whose career was like that of Saul previous to conversion, represented as having been so faithful as to deserve God's approval and saving grace? What is that career, as exhibited by the faithful and graphic pen of inspiration? That he breathed out threatenings and slaughter, haling men and women to prison, and seeking letters from the High Priest to spread wider the ravages of death and of ruin. And what is the picture he gives himself of his own state? That he was an injurious person, a persecutor—that he was a bloody persecutor—that he was a blasphemer—that he was the chief of sinners; and he exhibits himself as an example of miraculous *mercy* in his call and conversion, and not as an instance in which God had just redeemed his own character by giving what was due, namely, his grace and his favour. Now I call this a mistake. I will put that construction upon it. I think, that, from the perturbation of his mind or something else, Mr. Barker must not have been in a right state for expressing his sentiments; and I will put it down as a mistake. (Hissing, cries of "order" from the chairmen, and applause; all of which subsided, and were renewed.)

MR. GRANT.—This is very improper. It is a gross breach of the terms on which you are admitted here. (Hear, hear.) Your character requires non-interference.

DR. LEES.—Recollect that each party has appointed his own chairman; and that the chairman for each party is competent to say who is in order, and who is out of order: and it is not the business of the audience to perform the functions of chairmen. Now I trust the same spirit of quietness and impartiality that was evinced last night, will characterize this and the succeeding nights of the discussion. Truth does not need clamour. It only wants a fair hearing on both sides; and that must decide the question.

MR. COOKE.—I hope there will be no objection to give every minute of time that is lost by interruption.

DR. LEEs.—Two minutes.

MR. COOKE.—Mr. Barker's speech was made up, in next place, of sophisms ; and I shall name them.

Sophism, No. 1.—With regard to the woman of Samaria Mr. Barker referred to the woman of Samaria as being a Christian ; and, of course, a proper example to this assembly what a Christian is. But I ask, where is the evidence of the conversion of the woman of Samaria ? She heard the Saviour's doctrine. She might believe theoretically that he was the Messiah. She went into the neighbouring town—into Samaria, and said, "Come and see a man which told me all things that ever I did. Is not this the Christ?" But where is the evidence of her Christian experience and her conversion to God ? And, besides, if she had been converted to God, her case is not an example in point. For how can a poor woman who heard one Gospel sermon—a few principles of the Christian religion—only a few—be exhibited before a Christian audience as a fair specimen of Christian faith, or Christian experience, or Christian practice ?

Sophism, No. 2.—Mr. Barker referred to the twelve disciples at Ephesus, Acts xix. 1—7 ; and he endeavoured to make the impression that they were fair specimens of what Christians are ;—specimens of Christians in sentiment—specimens of Christians in experience ; and he tells us that they had never heard of the Holy Ghost. But he did not tell you—for it would not suit his purpose, I suppose—that they were not disciples of Christ, but disciples of John. *They had not been baptized in the name of Jesus* ; and it is evident, from their not having heard of the Holy Ghost, that they could not have been instructed in the principles of Christianity. But there is another view to take of this case, which appears to make against Mr. Barker's argument ; for, as I said last night, unbelief consisted not in the want of information with regard to a doctrine, but in the *rejection* of a doctrine : now when the Holy Ghost was made known to these men, did they reject it ? They believed it : and they were baptized in the name of the Saviour, and they were filled with the Holy Ghost ; and then, in their experience and in their conduct, they became living witnesses of his personality and of his Godhead.

Sophism, No. 3.—A reference was made to the eunuch, in Acts, chapter 8, verse 27 : and Mr. Barker appeared wishful to make the impression that the eunuch believed nothing more than that Jesus was the Messiah. But he did not tell us three things which are very important to give a correct aspect to that case. He did not tell us that the eunuch was just returning from the temple in Jerusalem, where he had been present—

ing oblations to God, and thus recognized his consciousness of guilt, and his need of a vicarious atonement for that guilt. He did not tell you, either, that the eunuch was reading a certain part of Scripture which had a very immediate connexion with the object of his visit to Jerusalem, and also a happy connexion with the instructions of Philip. What was the eunuch reading? That delightful portion of Scripture contained in the 53rd chapter of Isaiah, where it is said that "He was wounded for our transgressions, and he was bruised for our iniquities, and his soul was made an offering for sin; that it pleased the Father to bruise him, and that he, himself, put him to grief, and that he maketh intercession for the transgressors." And he did not tell you another important truth, which I should have liked to hear him tell, and which I must tell you, or I should not discharge my duty, namely, that "*Philip preached Jesus unto the eunuch.*" And if Philip preached any thing like Paul, he would not leave out the propitiatory sacrifice; for Paul says, in the 15th chapter of his 1st Epistle to the Corinthians, the 3rd verse,—“For I delivered unto you *first of all* that which I also received, how that Christ died for our sins according to the Scriptures.” And I feel assured—and I think no reasonable man in this assembly will debate the matter for a moment, if he give it a fair consideration—that, when the passage was opened before the eyes of Philip directly referring to the Redeemer’s sacrifice, and in connexion with the anxious enquiry of the eunuch, whether it referred to the prophet himself or to another, Philip would point him to that bleeding lamb of whom the prophet spoke, who was wounded for our transgressions and bruised for our iniquities. And this accounts for the sequel—explains the subsequent part of the history, that the eunuch “went on his way rejoicing.” And he might well rejoice when he saw the happy connexion between the type and the antitype—between the victim in the temple, and the great sacrificial victim, the Lord Jesus Christ, who bled for the world’s transgressions.—And when he heard the evangelist tell him the nature, explain the character, and unfold the work of Christ, and apply to Christ the direct prophecies contained in that chapter, no wonder that his thirsty soul drank in the glad tidings, and his bleeding heart received the balm that makes the wounded whole; and that then he went on his way rejoicing?

Sophism, No. 4.—Mr. Barker introduced the subject of human depravity, and the subject of the Trinity: and I know not, sometimes, whether to be amused or grieved at the way in which he sought to disprove those doctrines. He sought to disprove the doctrine of the Trinity, the doctrine of human depravity, Christ’s sacrifice, and saving faith in it—he sought to disprove these doctrines, by referring to the *preceptive* parts

of Scripture,—to disprove the doctrinal by reference to the preceptive. He might as well turn it the other way, and try to disprove the *preceptive* part by referring to the *doctrinal*. He referred us, forsooth, to our Lord's Sermon on the Mount where he said,—“Blessed are the meek: for they shall inherit the earth;” and “Blessed are the poor in spirit: for theirs is the kingdom of heaven;” and “Blessed are they that mourn for they shall be comforted;” and so on. And because our Lord did not inculcate the Trinity, or his vicarious sacrifice, in connection with these precepts bearing upon moral conduct, we are, forsooth, to draw the conclusion that these doctrines are not taught in the New Testament. Because *every* doctrine is not taught in *every* part of Scripture—because the doctrinal does not appear in the preceptive portion, and the preceptive is not expressed in the doctrinal, we are, it seems, to come to the philosophical conclusion that those doctrines are not contained in the word of God! Now I should have thought it would have been the proper course to take—at least I should have taken it—to have grappled with the very passages which my opponent (had he held them) had quoted as the basis of those doctrines. And I would have investigated them, and examined them thoroughly, and endeavoured to have shown from *them* that his positions were unfounded. I would not have gone to the preceptive parts of the New Testament for the purpose of attempting to disprove the doctrinal parts of the New Testament.

Sophism, No. 5.—Mr. Barker very frequently referred to the disciples of Christ as specimens of what a Christian is—specimens in sentiment, specimens in experience. Why, he must have known, I think, that the disciples, prior to the day of Pentecost, were more like Jews than Christians. They were under the common delusion of their countrymen with regard to a temporal king. See Luke, chap. 24, verse 21. They were ambitious of earthly honours; they contended with each other for earthly distinctions, and strove which among them should be greatest. Luke, chap. 22, ver. 24. Our Lord could not mistake the character of his followers; and he said respecting Peter that he savoured the things of men, and not the things of God. See Matthew, chap. 16, ver. 23. And it is not a very great proof, I conceive, of a Christian mind, to savour more of earth than heaven. Again, they were foolish and unbelieving in their notions. Hence our Lord rebuked them, and said,—“O fools, and slow of heart to believe all that the prophets have spoken.” Luke, chap. 24, ver. 25. In fact, they were not converted; for our Lord says to them,—“Verily, verily, I say unto you,”—an affirmation indicating great solemnity, and investing the statement with immense importance,—“Verily, verily, I say unto you, Except

ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. chap. 18, ver. 3. I therefore, for one, should not have thought of referring to the views and experience of the disciples, prior to the day of Pentecost, for fair specimens of the sentiments and experience of the true Christian. Another reason why we cannot regard them as being proper specimens of the sentiments, the views, the experience, and the practice of the Christian, is this, that the Christian economy was not complete until the day of Pentecost, when the Holy Ghost descended upon the disciples. It is only from that period that the sentiments and practice of the apostle are to be regarded as a representation of the Christian. Our Lord had stated great truths, but their amplification and full manifestation were referred to the period when the Holy Spirit was given. Hence our Lord emphatically said,—“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will teach you all things,” and “will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.” And under the inspiration—the *plenary* inspiration (for I like these good, old-fashioned words)—the plenary inspiration of the Holy Spirit, they composed their epistles,—they completed the canon of the Holy Scripture; and thus afforded the proper criterion by which to judge of Christian sentiment, of Christian experience, and of Christian practice.

Mr. Barker referred, I think it is—(I have left my Testament behind me, but I shall perhaps be able to quote from memory with sufficient accuracy)—he referred to the 20th chapter of John, and the 31st verse, where John says, “These things have I written that ye might believe that Jesus is the Son of God.” True, but he did not say, that ye might believe that *Jesus is the son of Joseph*. He says, “these things have I written unto you that ye might believe that Jesus is the Son of God. And he explains what he means by the words “Son of God” in the first two verses of his gospel,—“In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made.” But I shall have to dwell on this hereafter.

Mr. Barker referred to John’s first epistle, 5th chapter, the 1st verse, where John says,—“Whosoever believeth that Jesus is the Christ is born of God.” And that was quoted to show us that any one was a Christian who only believed on Jesus as the Christ. Now in this, and all such passages, there is much more implied than what is expressed. The meaning

of an inspired writer, or of any writer, must be determined the context, and the general scope of the passage. A text must not be severed from its connection, and presented in an isolated form; for on that plan a perverted ingenuity may make the Holy Bible speak any sentiment which a depraved heart, heretical creed, may dictate, or man's unholy passions suggest. It is this method which Satan adopts in quoting Scripture. When the arch fiend desires to deceive, he detaches a passage from the context, and presents it in a form and meaning never intended by the Holy Ghost. I would advise all persons, especially those who quote for public instruction, not to imitate the foul prince of darkness in quoting Scripture. Now let us just look at this passage. It is a good passage. I love the passage. I love every part of God's word; for I am sure all is consistent with itself, and I believe consistent with what are sometimes termed (in a way perhaps not very commendable) by some, "Orthodox notions." However, I hold orthodox notions; and I conceive the passage is perfectly in harmony with those notions. But let us analyse it. "Whosoever believeth that Jesus is the Christ is born of God." What, then, does it mean that an individual may believe in any way, or in any manner, that Jesus is the Christ, and yet be "born of God," and be a true Christian? No such thing. He must believe that Jesus is the Christ according to the dictates of the Holy Scriptures. I will furnish a few examples. "Whosoever believeth that Jesus is the Christ is born of God." Then, may a man reject the truth that Christ came in the flesh,—as Marcion did, for he denied that Jesus came in the flesh,—and yet be born of God? No; for though that great truth is not here expressed, it is implied, and is elsewhere asserted with equal precision and authority. Hence the apostle says, that "many deceivers are entered into the world who confess not that Jesus is come in the flesh. This is a deceiver and an anti-Christ." So that it is quite as important to believe that Christ came in the flesh, as that Christ is the Messiah, or that Jesus is the Christ.

Take another example. The passage says,—"Whosoever believeth that Jesus is the Christ is born of God." Well, but may he reject the doctrine that Christ is a propitiation for our sins? No; for though that truth is not here formally expressed, it is implied, and is elsewhere maintained with the same distinctness and authority. See the 2nd chapter of St. John's 1st Epistle, and the 2nd verse,—“And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.” So that it is as essential for a Christian to believe that Christ is a propitiation for sin, as for him to believe that Jesus is the Christ. Take another example.—“Whosoever believeth in Jesus Christ is born of God.” Well,

but may a man reject the truth of the resurrection of Christ ! No ; for though that is not here expressed, it is implied. It is a positive truth that must be believed, and is elsewhere maintained with the same distinctness and the same authority.—Hence Paul, in his Epistle to the Romans, 10th chapter, and 9th verse, says,—“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Now here faith in the resurrection of Christ is made essential, and the faith required is that of the heart ; and besides faith, there is confession with the mouth. But in this passage Paul does not express the important doctrine that Christ died as a sacrifice for our sins. He is speaking of his resurrection. Are we, then, at liberty to reject this doctrine ? No ; for though not here expressed, it is implied, the same as it was in the passage from St. John ; and is elsewhere maintained with the same positive authority. Witness the 3rd chapter of Romans, verses 25 and 26 :—“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.” *To declare*, I say, “at this time.” Here Paul gives it emphasis, brings it out with distinctness, places it before his readers as being of high importance ;—“To declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.” So that it is as important, on the apostle Paul’s principle, to believe in the atonement of the Saviour, as it is important to believe in the resurrection of the Saviour. Take another example. In the passage I have referred to, there is no mention made of the *ascension* of the Saviour : but may that doctrine, or fact, be denied, and a man yet be a Christian ? No ; for though not expressed in any of those passages of Scripture which I have referred to, it is implied, and is elsewhere asserted with the same distinctness and authority. Hence, says our Lord, in the 24th chapter of St. Luke, and 26th verse,—“Ought not Christ to have suffered these things, and to enter into his glory ?” And Paul says, that “he ever liveth to make intercession for us.” So that it is important, in believing Jesus to be the Son of God, to have included in our faith all these great doctrines—that he came in the flesh, that he is a propitiation for our sins, that he rose from the dead, and that he ascended up to heaven. All these are implied in that simple, brief statement, “Whosoever believeth that Jesus is the Christ is born of God.”

Now there is another doctrine—(for I might enlarge on this point, but I shall take only one more)—which appears to be

still further remote from the condition of salvation, as expressed by St. John. I refer to the general resurrection of the dead. Now, may a man disbelieve that doctrine, and yet be a true Christian? No; for though not expressed, it is implied in the brief passage which has been referred to from St. John. Our Lord himself said, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." May this doctrine be discarded, and may a man be accepted, because he merely believeth in our Lord and Saviour as the Messiah? No. I have shown before, that there were men in the apostolic time who did believe in the Messiah, but yet rejected the doctrine of the general resurrection of the dead—namely, Hymenæus and Philetus; but what character does Paul give of them? Is it that they were true Christians? No. It is that they "had erred from the faith;" that "they had made shipwreck of faith;" that "their word doth eat as doth a canker," and "had overthrown the faith of some." And as for themselves, they were expelled from the church of God, disowned as Christians, and branded as heretics.

Now these examples will explain the meaning of the brief text to which reference has been made; and I say that to believe in Jesus as the Son of God, means to believe in him as the Scriptures teach us to believe. It is, in fact, a brief and compendious formulary, designed to express the reception of Christ and his doctrine as taught by himself and his apostles; because it is understood that he who receiveth Christ receiveth his doctrine; and he who rejecteth Christ rejecteth his doctrine. Thus we come to our former conclusion, "He that believeth not God hath made him a liar;" and thus down goes Mr. Barker's fundamental principle, "that every man is a Christian who believeth that Jesus is the Christ." No man can be a Christian while he rejects any doctrines which God has clearly revealed in his blessed word, even though he should believe in the Messiah, and profess to place himself under his instructions.

I had noted down Sophism, No. 7.—It referred to Mr. Barker's taking the liberty to dictate to me what I should speak about to-night. I had accepted of *his* subject—I had accepted of *his* plan—I had accepted of *his* time; and I thought it was rather going too far for him to dictate, the evening before, the course I should take the following evening. As this has been disclaimed, I shall not dwell upon it. However, I mean to take my own course; for I shall not spare that system of heresy which I have referred to. I shall go deep down into the subject—I shall draw the mantle off it—I shall employ

these ten nights to the utmost of my power in tearing that mantle to atoms, and in dissecting the monster to its very core.

I maintained, last night, as a proposition from St. John, that "he that believeth not God hath made him a liar." And I said that Mr. Barker disbelieved some important truths, plainly stated—(and I confine myself to those truths—plainly stated)—and, therefore, makes God a liar. I adverted, in the first place, to the miraculous conception; and I now proceed to speak, this evening, where I left off last evening—on the subject of the miraculous conception.

I read to you an extract from one of Mr. Barker's productions—from one of his tracts, where he tells us, plainly and honestly, that Jesus, he believes, was the son of Joseph and Mary, born in honourable wedlock, and such like. Well! no doubt, when I read that article, many of you would think it was sufficiently bold. Some might think it to be presumptuous. But however bold it might be, the sentiment is not entitled to very great respect for its *antiquity*. It is but a *new one*. It is very "green" at present. It needs summering and wintering before it is worthy of being held in much respect. It may have been held by him about twenty months; but certainly he held the other at least for twenty years. But he has a right to change, if he change on good grounds. I don't dispute any man's right to change; yet surely it will be thought very rational that a change should be made with deliberation, especially on an important subject—especially when the public are to be taught—especially when the youthful part of the population have to come in contact with him. I say it is certainly rational to expect that, under such circumstances, there should be great deliberation, should be patient thought, should be deep investigation, and should be literary research: and I should think that scores of volumes in literary and biblical criticism should be waded through, before doctrines like this, so plainly stated, should be discarded, and held up as being the inventions of men. But how stands the case? If I may judge from Mr. Barker's own words, the change was the very reverse of this profound deliberation. In the first place, he here tells his readers that he will lay before them the considerations which induced him to lay aside the doctrine of the miraculous conception. He then states that "the first work which I read on this subject was by Richard Wright." And he says he will lay before them the "substance" of that work; and the substance extends to the enormous number of twenty-two pages!

I will avoid quoting from Richard Wright, but I am free to animadvert upon the remarks of Mr. Barker. Mr. Barker says,—“Before I had finished reading this article, my belief in the miraculous conception was shaken, if not entirely

thrown down. I saw clearly, that the story of the **miraculous** conception was inconsistent with itself, as well as with the rest of the Gospel history generally ; and that the **chapters** which the story was recorded, were full of palpable and **grievous** errors." Now he saw this clearly—he saw this **quite** clearly. There was no obscurity on this subject. It was clear, I dare say, not as merely the dawn of morn, but noon-day. He saw clearly its inconsistencies and its contradictions. Alas ! I think that the inconsistencies and the contradictions are not in the Gospel history. But if not in the Gospel history, they must be somewhere else. Well ! but it may not be uninteresting to enquire what were the sentiments which Mr. Barker entertained previously,—for he has expressed them. I have availed myself of the opportunity of reading rather extensively Mr. Barker's publications ; and I find in the very first volume of his Evangelical Reformer, and the first page—the very first—standing in bold relief—those very subjects which are now discarded. It would take me too long to read them. I find in the second volume of the same work a reference made to this important subject, and that in rather a striking manner : for the language is put in large capitals, not common ones—in large capitals—great letters : and I shall read you what is here stated :—"I believe also that Christ was conceived of the Holy Ghost, born of the Virgin Mary, and that he was rightly named **EMMANUEL**, which being interpreted is, **GOD WITH US**. I believe that Christ was 'God manifest in the flesh,' and that he was 'the image of the invisible God,' 'the brightness of his Father's glory, and the express image of his person.' 'It pleased the Father that in him should all fulness dwell,' and 'in him dwelt all the fulness of the Godhead bodily.' 'God was in Christ reconciling the world to himself.'" Now I regard the sentiments here expressed as being worthy of respect ; and I will tell you for what reasons.

In the first place, they were the sentiments he had held for the last 20 years ;—they were sentiments which are expressed in connection with a very proper and respectful regard for the Holy Scriptures. For he says,—“On this and all other religious subjects, I believe without scruple whatever the Scriptures teach ; and I am not aware that I believe any thing more. I take the statements of Scripture in their plainest and most obvious meaning. I dislike all forced interpretations of Scripture ; and it is my wish in all cases to avoid them.” Blessed sentiments ! May they live in every heart ! He further says,—“I think it wrong to use violence with the words of God, either to force them to speak what they do not mean, or to keep them from saying what they manifestly do mean.” Blessed sentiments ! again I say ; May they live

in every heart ! He adds,—“ And I have no doubt as to the genuineness of those passages of Scripture which speak of Christ, nor as to the goodness of the translation, nor as to the authority of the common readings. I take the Scriptures as they are, and rest my belief upon their plain instructions; and I feel no doubt but that my faith is true and upright, and approved of God.” Blessed sentiments ! I say once more ; may they live in every heart ! Well, now, you see that the views herein expressed are entitled to respect, because, first, they were well-grounded, having been twenty years in his mind ; and, in the second place, they are combined with a respectful and proper deference for the authority of God’s word, being built upon it ;—not upon the reasonings of men, but upon the plain, unsophisticated declarations of God’s blessed word. In the third place, he tells us that he had not written these sentiments in haste ; for he says that since he read Baxter’s Directory, he had read many hundreds and perhaps thousands of volumes : and therefore his faith, assisted by so much reading, and sustained by so much Scripture, must be entitled to our respect.

Now, we find that he has renounced the miraculous conception : the sentiments which had been held for about twenty years, went in a short time—perhaps in forty minutes, on reading Richard Wright’s publication ; and the sentiments produced by reading a thousand volumes, vanished on reading about twenty-two pages of Richard Wright’s tract ! I do not know what may be Mr. Barker’s general mode of elaborating his sentiments, prior to their appearing in print ; but this is not the way, certainly, which I should adopt to bring forward my sentiments. No ; I should think it needful to add deep research and careful enquiry : and I would not fabricate some loose sentiment in morals and theology, and hastily put it forth, but would have my sentiments thoroughly investigated, and searched and researched, endeavouring to build upon a foundation which could not be moved.

Well ! but Mr. Barker has reasons for the change which he has seen fit to adopt, with regard to the doctrine now under consideration. And what are those reasons ? Is it alleged in the tract which I have here—in the address which I have here—that there is any obscurity, that there is any ambiguity in the statement which declares the miraculous conception of our Lord Jesus Christ ? No. The passages are too clear—the passages are too express—the passages are too distinct, to admit of either doubt or question being raised in reference to their meaning. What, then, is the reason ? Why, Mr. Barker tells us that they are interpolations. That they are interpolations ! And how many passages or verses are there, which are said to be interpolations ? Not less than one hun-

dred and fifty-seven ! And if the genealogy of St. Matthew be included, there will be full one hundred and seventy which are said to be interpolations ! Well ! but we have standards by which to examine this subject. We have agreed to appeal to on this subject, and we must now have those standards referred to. We see whether they are interpolations or whether they are not. If they are, Mr. Barker is right, and I am wrong. If they are not interpolations, I am right, and Mr. Barker is wrong.

What are the standards of reference which we have agreed to adopt ? We have said that we shall establish our position by appealing to our own version, or to the received text. I shall appeal to that received text. It is here ; and the passages in question are every one contained in the received text. But we are authorized to appeal from the received text to the Greek text. I have the readings of Griesbach before me, and in all the readings of Griesbach these now disputed passages are contained. It is also agreed that we may refer to Schulz. I have Schulz before me ; and in Schulz the excepted passages are every one contained. Dr. Schulz has gone further in his enquiries on this subject than any one of his predecessors ;—I mean with regard to the genuineness, not of these passages alone, but of the whole of God's word—the whole of the New Testament ; and it rejoices me to have to state, that the more thoroughly this subject has been enquired into, the more solid has become the basis of our hopes, and the more luminous the proofs we have of the genuineness of the word of God which is delivered unto us. There have been examined by Schulz nearly three hundred manuscripts beyond what his predecessors had examined ; and his examination is found to confirm the word of God ! There have been not less than six hundred and seventy-four manuscripts examined by literary critics ; and the result of their examination is to confirm every statement contained in those passages which are excepted to. We have also agreed to refer from the Greek text to the versions. I have the Syriac version at home ;—a version formed, if not in apostolic times, yet certainly shortly afterwards. And in the Syriac version the excepted passages are found, every one of them. We have agreed to refer to the Vulgate version—a version which is taken from a Latin one, which must have been formed about the same period as the Syriac—either in apostolic times, or shortly after—from the old Itala version ; and in that the excepted passages are every one of them found. And if the laws of the discussion allowed me, I could appeal to the Arabic, the Persian, the Ethiopic, and to all the modern versions—the French, the Italian, the German, the Spanish, the Portuguese, and all the one hundred and sixty languages or versions into

which the Holy Scriptures have been rendered; and these passages are found in them all. There is not a manuscript in the world which is whole that does not contain them. There is not a version in the world which does not contain them. There is not a translation in the world which does not contain them. Even in the Unitarian version they are contained, though marked in italics to denote, as they say, their being doubtful. But if ever a part of God's word was established by evidence, this part is established by evidence. And if these versions and authorities are to have no weight, why have we agreed to appeal to them? We *have* agreed to appeal to them; and as they are unanimous in their testimony, their authority is decisive.

But we have agreed to advert to the Fathers likewise. And we have the same testimony from the Fathers. I have not time to read many extracts from the Fathers: but I will refer to one writer as being the most ancient, after the Apostles; namely, to Ignatius. Now when did Ignatius live? In the times of the Apostles. And of what church was Ignatius bishop? Of Antioch. And how long after Paul and Silas were sent forth as missionaries? Only about twenty years. He was therefore bishop of this church while at least some of the Apostles lived. And what does Ignatius say? I will read you a few brief passages from him; and my first extract is from his epistle to the Ephesians, c. i, vol II, p. 11. "Ignatius to the church at Ephesus—which was pre-ordained before the worlds, according to the will of the Father and of JESUS CHRIST OUR GOD." The same expression of "*Jesus Christ our God*" occurs in the title of his epistle to the Romans, and it clearly shows his sentiment respecting the Divinity of our Lord. Again, he says "there is one Physician, fleshly and spiritual, made and not made, God born in the flesh, true life in death, both of Mary and of God, first capable of suffering and then incapable." Epistle to Ephesians, c. vii, p. 13. Now mark the expression—"born of Mary and of God." Quoting from Paul's 1st epistle to the Corinthians, 1st c. and 20th v., he says,—“Where is the wise? Where is the disputer?—Where is the boasting of them that are called prudent?” He adds, “Christ was conceived by Mary, of the seed of David, but of the Holy Ghost.”—c. xviii, p. 15.

In his next chapter he alludes to the star which guided the wise men to Bethlehem; and mentions the extraordinary circumstances which he conceived, either figuratively or literally, to have attended its appearance. “Then,” he says—“All magic art was destroyed, and every bond of iniquity was abolished; ignorance was put away, the old kingdom was destroyed when God was manifested humanly.”—c. xix, p. 16. We might quote many others, but these must, for the present, suffice. It is sufficient to say, that there is not one of the

Ante-Nicene writers—(and I refer to the Ante-Nicene writers, because our appeal is to be confined to the first three centuries, and only for that reason ; if we come down lower, the testimony is only the louder, and the more abundantly sustained) ;—there is not one of the Ante-Nicene writers, from Barnabas to Lactantius,—that is, from the first century to the fourth, who does not mention that Christ was born of a Virgin.

Now, then, such is the positive evidence in favour of the genuineness of the passages which are disputed by Mr. Barker. Having gone through the received text, and the text of Griesbach and Schulz—having looked over Manuscripts, Versions, and Fathers—we may ask what is the testimony against this weight of evidence ? It is the testimony of *just one man*, with regard to the gospel of St. Luke. The testimony against Luke of *one man* called Marcion ! We have Marcion referred to in the tract published by Mr. Barker, where he has quoted from the Unitarian Testament. On the 24th page of his tract, he says,—“The first and second chapters of this Gospel were wanting in the copies used by Marcion, a reputed heretic,”—(*not real, only reputed,*)—“who flourished very early in the second century. His Gospel was undoubtedly that of Luke, though he does not mention the evangelist’s name : and he maintains its antiquity, authenticity, and integrity. Marcion was one of those, who being ashamed of the simplicity of the Gospel, blended it with the wild speculations of an erroneous philosophy. But his character was unimpeached even by his bitterest enemies, till it was calumniated by Epiphanius, 200 years after his death. He is accused by his enemies of mutilating and corrupting the Scriptures. The falsehood of many of the charges alleged by Epiphanius is exposed by Dr. Lardner.” And then, to give greater currency to the authority of Marcion, we are told, in the Unitarian Testament from which this quotation is made, that Marcion was a man of “*integrity and learning*.” Great God ! What will not thine enemies say to impeach thy truth, and deceive the souls of men ? Marcion a man of integrity ! Marcion merely a *reputed* heretic ! Marcion a *learned* man ! *There never was a greater falsehood uttered upon the wide earth than that which asserts Marcion to be a man of integrity.* Never was there one. And I will prove this, before I have done, to the confusion of those who have maintained it. Now, then, I wish I had time fully to remove the veil ! My time is nearly expired, but I will proceed as rapidly as I am able. I will now uplift the veil, and take a view of the individual, who is here spoken of as being a man of integrity, Marcion. Irenæus speaks of him as follows, in the 1st book and 27th chapter of his work :—“Marcion, of Pontus, successor of Cerdon, added to his doctrine with great assurance, blaspheming him who is declared to be God, who,

as he says, appears to be the *author of evil, delighting in war, inconstant, and contrary to himself*. But Jesus, he says, came from the Father, who is superior to the God who made the world. He came into Judea in the time of Pontius Pilate, governor under Tiberius Cæsar. He appeared to them in the form of a man, dissolving the law and the prophets, and all the works of him that made the world. Moreover, he (Marcion) mutilated the Gospel according to Luke, striking out all that relates to our Lord's nativity, and taking away many other things from our Lord's discourses, especially where he speaks of the creator of this world as his Father; thus delivering to his followers *not the Gospel, but a scrap of it*. In like manner he curtails the Epistles of the apostle Paul, taking away those passages where the apostle plainly speaks of the creator of the world as the Father of our Lord Jesus Christ, and also his quotations from the prophetic writings, that foretel the coming of the Lord. *He held that the soul only will be saved*; as for the body, it being taken from matter, it is with him-incapable of salvation. Besides all these blasphemies, he maintained that Cain, and the people of Sodom, and the Egyptians, and all the nations in general, though they had lived in all manner of wickedness, were saved by the Lord, when he descended into the invisible world; for they came to him, and he took them up into his kingdom. But that Abel, and Enoch, and Noah, and the patriarchs, and the prophets, and other righteous men, who walked with God, and pleased him, did not obtain salvation. For, says he, they knew their God had been wont to tempt or try them; and they suspected that now a temptation was laid in their way, therefore they would not come to Jesus, nor believe in him: for which reason, as he says, their souls remained in hell." Such is the statement of Irenæus, who lived in the same age as Marcion.

I believe my time is up within two or three minutes.

Dr. LEES:—Four minutes.

Mr. COOKE:—Then let me have your attention during those few minutes. This Marcion denied that our Lord had a real body. Tertullian says that Marcion taught that Christ had the *appearance* of a human body, though *not in reality*; he *appeared* to have flesh, though he really had not. And that he might deny Christ to have flesh, he denied also his nativity. —Tertullian on the Flesh of Christ, chap. 1, 2, page 358. The same testimony is borne by all the Fathers. Marcion maintained that there were two Christs. He allowed that the prophets of the Creator had promised a Saviour to the Jewish nation, who should deliver them out of the hands of their enemies, and restore them to freedom; but he maintained that this was not the Son of God. So this man (says Tertullian) is for two Christs, one who appeared in the time of Tiberius, for the salvation of all nations; and another, who is the res-

torer of the Jewish state, who is yet to come. against Marcion. Book iv. chap. 5, page 506.) condemned marriage, and in some cases absolutely. He considered not only the connubial state as less perfect, but even sinful, impure, and odious in the eyes of his God; he called a hater of marriage. (Tert. Book iv. chap. 516.) Marcion rejected the Old Testament, because it proceeded from the Creator of the world, who was of low estimation, void of goodness, and the author of all the misery which are in the world. See Origen's *Dialogues* against Marcion, sect. 1, p. 14; sect. 2, pp. 54—57. And I have shown the originals before me from which these quotations are taken, also mutilated the New Testament; for his aversion to the Old Testament was so great, that on this account he mutilated the New Testament in numerous passages: rejecting all which related to the law and the prophets, or which were quoted from them, as plainly foretelling the coming of Jesus Christ, or which spoke of his Father as the Creator of the world. (Irenæus, lib. 1, c. 104.) He made the following alterations in the Gospel of Luke, what he calls "his Gospel," for he did not acknowledge the Gospel of Luke, or Matthew, or Mark, or John, but called it *The Gospel*. It was, in fact, a thing made up of scraps; partly made up from Luke, and partly from his own invention. I entirely omitted the first 5 verses of the 13th chap. In the 28th verse of the same chap., where it is written—"When ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you yourselves thrust out," he so altered, added, and transposed as to make it read,—"When ye shall see all the just in the kingdom of God, and you are yourselves rejected, and found without, there shall be weeping and gnashing of teeth." I have a whole list of similar spoiliations of the Scriptures which time will not allow me to give you at present, but which I shall recur to on a future evening. I would now simply ask, is this an authority which can be placed against all the Fathers, against all the versions, and against the Greek texts to which I have referred?—Mr. Cooke resumed his seat amidst considerable applause.

Dr. LEES :—Gentlemen, in introducing Mr. Barker again to your notice to-night, I trust that the same excellent conduct which most of you have displayed hitherto will still be continued, and that you will give each gentleman a fair and candid hearing. The subject, as the last speaker has said, is one of great importance; and if we are desirous to discover the truth upon it, we must be exceedingly cool and collected. I trust, therefore, that no marks of approval or disapproval will be displayed, as the speakers continue; but that undivided attention will be given to the evidence, and to the evidence alone, which each gentleman adduces in support of his opinions. (Hear, hear.)

MR. BARKER:—Respected Chairman. My friends,—As I stated last evening, so I state this ; all I wish is a patient and an attentive hearing, and a calm consideration both of what I may advance in favour of my own views, as well as of my replies to what my opponent advances in opposition to them. I have the fullest confidence in the truth of the principles which I have advocated and published to the world. I have the fullest confidence that these principles, in proportion as they are understood, and in proportion as the evidence on which they rest is considered, will commend themselves to the judgments and to the consciences of all truth-loving, well-disposed men. I have no doubt but that the errors of false Orthodoxy will fade away, and that the simple truth of Jesus will make its way through the church and the world ; and that by a pure, unadulterated Gospel, “the kingdoms of this world will be brought to become the kingdoms of our God and of his Christ.”

I have, however, one point on which I think I ought to prefer a complaint ; and it is, that the list of subjects which we agreed to discuss has been set aside, and the order of the subjects altogether inverted. I will just read you the list of subjects which I furnished to William Cooke and his Committee, at their request, and which was acceded to by them without objection :—

1. What is a Christian ?
2. The doctrines of the Atonement, Reconciliation, Redemption.
3. The Trinity ; or three equal and eternal persons in one God.
4. Original Sin ; Natural Depravity.
5. The doctrine of Future Punishments.
6. Conditions of Justification and Salvation.
7. Grounds of Acceptance and Salvation.
8. The Design and Use of the Sacred Writings.
9. The Constitution of the Church, or Conditions of Church Fellowship.
10. The Hired Ministry.
11. Any other doctrine Mr. Cooke pleases ;—the Sabbath ; Miraculous Conception ; pure and perfect Humanity of Jesus ; Inspiration and Infallibility of the Scriptures ; the province of Reason in Religion ; Free Enquiry, or the Right and Duty of each one

exercising his own Judgment in Religion,
according to his judgment in all things.

I shall not, however, say anything further, by way of complaint: but only state that it will be my purpose, after replying to what my opponent has advanced this evening, to proceed with the subjects in the order they are set forth in this list.

MR. GRANT :—They were not admitted.

MR. PRINGLE, (Umpire):—I am appealed to on this occasion, as Mr. Barker has preferred a complaint against the mode of proceeding, and the order of subjects to be discussed. Now I am instructed to say that the paper that I hold in my hand is a real and correct copy of the minutes, signed by both disputants; and no such order of subjects is contained in the paper that I hold in my hand. Mr. Barker must of course refer to some private understanding or arrangement with Mr. Cooke; but this list was not any part of what the Committee acceded to.

MR. GRANT :—Farther than the general terms.

MR. PRINGLE :—Farther than the general terms, which I shall read, if requisite. I think it right that all persons should understand what is in this paper. The appeal in all cases must be made to the paper. The whole meeting, and Mr. Barker, should be put right on a point of fact; and I think it due to fairness and truth to make this statement. (Hear him hear, applause, and hissing.)

MR. BARKER :—I may state that this misunderstanding, was what I anticipated, and I was therefore wishful by all means to prevent it before we commenced proceedings. I pressed my Committee to ask what subjects were to be discussed, and the order in which they would be taken: and this is the letter which I received from the Secretary of my Committee :—"My dear friend Barker,—You desired me to make some extracts from the correspondence between your Committee and Mr. Cooke's. To the best of my understanding, the following is what you required. I would first observe, as only one subject is named in what is called 'The digested Terms and Regulations,' Mr. Grant took upon himself to ask Mr. Cooke what other subject he meant to introduce, when, as he states, Mr. Cooke laughed at him, and said that Mr. Barker had sent a list of subjects, which would be discussed so far as opportunity would permit.

This was said in a meeting of the Joint-Committee." I need not read further. I have no further complaint to make, and will just proceed according to the order of debate.

+ X I have next to observe, that the great principles which I laid down last night, remain as they were left by me. Not one of them has been overturned; nor any of them, that I perceive, even assailed. I stated that by a Christian was meant a disciple of Christ; and that a disciple meant a learner or scholar; that a disciple of Christ is, therefore, a learner or scholar of Christ. I said that this was *all* that the word "Christian" implied; and nothing has been stated this evening to shake that definition. I noticed certain objections to this definition, grounded on the supposed necessity of believing certain leading Orthodox doctrines. I noticed the objection that in order to be a Christian a man must believe the doctrine of the Trinity, as set forth by Trinitarians; and proved that the Scriptures taught nothing of the kind. I noticed the objection that a man could not be a Christian unless he believed in the doctrine of satisfaction to justice by the death of Christ; and showed that this had no place in the Scriptures. I noticed the objection that a man could not be a Christian unless he believed in the doctrine of natural, hereditary, total depravity; and proved that the Scriptures in no place contained any such doctrine, and, therefore, that the objection was altogether unwarranted. I further noticed the objection that no one could be a Christian unless he was born again, and showed, that every one who believed in the Messiah, and acted according to that faith, was born again, was born of God. It was said that a man could not be a Christian unless he depended for acceptance on the merits of Christ alone: I showed that the Scriptures never mentioned such a thing as the merits of Christ, and could not therefore require men to trust in them. As to the other parts of my remarks, they appear to have so far commended themselves to the judgment of my opponent, that they have not called forth any thing like direct opposition. He says, he did not charge me with denying that Christ had come in the flesh. The published report, however, will show whether I am correct on this point or not. He says, my changes have been so great during the last few years, that he would not have wondered if I had adopted the old heresy of the Gnostics. It would be well to steer clear

of personal matters, according to the rules ; but
 nent brings forward evidence in this discussion
 that I am wrong, I will change again, whether I
 or commend me for the change. He says that I
 establish the position that Jesus was the Son of
 reject the two first chapters of Luke. I say the
 false. He says a great deal about the ancient here
 as I happen to have at hand John Wesley's rema
 respect to ancient heretics, and the conduct of the
 Orthodox towards them, I shall read a few sentence
 The first passage I find in the 213th page of the 9t
 John Wesley's Works. It is in reference to Mr
 He says,—“The bearing a faithful testimony agai
 general corruption of Christians, seems to have rais
 outcry against Montanus ; and against Tertullian h
 when he was convinced that the testimony of Montan
 true. As to the *heresies* fathered upon Montanus, it i
 easy to find what they were. I believe his *grand* h
 was, the maintaining that without inward and outward
 ness no man shall see the Lord.” All the other cha
 against him were only brought forward to give a colour
 the Orthodox zeal with which they persecuted him. Sp
 ing about the general corruption of Christians, he states
 “And if the state of the church in the very first cent
 was so bad, we cannot suppose it was any better in t
 second. Undoubtedly it grew worse and worse. Tertullia
 one of the most eminent Christians of that age, has give
 us an account of it in various parts of his writings : whenc
 we learn that real, internal religion, was hardly found ; nay
 that not only the *tempers* of the Christians were exactly the
 same with those of their heathen neighbours, (pride, pas
 sion, love of the world, reigning alike in both,) but their
 lives and manners also.” Some objection was made to Mr.
 Barker quoting Wesley, when Mr. Barker said,—

I am wishful to show you that the charges brought against
 Marcion are to be received with suspicion as coming from
 enemies, and from parties whose character it was, from the
 beginning, first to make doctrines for themselves, and substi
 tute them for the doctrines of Christ ; and then to abuse,
 persecute, and murder those who would not swallow their
 foolish inventions. And I shall give you John Wesley's
 words ; as you might fancy, if I gave you my own, that I

was only wishing to cover myself. After speaking of the general corruption of Christianity in the early ages ; and having stated—

DR. LEES, (who had been in consultation with the Empire and Mr. Grant) here made a communication to Mr. Barker.

MR. BARKER :—It is suggested that I should state that I adopt this statement as my own. Without doubt, I do. At the same time, I believe John Wesley might have gone much farther, and what he wrote have been equally true. After stating how soon the mystery of iniquity began to work, and that the early Christians were no better in their tempers, lives, and manners than the heathen around them, he proceeds to state that God still reserved to himself a few to bear a faithful testimony against the general corruption. He says, at page 296,—“ God always reserved a seed for himself, a few that worshipped him in spirit and in truth. I have often doubted, whether these were not the very persons whom the rich and honourable Christians, who will always have number as well as power on their side, stigmatized, from time to time, with the title of *Heretics*. Perhaps it was chiefly by this artifice of the devil and his children, that, the good which was in them being evil spoken of, they were prevented from being so extensively useful as otherwise they might have been. Nay, I have doubted whether that Arch-heretic of the fifth century, Montanus, was not one of the holiest men in the second century. Yea, I would not affirm that the Arch-heretic of the fifth century, [Pelagius] (as plentifully as he has been bespattered for many ages,) was not one of the holiest men of that age, not excepting St. Augustine himself: (a wonderful saint ! as full of pride, passion, bitterness, censoriousness, and as foul-mouthed to all that contradicted him as George Fox himself.) I verily believe the real heresy of Pelagius” (the man so terribly denounced in our days) “was neither more nor less than this, the holding that Christians may, by the grace of God, (not without it; that I take to be a mere slander) ‘go on to perfection;’ or in other words, ‘fulfil the law of Christ.’ ‘But St. Augustine says’—When Augustine’s passions were heated, his word is not worth a rush. And here is the secret. St. Augustine was angry at Pelagius. Hence he slandered and abused him (as his manner was) without

either fear or shame. And St. Augustine was th
Christian world, what Aristotle was afterwards.
needed no other proof of any assertion, than 'Z
St. Augustine said it.'" I have not the slightest d
that the charges generally preferred against Marci
much of the same character. The same things ha
said against all reformers, not only Luther, and
and Paul, but Jesus Christ himself. The most v
characters that ever lived are not only called heretics
phemers, and infidels, but they are spoken of as worse
infidels when they lift up their voices against orthodox
and set themselves to reform prevailing corruptions. I
been the custom of persecutors in all ages, to use refor
as if they were bad men, and then, to justify their crue
invent and propagate all kinds of slanders against th
After having made these statements, I leave you to cons
the weight of my opponent's denunciations against Marci
I shall briefly reply to what he has advanced with referen
to the miraculous conception; and state my views of t
doctrine at full when the proper season comes.

He says, the Gnostics were almost the only parties wh
denied the miraculous conception. It is not true. He say
none denied it after that till Priestley did so. False again
John Elwall, one who associated chiefly with the society o
Friends, wrote a work against it before the time of Priestley.
He says, I rejected the doctrine of the miraculous conception
because it was unimportant. I say that is not true. I only
regarded its non-importance as one out of a many proofs that
it was not a doctrine of God's revelation. He says, Lloyd
Jones said that it did not matter what sentiments a man held,
if his life were right; and that this was like the sentiments
I had laid down. There is no resemblance between the two
sentiments. I teach that right sentiments are of great impor
tance; that they are the spring of a right life. He says, who
gave me authority to release men from obligation to believe
any part of the word of God. I never claimed any such
authority. He says, whatever God reveals as truth, we are
bound to obey. True; but we must judge what God *has*
revealed. He says, can I prove that any men ever obtained
God's favour while they *wilfully* rejected any portion of God's
word? I answer no; but it is well that he allows a man
who rejects a portion of God's word *ignorantly* may obtain

God's favour. Else, he would shut out of heaven the Good Samaritan, who took the five books of Moses only, while he rejected the prophets generally? He says, I represented Paul as meriting God's favour. I never made any such statement; but I do believe that God rewards the improvement of one talent with the bestowment of another. He says, God's blessings are matters of free mercy. True: but mercy has its rules, by which it regulates its bestowment of favours, and one of its rules is, to bless those who improve the blessings already received.

And now for my Sophisms. My opponent says, the woman of Samaria was referred to by me as a Christian. That is a mistake. I simply referred to the passage to show what kind of *faith* it was that was required in the New Testament. As to whether she lived according to that faith, and so became a Christian, I do not know. He says, can a woman who has heard but one sermon be held forward as a specimen of Christian experience and character? Of course, she cannot. He says, the disciples at Ephesus were disciples of John. It is nowhere said so: they are spoken of simply as disciples. He says, they became living proofs of the Holy Ghost's personality and Godhead. It is better to give proofs than to make bare assertions. He says, I did not tell them that the eunuch had been at Jerusalem, acknowledging his guilt, and his need of a vicarious sacrifice. Indeed I did not. I must have been wise above what is written if I had told you any such thing. He says, the eunuch believed in Christ's death for our sins. He might; but the confession of faith which he made was, that he believed Jesus Christ was the Son of God, and by this faith he was saved. He alluded to types and anti-types. The common orthodox doctrine of types appears to me to have no foundation either in reason or Scripture. He says I attempted to disprove the doctrine of Christ's sacrifice. It is untrue. I only attempted to disprove a false orthodox notion about the nature of it, showing that it was not designed to satisfy God's justice, but to redeem men from sin. He says, I attempted to disprove the doctrine of the Trinity by referring to the preceptive parts of Scripture. I did no such thing; such talk is trifling, and wrong. He says, I have laid down the principle that because a doctrine is not taught in every part of Scripture, it is not taught there at all. That is a mis-statement,

like the former assertion. He says, I referred to the of Christ as specimens of what Christians should be, in their sentiments, &c. I did not. I referred to them only as disciples. He says the disciples of Christ were very defective. I said so too last night. They were many defects, and yet they were disciples of Christ. He assumes, to night, that they were not in God's favour. Jesus Christ told them that their names were written in heaven; and that when he should come in his glory, they should judge the twelve tribes of Israel. Christ said, "I am the vine, ye are the branches;" and I have no doubt when my opponent preaches from that text, he speaks of those branches as representing true Christians. Other disciples were called carnal at Corinth, and were said to walk as men: yet at the same time Paul regarded them as disciples, and calls them babes in Christ. They were not full grown spiritual men, but a mixture of spiritual with carnal, yet still they were babes in Christ. He says, they were Christians, though only babes. As to defects in knowledge, Paul, to the last, said he only knew in part. We may have many defects both in knowledge, in temper, and in character; yet, at the same time, if we believe in Christ, if we strive to understand and to practise his doctrine, to drink in his spirit, to imitate his example, to be as he was in this world, our defects will never shut us out from the favour of God our Father, or exclude us from the kingdom of heaven. My opponent referred to the passage from John, and said, These things are written that ye might believe that Jesus was the Son of God—not of Joseph. True; nor did I say that he was not the Son of God: and yet it is to a certainty declared that he was the son of Joseph; and both Matthew and Luke trace his pedigree up to David, through Joseph as his father. Several other passages speak of him as the son of man. He calls himself a good deal oftener the son of man, than the Son of God; and I don't know why we should reject some of the plainest testimonies of the Saviour himself.

He says, I quoted the passage—"Whosoever believeth that Jesus is the Christ, is born of God," to prove that every man was a Christian who merely believes that Jesus is the Christ. I did not. I quoted it to show what is the *faith* by which men are born of God. But I took especial pains to show that mere belief would not save any man, that

no faith would save a man, unless he acted according to his faith.

He then wished to prove that the old heretics believed that Jesus was the Christ, though they rejected certain doctrines : and he gave you a passage from the New Testament, which said, " Many deceivers are gone out, who confess not that Jesus is the Christ," exactly upsetting his own statement ; and proving that his notion, that the heretics believed Jesus to be the Christ, is false.

He says, a man must not only believe that Jesus is the Christ, but he must believe it in the right sense. Of course ; and I showed from Christ's own words what the right sense is. I showed you for what purposes Christ was declared to be anointed—viz, anointed by God to preach the gospel to the poor, and the like.

He says, a man must not only believe Jesus to be the Christ, but must believe the resurrection, the atonement, &c. Of course, he must believe every doctrine as it comes to be revealed to him.

He says, we must believe in the general resurrection. True ; and in the happiness of heaven, and the punishment of the wicked ; in the equality of all Christians ; and that none should be called masters ; in the duty of washing each others feet ; in the impropriety of making long prayers, and of revelling with rich friends, instead of making feasts for the poor and lame. We must believe in the duty of going into our closets to pray, instead of into the streets or synagogue. We must believe in every thing that Jesus and his apostles have taught, in proportion as it comes to be known to us ; and we should remember, that if we reject any such doctrine, after becoming known to us as a revelation from God, we shall be shut out from God's favour. We must believe every thing God reveals to us, for if we wilfully reject the slightest point of what we know to be God's truth, we commit a sin against our own souls, against God, and against the whole truth in the universe.

He says, Hymeneus and Philetus believed in Jesus as the Christ, and yet denied the resurrection. But he gave no proof of this.

He says, I have held the notion that the miraculous conception is not of Scripture authority for 20 months only, while I held the contrary opinion 20 years. My answer is, what then ?

He says, I should have read scores of volumes; I gave it up. I say one plain testimony of God is worth more than a thousand volumes.

He says, Richard Wright's tract occupies only one page. What an argument! John's Gospel is perhaps no larger.

He says, that in my "Reformer" you may see so much. I answer, I see but little in what was read from the "Reformer," at variance with what I now hold.

He says, these statements in the *Evangelical Reformer* are worthy of respect. And yet Conference said they were untrue, and censured me for them, and he was in the Conference.

He says, that for 20 years I held opposite views to what I now hold, and that my present views on the miraculous conception are only 20 months old. I answer, that Paul's, Luther's, and Wesley's good views, and all the views of orthodox Christians were at one period only 20 minutes old; and yet they are as true as if they had been 20 generations old.

He proposed to state what Mr. Barker's reasons were for rejecting the miraculous conception. He, however, did not give them. He should have taken them one by one, as they stood, and answered them fairly. But he might have seen from the passages remaining behind, that in the tract I referred to, I had only stated one small portion of my reasons for rejecting the doctrine. A vast amount of evidence I shall bring forward at the proper time, and we shall see how he answers my reasons, when I come to state them.

He says, Schulz examined nearly 300 additional manuscripts. But he did not tell us the age of those manuscripts, nor the dangers to which manuscripts are liable.

He referred to the epistles of Ignatius. I would ask; how many of those epistles are known to be spurious, and how many of the genuine ones to be interpolated? One quotation he gave from Ignatius, "Our God was conceived of Mary." You may know, from that, of what age they smelled. I wish to say that I have read my opponent's arguments, in his tract on the Incarnation, and I shall examine them thoroughly, if spared, before the discussion closes.

He says, the evidence against his arguments is the testimony of one man, Marcion. It is neither the testimony of one, nor of a hundred men. It is a vast amount of evidence of various kinds, which I am persuaded will so shake the

belief of this doctrine in the minds of many orthodox people, that they will never be able to hold firmly the fable again: (Laughter.)

He spoke of some men being God's enemies, and charged them with aiming at destroying men's souls, because they differ from him in opinion; and he made what appeared a profane appeal to our heavenly Father. It would be wise if men would learn to be careful how they charge others with being God's enemies, and with aiming at destroying men's souls.

He refers again to Marcion's character. I have already replied to those tales of Marcion's enemies, and given John Wesley's opinion of the credit due to the slanders of orthodox persecutors against those whom they chose to denounce as heretics. I may now add, that the charges against Luther Wesley, Paul, Christ, were still worse. The lies and slanders of many of the advocates of orthodoxy of the present day are unbounded. Their misrepresentations without end.

I have just one addition to make in reference to what constitutes a disciple of Christ. It is from John Wesley, vol. 7, p. 321:—His words are "Nor does it in any wise appear, that the disciples who came unto him were the twelve only. *Oi mathētai autou*, his disciples, without any force put upon the expression, may be understood of *all* who desired to *learn* of him."

I would just refer also to the passage, "He that believeth not God, hath made him a liar." In the 1st Epistle of John, at the 5th chapter, the 9th and following verses, we read, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Now what is the record that God gave? That Christ made satisfaction to divine justice? that there is a trinity of persons in one God? Hark you,—"*And this is the record, that God hath given to us eternal life, and this life is in his Son.*" Now, we have never rejected this record.

I understand that the statement I made last night, respecting Walter Balmer, has been called in question. I have here John Mawson's letter, written and sent to me shortly after the accident occurred. He says,—"*Poor Walter Balmer met with a frightful accident on Wednesday—he got entan-*

gled in the machinery at Coulthard's factory, and up to the thigh torn to pieces. It had to be amputated to the body. I was present during the operation. dreadful sight. He bore it well. When I was praising God for his goodness. He told me to tell you to call and see him ; and that true religion consisted in believing and doing good ; that whatever William Cooke or any else might say, the religion he professed in health could support him under the most agonizing suffering, and in the prospect of a painful death. Such a testimony, under such circumstances, is valuable. In the gradual approach of the sensibilities become benumbed, and we are lost to the acuteness of feeling we possess in health. But here a strong man, full of life, and health, and vigour, both of body and mind, in a moment brought under the most agonizing suffering—to the point of separation from all that was dear to him ; and we hear him speak as above, and further ' I never knew till now the meaning of that verse of Psalm—'Sorrowful, yet always rejoicing.' The sight excited in my mind the most painful sympathies. Still it was a privilege to witness the power of religion—the triumph of Christian principle." That is the testimony of an eye-witness. Since then the sufferer has left the world, and gone to his rest in heaven : and he died, as he lived, in peace.

I come now to notice the second subject, the New Testament doctrine of the Atonement, &c. My first observation is, that the word 'atone-ment' occurs but once in the whole New Testament. The frequency with which the word is used, by most professed teachers of the Gospel, might lead you to imagine that the New Testament was full of it. Yet that is the fact. In the whole New Testament there is but one place where the word occurs ; and that is in the Epistle to the Romans, 5th chapter and the 11th verse : " And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

I would next observe that the word translated "atone-ment," is, in the margin, rendered "reconciliation." The word "reconciliation" is given by the translators as the most literal interpretation. I may also observe that John Wesley, in his translation of the New Testament, adopts that rendering. Adam Clarke, Dr. Conquest, and every orthodox and every heterodox translator, that I have seen for some years,

give the word "reconciliation" instead of "atonement." In no new translation of the New Testament therefore, that I have seen, is the word atonement to be found at all, from the beginning to the end.

✓ My next observation is, that the reconciliation here mentioned could not be satisfaction to justice ; for the apostle says, " By whom *we* have now received the atonement," or reconciliation. If it had been a satisfaction to divine justice, *God* must have received it ; but it is *we* who receive it, not God.

I may further observe, that this reconciliation is not the reconciliation of God to man, but of man to God. It is not God that is spoken of as man's enemy, and needing to be reconciled to us ; but it is man that is spoken of as God's enemy ; it is man that is represented as needing to be reconciled, and made friends with God. Hence the apostle says, in verse 10, " If, when *we* were enemies, *we* were reconciled to God by the death of his Son, much more, being reconciled, *we* shall be saved by his life." It has been the idea of some, that it was God that needed reconciliation ; that God was so terribly implacable, that his justice must be satisfied ; and that *he* must be reconciled before man could be saved. This passage plainly shows that it was man that needed reconciling, that it was man that was the enemy of God, and that wanted changing into the friend of God. God was good enough from the beginning. He is all men's friend. And in the fulness of his love, he sought to bring man from his carnality, which was enmity with God, and from his bad ways of life, for man was at enmity with God through wicked works ; and by the death of Christ to turn him into the friend of God. Christ died then to reconcile men to God, by turning men from their iniquities. Just as a good man who has an enemy, tries to reconcile him, and to turn him into a friend, by doing him good ; so does God try to bring men to become his friends, by showing his love to them. For, as my opponent said, " We love him, because he first loved us." God manifests his love to us, in order to win our hearts to himself, as the hymn expresses it,

" He gave his Son my heart to win,
To buy me from the power of sin,
And make me love again."

That is the reconciliation here mentioned. It reconciliation that is mentioned in 2nd Corin chapter, beginning at the 14th verse : “ The love constraineth us ; because we thus judge, that if on all, then were all dead : and that he died for all. for ? To satisfy justice ? Hark you !—“ *That* the live should not henceforth live unto themselves, him which died for them, and rose again. Therefore man be in Christ he is a new creature : old things are away ; behold, all things are become new. And all are made new by God, who hath reconciled us to him Jesus Christ, and hath given to us the ministry of reconciliation,”—that is, the work of reconciliation ; “ To wit God was in Christ, reconciling the world unto himself imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.” Not imputing trespasses unto them ; for when men are reconciled to God made friends to God, he is no longer angry with them. receives them graciously. The prodigal son was guilty great folly and sin ; but when he returned penitent, and craved forgiveness, his father received him kindly. He did not demand the restoration of the property wasted in profligacy or satisfaction for the injury or pain occasioned by his ingratitude, but called to his servants to “ bring hither the fatted calf,” and make a feast, that he and his neighbours might rejoice ; “ for this my son was dead, and is alive again ; he was lost, and is found.” So with God our Father. God reconcileth “ the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin.” What for ? To satisfy justice ? No ; the passage is all of a piece,—“ That we might be made the righteousness of God in him”—that we might be made God’s righteous people through him. Reconciliation is again mentioned in Paul’s Epistle to the Ephesians, the 2nd chapter, beginning at the 13th verse : “ But now in Jesus Christ, ye who sometimes were far off, are made nigh by the blood of Christ.” His blood is shed, not to satisfy God’s justice, but to bring us nigh to God. “ For he is our peace, who hath made both one, and hath broken

down the middle wall of partition between us : having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Here was a double reconciliation. The Jews and Gentiles were at variance with each other. The Jews treated the Gentiles as if they were dogs, and hated the Samaritans, with whom they would have no dealings ; and the Gentiles were bitterly disposed towards the Jews. God knew that so long as men entertained these feelings towards each other, they could never be happy. He therefore wished to reconcile them, to make them friends : to make of two opposing parties one new man, or one new harmonious society. And while thus seeking to reconcile men one to the other, he is anxious to reconcile both to God—to induce them both to love God, and one another ; and Jesus, by thus uniting man to man, and all mankind to God, makes all men happy ; and both brings down the happiness of heaven to earth, and lifts up earth towards heaven.

The subject of reconciliation is noticed again in the Epistle to the Colossians, 1st chapter, beginning at the 20th verse : "And, having made peace through the blood of his cross, by him to reconcile all things to himself ; by him, I say, whether they be things in earth, or things in heaven." That is, Jews or Gentiles. This phrase is sometimes supposed, by orthodox people, to mean the natural universe ; but it is impossible that this should be its meaning here ; for no one would contend that Christ gave his life to reconcile the earth and skies to God. "All things in heaven and earth," mean all mankind, Gentiles and Jews ; and the object of Christ was to reconcile both unto God. "And you, that were sometimes alienated and enemies in your minds by wicked works"—not because they were naturally depraved—"yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreprouvable, in his sight : if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven ; whereof I, Paul, am made a minister." Here, again, we find there is nothing about reconciling God to man ; it is all about reconciling man to God.

The subject of reconciliation is mentioned in other portions of Scripture. The meaning is not given there as in the passages already quoted ; but reason to believe that the meaning is the same in the passages, as in the plainer ones. And we ought not use of dark passages to obscure clear ones ; but of to make plain the dark ones. And here you have of *very* plain and clear passages, which any man prejudice may understand, to enable you to inter darker ones, and so enable you to see clearly what the Testament doctrine of reconciliation is. There is no about it. It is the simplest thing in the world. God Father, had a number of children who ran away from and became rebellious, and so fond of carnal pleasures they did not like to retain God in their thoughts ; and by their love of sinful pleasures, they became his ene God saw that this would prove their ruin ; and having pleasure in the death of the wicked, he sends his Son reconcile them—to bring them from living to themselves live unto God ; to create them anew, that they might live no longer after the flesh, but after the spirit ; that they might thus have peace of mind. Christ died, then, to reconcile men to each other, and to reconcile all unto God, that men might be friends to each other, and to God ; that peace in word and deed might prevail among all mankind, and glory to God in the highest be promoted, and peace, and purity, and blessedness be diffused throughout all the earth. Such is the doctrine of reconciliation, as laid down in the New Testament. If you want a clearer and more rational view of this doctrine, I am sure I know not where to seek it. Compare the orthodox doctrine with this ; the one is all darkness and clouds—the other is bright and glorious as the day. When the defender of the orthodox doctrine attempts to explain his views, you lose him, and he loses you ; and after talking in the dark, he ends all by telling you it is a mystery. It is not a mystery, but, as the apostle says, so plain that it commends itself to every man's conscience in the fear of God.

We come next to the doctrine of Redemption. There are also some passages of Scripture which make *this* quite plain. Take, for example, the second chapter of Titus, beginning at the 11th verse :—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying

"ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God, and of our Saviour Jesus Christ ; who gave himself for us, that he might *redeem us from all iniquity*, and purify unto himself a peculiar people zealous of good works." This is the redemption that is by Christ Jesus,—redemption from all iniquity,—being redeemed from all impurity, and made a peculiar people, zealous of good works. In the 1st Epistle of Peter, the 1st chapter, beginning at the 18th verse, I find another passage of like import :—"Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold"—Redeemed from what ? "From your *vain conversation*," that is, your foolish and wicked way of life, "received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot." There are some passages in which the word Redemption is not so clearly explained as in those which I have given you ; but don't act on the common principle of men, who take one dark passage in order to make a dozen plain ones mysterious. Take the plain ones, which you cannot help but understand ; and by the help of the plain ones, make the dark ones clear. I may remark also, that even in the Revelations, Jesus Christ is represented as redeeming mankind, not *from* God, but *to* God :—"hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

The next point in connection with the work of Christ, is that of bearing our sins. Jesus Christ is said to have borne our sins in his own body on the tree. And this passage was quoted by my opponent,—"*Behold the Lamb of God that taketh away the sins of the world.*" He intimated that we ought to believe and to cherish this doctrine. We ought ; but we should be careful to understand it in its right sense. *How* did Christ bear our sins ? I think there is a passage in Matthew, the 8th chapter, beginning at the 16th verse, which will explain this matter to you :—"When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with his word, and healed all that were sick : that it might be fulfilled which was spoken by Esaias the prophet," in the chapter that the eunuch was reading, and from which he got his notions of the object of

Christ's death ; " That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." How did Jesus take our infirmities, and bear our sicknesses ? He *cured* people of them. He made sick people whole. He made the body which was broken with affliction, healthy and sound. That is, he bore *away* people's sicknesses,—took them *away*. And why should not this passage be allowed to explain the other passages, which speak of bearing sins ? How does he bear our sins ? He bears them *away*, he *takes* them *away*. He is the Lamb of God that taketh *away* the sins of the world. He *cures* us of them, and thus bears them away. He did not take men's diseases on himself literally. He was not himself afflicted with all the poor people's diseases whom he cured. No more was he ever afflicted with men's sins literally. He bears them both away from us. He cures men of their iniquities, and makes bad folk good : just as he cured sick people of their complaints. And, as he " took our infirmities, and bare our sicknesses by curing and removing them ; so he bears our sins in the self-same sense, by curing us of them, and making us good.

I have next to notice the doctrine of Propitiation. My opponent quoted a passage repeatedly, where Christ is said to be set forth as a propitiation. Most commentators translate this word mercy-seat. The mercy-seat was the covering of the ark, over which the divine glory manifested itself ; where the visible appearance of God dwelt ; and where God gave forth his oracles to his people, instructing and directing them. Jesus is set forth as a mercy-seat in the same way. God dwells in Christ,—dwells in him more gloriously than in the temple of Solomon. He is literally a mercy-seat. The fulness of the Godhead dwelt in him bodily, and shone forth through him. We see in Jesus the image of God,—God personified,—the character of our heavenly Father unfolded. Through Jesus, God gives his oracles to his priests ; not to one man here and there, who has made himself a priest, but to every man. For all men are priests under the Christian dispensation. No man now has a right to regard himself as a priest, more than the humblest of his brethren. Every one, therefore, is entitled to enter the holy of holies, the presence of Jesus, to receive the oracles of God from Christ, and be conducted by him to blessedness and heaven. Jesus, therefore,

is our mercy-seat or propitiation. But it is said, that Christ is a propitiatory sacrifice, a sacrifice which makes God propitious, secures his favour, and turns away his wrath. I have no objection to this explanation, rightly understood, for it is strictly heterodox. I believe that Jesus Christ *does* turn away God's wrath, and make him favourable,—that he *does* induce him to look upon mankind with approbation. The simple question is, *how* he does it? I say he does it by redeeming men from sin, and not by making satisfaction to justice. God is as much against any sinner that continues in sin now, as he was before Christ died. God's wrath is still revealed from heaven against all ungodliness and unrighteousness of men. But when we are redeemed from sin by Christ's death, God's wrath is turned away from them as a matter of course, for there is nothing left to provoke his wrath. When Christ has brought men from iniquity, changed their hearts, and made them zealous of good works, God can do no other than love them. When men are brought from ungodliness and sin, God's wrath is gone; it is turned away whenever sin is vanquished. God always loved the righteous, and he always will. He never was well pleased with the wicked, and he never can be. Christ never purchased the favour of God for the wicked; and he never needed to purchase it for the good. He is our propitiation by turning us from our iniquities, and by bringing us to holiness, so that God may look on us with approbation, and receive us with delight. ✓

Several passages speak of Christ's blood as cleansing men from sin, and purging their conscience from dead works, and bringing them to serve the living God. These passages are all in harmony with the views which we are unfolding. We are sometimes represented as denying the efficacy of Christ's blood. We never denied any such thing. We only say, its efficacy is directed, not to satisfy justice, but to cleanse men from sin, to purge their souls, to make them good, and thus to make them truly happy. We believe that the blood of Christ cleanseth those who receive the Gospel, and obey it, from all sin. It has been the means of redeeming millions from iniquity, and making them a peculiar people zealous of good works. ✕

In other passages of Scripture we are said to have the forgiveness of sins through the blood of Christ; and one passage is often quoted which says, "without shedding of blood

there is no remission." These passages also are in agreement with our views. We *do* obtain the forgiveness of sin through Christ's blood ; but does God ever forgive men while they *continue* in sin ? When men are *redeemed* from iniquity, their sins are forgiven ; and as Christ's blood brings men from sin to God, men are said to have *forgiveness* through his blood. And we believe that the words employed in reference to the law of Moses are, in general, applicable even now, that without shedding of blood there is no remission. There is no remission of sins, without redemption or deliverance from sin ; and as Christ's blood was necessary to bring men from sin, it was necessary to the remission or forgiveness of sin.

It is frequently said in Scripture that Christ "died for us ;" and some argue from this form of expression, that he died as a vicarious sacrifice, to satisfy divine justice. We are, however, taught, that as Christ laid down his life for us, we ought also to lay down our lives for the brethren. But are we exhorted to lay them down as a vicarious sacrifice, to satisfy divine justice ? We are to lay down our lives for the brethren, as Christ did for us, as a proof of our love for them, or to do them good. ✓ Jesus laid down his life for mankind, as a proof of God's love to us, and for our good, that he might bring us to God, to holiness, to heaven. If we say, that, because it is written that Christ died for us, we are to believe that he died as our substitute, and not simply for our good, to cure us of sin, we must go further, and because it is said that Christ died for our sins, we must conclude that he died in the *stead* of our sins, died that they might never die. Whereas the truth is that he died to put our sins to death ; to destroy sin. It is also said that he rose again for us ; but shall we say that he rose again as our substitute ? It is also said that he hath ascended into heaven for us. But not as our substitute, but that we may do the same thing. Who would like the idea that he has gone to heaven in our stead ? Nay, rather, would they not rather wish to believe that, as he himself said, he has gone on purpose to prepare a place for us ; and that he will come again and receive us unto himself ; that where he is, there we may be also. He is said to have obtained eternal redemption for us. But does this mean that Christ has got eternal happiness in our stead, and that we can never have

it ? No, it means that he has obtained it, that we may share it with him, and enjoy his glory for ever.

A passage is referred to, in Hebrews, i. 3, which speaks of Christ having already purged our sins, and we are asked, how could it be said that Christ had purged our sins so long ago, if by purging men's sins he meant curing people of their sins ; making sinful persons holy ? We are reminded by our opponents, that Christ has not yet purged men's sins in *our* sense ; that he has not yet made all men actually holy. We grant it. Then how has he purged sin ? We answer ; it is said that Jesus Christ hath abolished death, and brought life and immortality to light. Hath he abolished death, literally ? Has death already ceased to be ? Do not men still die ? Why, death is the *last* enemy that shall be destroyed. How, then, has Christ abolished that whose destruction has to be so late. We answer ; he has done that which shall *end* in the destruction of death : he has commenced operations for its *final* destruction. So with sin. He has not yet purged men's sins literally, any more than he has literally abolished death ; but he has put in operation those means, which have begun the work of purging men's sins, and those means will continue to exert such an influence on men, as will end in the entire purgation of iniquity, and in the destruction of sin for ever and for ever.

It is said, "by Christ's stripes we are healed ;" and does not that prove the doctrine of satisfaction to justice ? We say, no ; it proves only what *we* are teaching, that *we* are *healed* by Christ's stripes. The orthodox say that God is satisfied by Christ's stripes ; whereas the heterodox, with the Scriptures, say that by Christ's stripes *we* are *healed* ; that our souls are restored to holiness thereby, and that we are brought to live in obedience to God.

It is said, that God laid on him the iniquities of us all ; and we are asked, is not *this* a proof that he died as our substitute, as a satisfaction to divine justice ? I say, no. It proves no such thing. As bearing our sins means bearing them away, or curing us of them ; so the corresponding figure, having our iniquities laid upon him, means having the task put upon him of carrying our iniquities away, of curing us of our sins. God appointed Jesus to the work of bearing our sins away, of bringing us to live unto God, to be pure and holy in his sight.

It is asked, on what ground, then, is it that God forgives a man's sins? And it is contended that he could not forgive sin on any other ground, than the merits of Christ's death, or satisfaction to divine justice. I answer, that for this doctrine there is not one single plain passage in the whole Bible. What I am now about to offer, is the most tremendous heresy of all; and yet I beg to say, that I shall prove it by the plainest statements of several passages of the Sacred writings. The question is—On what ground does God forgive sin? on what account does he forgive sin? I answer, first, it is on account of his own mercy; because he delights in mercy, because he abounds in goodness, because it is pleasant to him to forgive and to bless mankind. But, in the second place, he forgives men on the ground, or because of their repentance and return to obedience. Joseph John Gurney, a member of the Society of Friends, says in one of his tracts, that the Scriptures teach that God forgives men on *condition* of their repentance and return to obedience, but not *because* of their repentance and the like. Joseph John Gurney could not have got farther wrong, if it had been his study to contradict the plainest testimony of Scripture. The Scriptures no where say that God does *not* forgive men on account of their repentance; but they *do* say that he *does* forgive them on account or because of their repentance; and I will give you the passages. In the 18th chapter of Ezekiel, at the 27th and following verse, you will find,—“Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.” Aye, say they, *when* he does it, but not *because* he did it. So say the orthodox to the heretics so called. But what doth God say? As if on purpose to prevent the orthodox objection, the next verse adds; “*Because* he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.” Again, on what ground is it, that God *loves* people? Hark you! “For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.” On what ground is it that God hears and answers his people's prayers? People say, for Christ's sake, for what he has done and suffered, on account of his merits. Just hear what is said by the heretic John. See the 3rd chap. of his first epistle, beginning at

20th verse :—" For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our hearts condemn us *not, then* have we confidence towards God." What a self righteous people, I fancy I hear some say, to have confidence in God because their hearts condemn them not ? Do you not know that the heart is deceitful above all things ; and would you take that as a ground of confidence towards God, because your heart does not condemn you ? But the Apostle does not regard those foolish objections. Nor do we. Such false applications of these passages of Scripture, we leave to those who are wiser than the apostles. The apostles entertained no such notions. "If our heart condemn us not," says John, "than have we confidence toward God. And whatsoever we ask, we receive of him, *because we keep his commandments, and do those things that are pleasing in his sight.*" Again, on what ground is it that God will give us a place in heaven at last ? Oh, it is said, solely on the ground of Christ's sacrifice and merits ; and that from first to last we can have—

"No plea beside,—
Lord I am lost,
But Christ has died."

But Scripture teaches that God will have regard to our works,—that those who are received to heaven, will be received to heaven on account of their own faithfulness. In the 19th chapter of Luke, and 16th verse, you will find these words : "Then came the first, saying, Lord, thy pound hath gained ten pounds." That man improved his talent, he acted faithfully to God. "And he said unto him, Well, thou good servant : *because* thou hast been faithful in a very little, have thou authority over ten cities." "And when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left." And what will the king say to them on his right hand ? Hark you ! I am now quoting from Matthew, chap. 25, beginning at the 24th ver : "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for"—for

✓ what? What was the ground on which they would be welcomed to heaven? For trusting in Christ's merits? No. For believing in the Trinity? No. Because they were good Catholics? No. Because they were good Protestants? No. Because they were good Methodists, or Calvinists, or Baptists, or Quakers? No. But—"For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." In reference to the wicked that are bid to depart under God's curse—why are they bidden so to do? Because they did not believe in the Trinity? Because they did not rely solely on Christ's merits? No; but because they were not faithful, obedient men. "For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in." They said, when did they fail to do these things towards him? and Jesus answers; you did not show neglect to me in person. You had not an opportunity of treating me ill in person. But I had brethren that lived around you; and ye gave *them* no food or clothing; ye did not help *them*: "and inasmuch as ye did it not to one of the least of these, ye did it not to me." And these shall "go away unto everlasting punishment: but the righteous unto life eternal." Thus the worst heresy I advocate is backed, from the beginning to the end, by the plainest testimonies of God's word. "But is there nothing in the Bible to prove the doctrine of satisfaction to God's justice?" Not a single passage. In the 55th chapter of Isaiah we have these words,—“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Aye, say some, but God will not pardon without satisfaction. I answer; *men* perhaps would not. An earthly-king would not forgive perhaps without satisfaction. But God is *not* an earthly king. He says, my ways are not your ways. I am kinder than you are. I am no tyrannical, implacable monarch: I am a kind and tender Father. I want you to be good, in order that you may be happy, and that is *all* I want. When that is accomplished, I have all the satisfaction that I want. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. The common orthodox representations of God, place him

below man in kindness and benevolence ; whereas the Scriptures represent him as infinitely *above* men. Every drop of tenderness in the human breast is derived from him. —

It is said, But would it not be dangerous for a government to forgive offenders on mere professions of repentance ? We answer, Yes ; but we have never said that God *does* forgive sinners on the ground of mere professions of repentance, but on the ground of repentance itself and a hearty return to obedience. Earthly governments might not be able to act on this principle, because they cannot tell when men *do* repent ; they cannot distinguish between repentance and false professions of repentance. But it is otherwise with God. God can see the heart, so that he can *safely* promise forgiveness on condition of repentance. If earthly governments were to attempt to act on this principle, they might forgive the thief or the murderer, while their hearts were meditating fresh mischief ; and let them loose upon society to commit fresh deeds of plunder or of death. But God knoweth when true repentance takes place ; and he never forgives man on mere *professions* of repentance, but on the ground that they repent indeed, and are effectually reformed. He will not receive any one back into his favour until the heart is changed by true repentance, working a change in life and conversation.

But we are told that justice *requires* satisfaction ; that it will not allow God to forgive an offender till satisfaction is received, by some substitute bearing the punishment in the offender's place. We answer ; God has no such justice as forbids him to forgive without such satisfaction. God's justice or righteousness is mercy. It is always benevolent. It knows nothing of the satisfaction of the duellist, which cannot be satiated with any thing but blood. God's justice or righteousness is a benevolent disposition, leading him to wish well to all his creation, and prompting him to use every means consistent with man's entire freedom and responsibility, to bring him back to duty, to happiness, and to heaven.

I have thus unfolded, briefly, my views on the doctrines of Atonement, Redemption, Propitiation, and the like. Judge you, whether I have taught any thing at variance with Scripture. If I am a heretic, the Scriptures have made me a heretic. Insinuations have been thrown out, as if I paid little respect to the word of God. I respect it with all my

heart. I have studied it from my childhood ; and the more I have studied it, the more I have loved it. It has proved the greater blessing to me, because I have never allowed orthodox prejudices and follies to prevent me from endeavouring to understand it in its simple meaning, and to see its principles in their unparalleled, and everlasting beauty. I respect every word that God has spoken ; I reject no testimony of my heavenly Father. I know he is true—as true as he is kind. I prize every word of God more than gold ; and there is nothing I would not sacrifice for the sake of God's word. I have suffered repeatedly the loss of all things earthly through respect for that word—because I would not give it up in deference to the inventions and traditions of men. But when some people talk of giving up the word of God, they mean these very inventions and traditions which are opposed to God's word. I *do* reject *them* ; and every dream and creed of man I reject, unless they are in strict accordance with the revelations of heaven. But prove to me that any Methodist or Popish doctrine, or any doctrine of the Gnostics, or even of the abused and persecuted Marcion, is in accordance with God's word, and I shall receive it with respect ; not *because* it is held by them, but because of its truth, which I love above all things next to charity and God. And I love Jesus for this, among other things, because he came to bear witness to the truth, to light up the universe with the light of truth, and brush away the dust and cobwebs of old superstition and proud ignorance, and conduct people, by the truth, to spiritual purity and freedom, and everlasting blessedness. I love Jesus because he came to sanctify man by the truth, and, by the power of truth, to re-unite the human family, to God, and to each other, and so make all things new.

So far from desiring to impair the authority of God's word, my great desire is to establish its authority throughout the world. No one has paid greater respect to its revelations than I. Every principle which I have laid before you, is supported by its plainest testimonies ; by its whole drift and tenour. And my opponent will never be able to overturn those principles. He might as well think of overturning, with his shoulders, the everlasting mountains ; he might as well think of shaking the firm pillars of the universe, or of plucking from their orbs, the sun and moon and stars, as think of shaking or overturning those principles of truth

which I have been unfolding and advocating this evening. On those plain principles of truth, revealed by Christ, and recorded in the sacred writings, I wish all who listen to me to ground their faith. By those plain teachings of the Scriptures, I would have you to be guided in every thing. I ask you to receive no testimony of mine. I ask you to try every thing I say by the word of God. I wish you to test every doctrine, both of mine and of my opponent's, by that standard. I am called a misleader and a deceiver. But I act towards you very differently from deceivers generally. It is generally the case, when people wish to deceive others, that they endeavour to put a fold upon their eyes. My object is to tear every fold away, to put men on their guard against deception, and to show people the folly of superstitious reverence for human priests, and intolerant sects, and man-made systems of theology. I never said you were to fall asleep. I never whisper, Close your eyes, and I will see for you. I say, Keep awake. Prove all things. Hold fast that which is good, and reject what you discover to be evil. And men are following this advice. And the maligned, the persecuted doctrines of simple Christian truth are making their way. They are winning adherents every day; and this discussion has already increased their numbers, and it will increase their number still more.

I am glad that we have at length been allowed to meet face to face, and, at least to some extent, to discuss principles instead of personalities. I am glad that I am permitted to answer for myself. Convict me of teaching any doctrine at variance with the doctrines of Christ, and I shall go away hanging down my head in shame; and never appear again till I have made acknowledgment of my error, and proved the sincerity of my repentance. But so long as I know that what I teach is taught in the word of God, not in substance merely, but to the very letter—so long as both the letter and the spirit of the word of God are in my favour, can I be afraid of man? Can I shrink from the course I am pursuing, through fear of calumny and slander? No. They may call me, as they called my master, Beelzebub; they may say of me, as they said of him, that I have a devil, and am mad; they may heap upon me even worse reproaches than they have done heretofore—and surely I have been reproached enough—I shall still go forward, and still account it an honour to be permitted to suffer reproach for the simple

truth. I shall rejoice in the assurance, not only that my doctrines will make their way into society, and commend themselves to people, by the happy influence they exert upon men's hearts and lives,—I shall not only rest happy in this confidence, but in the assurance also, that as God hath given unto him that was the most slandered of human beings, a name that is above every other name, and honour and glory above all other honour and glory ; so he will, in his own proper time, give me as much honour as will amply satisfy my heart, and as much blessedness as my spirit can desire.

I have simply, then, to state, that I shall proceed with the subjects as they are arranged upon the list. The next that I shall request your attention to will be the Trinity, or three co-equal persons in the Godhead. Of course it will be for William Cooke to pursue his own course. I disclaim all idea of dictating to him. I shall take my own course, and allow him to follow his. I shall abide by the list of subjects which has been laid down. If we can go through them in less than the number of days allowed for this discussion, I shall be glad to take up the Miraculous Conception. If not, I shall invite William Cooke to continue the discussion, on purpose to go through that and other subjects. Only, I will, at present, take the subjects in the order in which they stand on the list agreed upon by the United Committees. I shall, therefore, to-morrow evening, after replying to William Cooke, proceed to the doctrine of the Trinity. I shall not only reply to what he *says* on that subject ; but, if he state his views in a different way, I shall take his pamphlet, and reply to it. And if I am spared, I trust not only to notice his arguments, but to take his pretended quotations, and examine them in order, and to leave not a single one of them till I have gone to the bottom of it. I shall examine his references to Jonathan's Targum, to Seneca, and others, and prove them to be false. I shall prove, that he has either forged or falsified those quotations himself ; or that he has carelessly followed the blind guides that have gone before him. Whichever way it is, I shall show those quotations from Jewish and of heathen writers to be false. I exhort you to weigh every statement, to test every argument ; and when you have heard all that can be said on both sides, judge for yourselves, with free, untrammelled minds, what is true and what is not. Then, as you shall believe, act honestly according to your belief, and may God succeed you.

THIRD NIGHT.

THURSDAY, AUGUST 21, 1845.

There seemed no abatement in the interest taken in the discussion, nor any diminution of the numbers present this evening.

Both disputants were applauded, on entering the room, by their respective friends.

Mr. John Nichol, who was the originally-intended Umpire, sat in that capacity this evening, in the absence of the Rev. James Pringle.

The Chairmen were as before.

MR. GRANT, the Chairman for Mr. Cooke, first rose and said :—As Chairman of the meeting on Mr. Cooke's behalf I consider it my duty again to call the attention of this large and respectable meeting to the terms on which the parties have agreed to conduct the discussion—terms which I consider to have been seriously violated. I beg respectfully again to lay them before you ; after which I shall point out in what I consider the violation to consist. The terms were agreed to and signed by both parties on the 18th of June. The first is in the following words :—

“ I. That the question be first discussed, “ What is a Christian ? ” With the principles of the Christian's faith and practice in their order. And also—1st. That in order to prevent the discussion being perverted from its legitimate and avowed objects, no statement shall be allowed to be made which impugn either the INFALLIBLE INSPIRATION of the sacred writings, or the DIVINE AUTHORITY of any book contained in the authorized version. 2nd. That the Holy Scriptures including all the books of the authorized VERSION, with the Hebrew text of Van der Hooght, as the original of the Old Testament, and the Textus Receptus as the original of the New Testament, shall be the only AUTHORITATIVE standard of appeal, with the following qualifications, viz. :—Should either disputant quote any passage excepted to by Kennicott, or Boothroyd, in the Old Testament ; or Griesbach or Schulz, in the New Testament, such passage shall be considered fairly open to legitimate consideration and criticism. 3rd. That all quotations shall be made, in the first instance, by chapter and verse, from the authorized version : but each disputant shall have THE RIGHT of reference to the original texts, and critics, as above, when the authorized version is disputed. 4th. That the VERSIONS whose antiquity and character have weight—say the Septuagint, the Syriac, the Latin Vulgate, and the Chaldee Paraphrases, with the FATHERS of the first three centuries, may be quoted in ILLUSTRATION ; but

NOT, as the Scriptures above, for AUTHORITIES. All quotations from Versions and Fathers to be made by DIRECT REFERENCE, and the original text of each to be produced at the time, if required. 5th. That Mr. Cooke engages to take the lead in the discussions."

Now, I consider that agreement has been violated in two instances. In the first place, at the close of the first evening, Mr. Barker announced that he would take up the doctrine of the Atonement on the following evening, by which he was completely taking the lead out of Mr. Cooke's hands. That was named, when I came to the meeting on the second night, to Mr. Barker's Chairman, and a sort of understanding was given that it would not be done, but that Mr. Barker would follow Mr. Cooke. When Mr. Cooke introduced the doctrine of the miraculous conception, and fully proved the authenticity of the documents—

DR. LEES :—The Chairmen must utter no opinion as to what has been proved, or what has not been proved. (Hear, hear, and applause.)

MR. GRANT :—Then I correct myself. Mr. Cooke took up the subject of the miraculous conception, and brought forward what he considered to be abundant evidence of the authenticity of the passages which he believes to affirm that doctrine. But Mr. Barker, instead of meeting the question of the miraculous conception, went away to the doctrine of the Atonement, completely leaving the subject that Mr. Cooke had introduced. (Applause.) I entreat you to observe the good order that you have hitherto maintained. I am not here to complain ; but I request you, most earnestly, on both sides, to understand that you are pledged to non-interruption. All interruption causes a needless waste of time. I say Mr. Barker went from the subject ; and, in the second place, Mr. Barker introduced Wesley's Works.

DR. LEES :—I beg to call again to order. It was with the permission of the Umpire that Mr. Barker made the quotations from Wesley last night. That is settled. (Applause.)

MR. GRANT :—Then I submit this to the consideration of the meeting. The understanding that prevailed then was, that if Mr. Barker made the sentiment in the book his own, he might read it. Now Mr. Cooke might bring a library upon that principle. He might bring a dozen volumes, and say, "I make the sentiments of the writers my own, and I shall stand here and read what I like from them." Now, can any man fail to see the absurdity of this ? The common sense of every man in the room must tell him that this is a violation of the terms agreed upon ; and all I mean to say is, that it must not be done again. If each party might bring a dozen volumes, and say "I make such and such sentiments my own," they

might read on *ad infinitum* ; or at least till the time was out. But, again, there was a list of subjects read last night ; and they were stated to be subjects which had been agreed upon by the joint committees. Now, in reference to that list, I beg leave to remark that it bears date the 8th of May. They were sent at that time to Mr. Cooke's committee ; and then they were not acceded to in the order in which they were named. They were considered to be substantially included in the question—"What is a Christian? With the principles of the Christian's faith and practice in their order." But they were never admitted in the order now stated ; nor so understood to be admitted by Mr. Cooke. The joint committee did not agree further than to certain conditions on which the discussion should be conducted. This was among several things named which they thought they had little to do with, unless the parties did not agree to them. None of us sat there as plenipotentiaries. The joint committees had nothing to do with these things ; but simply to make arrangements for a fair discussion. These are points, in fact, with which they had nothing to do. Therefore Mr. Cooke has, according to the terms, the right of leading ; and it is the duty of Mr. Barker to follow him, and not for Mr. Cooke to be led wherever Mr. Barker chooses to take him.—(Laughter.) I most distinctly state this to the meeting ; and I appeal to Mr. Barker's Chairman that the order of the discussion be observed.

D.. LEES:—Gentlemen, when I consented to occupy the chair on this very interesting occasion, it was as a truth seeker, anxious to hear impartially and candidly both sides on this great question. I believe that the public were anxious to hear the question fairly and freely discussed ; and I always understood the question was,—the fundamental doctrines of Christianity. My first question to Mr. Barker's committee was, Have you agreed upon the propositions?—for I never heard of a debate of this sort without the propositions being the first thing taken into consideration. They said, Yes: a list had been submitted to, and agreed to by, the other Committee. That list of subjects I considered to be referred to when I read these rules. How do they commence? "That the question be first discussed, What is a Christian? With the principles of the Christian's faith and practice in their order." *In their ORDER.* Now I fearlessly state, that it was always understood by Mr. Barker's Committee, and by Mr. Barker himself, and certainly I understood, that the "ORDER" here referred to, was the order of the subjects in the document submitted to Mr. Cooke's Committee. No objection was made to them. They were substantially admitted by Mr. Cooke's Committee.

Mr. GRANT:—No.

Dr. LEES :—I have here an extract of a letter from Mr Grant to Mr. Barker's Committee, calling for specific propositions. It says,—“Why do you not at once define your own subjects, and fix the times you wish to occupy? You propose, 1st, ‘What is a Christian?’ That is accepted. Why not distinctly name your other subjects in like manner?—but that you may have a loop-hole to creep out at. As your first subject necessarily comprises the belief of all the doctrines taught, and all the duties required of such an one in the inspired writings, it was naturally enough supposed—as you named no others—that you probably considered them all embodied in that comprehensive one. But if not, let us have them clear and definite, and they shall have an attentive consideration.” Now the following is the list which was submitted to Mr. Grant and the other members of Mr. Cooke's Committee, in compliance with this demand from Mr. Grant:—

- “ 1 What is a Christian ?
2. The doctrines of the Atonement, Reconciliation, Redemption.
3. The Trinity ; or three equal and eternal persons in one God.
4. Original Sin ; Natural Depravity.
5. The doctrine of Future Punishments.
6. Conditions of Justification and Salvation.
7. Grounds of Acceptance and Salvation.
8. The Design and Use of the Sacred Writings.
9. The Constitution of the Church, or Conditions of Church Fellowship.
- 10 The Hired Ministry.
11. Any other doctrine Mr. Cooke pleases ;—the Sabbath ; Miraculous Conception ; pure and perfect Humanity of Jesus ; Inspiration and Infallibility of the Scriptures ; the province of Reason in Religion ; Free Enquiry, or the right and duty of each one exercising his own Judgment in Religion, and acting according to his Judgment in all things.”

Now, gentlemen, I appeal to you whether, with this understanding before them, the Committee could come to any other conclusion than that there were ten or eleven subjects clearly marked out, with a provision that if, after fairly discussing them, there was time to spare, the other subjects should be discussed during the remainder of the time? Mr. Barker came here last night, prepared to discuss the Atonement; having discussed the question What is a Christian? on the first night. Last night he replied to the arguments brought against him; and it is for you to say whether he did so satisfactorily or not. He may say as much as he likes in reply; and then go on with the other questions in their order. He did so. Last

night he took up the Atonement ; and to-night he will proceed to the Trinity. Now is it fair that these great doctrines should be evaded ? There is no evidence of any evasion on the part of Mr. Barker. It is on the other side. (Loud applause, followed by hissing.)

Mr. GRANT :—In reply to all this, I have most distinctly to state, that this order of discussing the subjects was never agreed to : and if the parties had acted fairly, they would have given my letter in reply, when it would have been found that the order was never agreed to.

Mr. BARKER :—Read it.

Mr. Grant :—I have it not. It is not the doctrines which are disputed ; but Mr. Barker's taking the lead from Mr. Cooke, after he had pledged himself to allow Mr. Cooke to precede. That is the point. I do not stand here to oppose the discussion of any doctrine ; but simply the manner in which Mr. Barker has taken upon himself to lead, contrary to his own engagement. That I hold to be in violation of the terms of the discussion. (Applause.)

Dr. LEES :—I have this question to put to your common sense, in order that we may proceed to business. What is the meaning of this statement—"With the principles of the Christians faith and practice in their ORDER?" Do you think it likely that Mr. Cooke will be allowed to select what he chooses? (Applause and disapprobation.)

Mr. GRANT :—Here it is.

Dr. LEES :—Here it is not. (Loud hissing and applause ; with cries of "Down, down.") I do regret, I am sure, to see this feeling manifested. I don't look on this matter as if there were two sides—two parties. Let us forget parties ; and let us look further—let us look to the result to be obtained by fair and free discussion. I do beg that the friends of Mr. Barker, and his Committee, will at least not imitate the example which has been set them ; but will, on the contrary, set a good example. We can well afford any kind of manifestation from any party, if we believe our principles to be the principles of truth. I ask you what is the meaning of these repeated requests to "name your subjects?" Mr. Grant says in another letter,—“Let us have your subjects clear and definite. Let us have your principles defined.” The propositions are fixed upon ; but now, just when they come to be considered, the whole arrangement of the business, and selection of the subjects,* is to rest with one alone. A most monstrous proposition! (Hissing, laughter, and applause.)

Mr. Barker rose, but was met by the cries of "Down with him," and much confusion.

Mr. GRANT :—I beg leave to introduce Mr. Cooke again to the meeting.

DR. LEES :—We do not wish that Mr. Barker should lead the discussions. We wish that Mr. Cooke should speak first ; and should select one of the subjects for the proper night. Let Mr. Cooke do it and lead the discussion. Let every thing be done in order, as is here declared. Let the questions of the faith and practice of a Christian be discussed in their order. That is all we ask. As to the misunderstanding which has occurred, I much regret it. Will Mr. Cooke name, during the succeeding evenings of the discussion, the specific subjects to which he will allude ? If he will do that, Mr. Barker is prepared to meet him.

MR. GRANT :—Yes.

DR. LEES :—Will he, on the present occasion, take some one of these ten propositions ?

MR. COOKE.—I have one before me :

DR. LEES :—What is it ?

MR. COOKE :—The Miraculous Conception.

DR. LEES :—But that is not in the order of the list. (Loud groans, answered by applause.)

Mr. Barker again rose, but the noise was so great that he could not proceed.

MR. GRANT :—Let us have quiet attention. Mr. Barker is going to speak for a few minutes to a point of order ; and then Mr. Cooke will proceed with the discussion.

MR. BARKER :—My friends, I wish simply to explain myself. As you have heard, the correspondence between the committees had gone on to a certain point. All that was wanted, in order to finish the arrangements, was a defined statement of subjects to be discussed. James Grant wrote to my committee in these words :—“ Why do you not at once define your own subjects, and fix the times you wish to occupy. You propose, 1st, ‘ What is a Christian ? ’ That is accepted. Why not distinctly name your other subjects in like manner ? but that you may have a loop-hole to creep out at. As your first subject necessarily comprises the belief of all the doctrines taught, and all the duties required of such an one in the inspired writings, it was naturally enough supposed—as you named no others—that you probably considered them all embodied in that comprehensive one.” Now as I did *not* consider them all embodied in that one, and as I thought it desirable that they should be taken up *seriatim*, I sent this list, containing ten distinct subjects ; and added, that I would take up any other which Mr. Cooke pleased. We heard no objection to this list whatever ; and myself and friends considered that the list was accepted. Mr. Grant said—“ Let us have them clear and definite, and they shall have an attentive consideration.” And we understood the meaning of that was, that when they were considered, they would state their objections, if they had any. As we

received none, we conceived they had none ; and therefore considered the matter settled. But, to be sure that there was no mistake, I pressed on my friends to write and enquire. My friends did so ; and I received this information from Mr. Guthrie, the secretary of my committee :—" You desired me to make some extracts from the correspondence between your committee and Mr. Cooke's. To the best of my understanding, the following is what you required. I would first observe, as only one subject is named in what are called 'The digested Terms and Regulations,' Mr. Grant took upon himself to ask Mr. Cooke what other subjects he meant to introduce ; when, as he states, Mr. Cooke laughed at him, and said that Mr. Barker had sent a list of subjects which would be discussed as far as opportunity would permit. This was said in a meeting of the Joint Committees." This was the simple statement I acted and relied upon : and I wrote for that after I left Newcastle, that there might be no mistake. The printed rules did not include the list, and on my asking why ? I was told either that there was not room, or that the rules were printed before the matter was thought of. But the printed rules do say how the subjects are to be discussed, namely, "in their order," and I had no idea but that those words referred to the list of subjects which was sent in ; which Mr. Cooke's committee promised to consider ; to which they made no objection : and regarding which Mr. Cook laughed at Mr. Grant, when asked what subjects he meant to introduce, and told him I had sent the list in question. As to Mr. Cooke taking the lead, I never understood that it meant more than that he was to speak first the first evening, and I first the second evening. (Hisses.) I found—I only wish to have a patient hearing—I found, however, that the opposite committee had a different view of the matter. I then said, that rather than any obstacle should be put in the way of the discussion, I would submit to speak second every evening. At the same time, not a hint was given of any order of subjects different from this list. But suppose the printed regulations alone were followed, there would be only one subject for discussion,—What is a Christian ? Mr. Cooke has led on that subject ; but in leading on that subject he introduced other doctrines. My plan was to state my own views on the list of subjects, which was handed to Mr. Cooke's committee at their request, and not objected to by them ; and which I think contains the principles of the Christian's faith and practice in their order. I shall, therefore, proceed on the understanding that I am at liberty to state all that I believe to be the Christian principles of practice and faith, and to discuss them, as well as to state what are not Christian principles. As this would be in perfect order ; and, according to the list furnished to the committee, I am, I say, entitled strictly to

adhere to it. Nevertheless, rather than the discussion should be dropped, I will, as I have on all other subjects, give way ; and Mr. Cook shall go where he pleases, and I'll follow him. (Loud applause.) I may, however, state, that I have not taken the lead out of his hands ; for, by the printed regulations which we are to go by, there is but one question for discussion—What is a Christian, and what are the Christian's principles of faith and practice?—and every thing that I have said bears directly on that one point. (Applause.)

MR. GRANT.—Well, then, after this long introduction I beg to present Mr. Cooke to the notice of the meeting without further loss of time.

MR. COOKE rose accordingly, and was received with much applause. He said :—My Christian Friends,—The cause in which I am engaged is the cause of God. I feel that my individual labour is but a small item in the great subject which is before us ; and I never in my life felt more calm in any duty which I have had to perform : I never felt, at the same time, more interested ; and I never felt more dependence upon God. I am quite sure that I must be sustained by a power which is superhuman ; and that such power has been granted in answer to the fervent prayers of a multitude of God's people. I feel that I have interest in heaven. I feel confident that I have the Lord on my side, and that the composure which I have hitherto felt, and the degree of ability, whatever it may be, with which I am enabled to discuss this great question, have been given to me from above. I feel, to-night, just the same composure as I ever have done. And I feel convinced that the God in whom I trust, and whose cause I advocate, will help me quite through.

I should have thought that after the very taunting challenges which issued from time to time, from Mr. Barker, to any and all ministers to come forward, there would not have been any scruple with regard to the subjects of discussion. And I must say *that I have been the party who has given way*. I have been giving way from the beginning, first one topic and then another topic : and I have given way so far as to pay part—I believe one half—of Mr. Barker's expenses in coming here. (Much laughter, and cries of "Order ;" Dr. Lees apparently objected to the course of the speaker's remarks.) If Mr. Barker has been allowed to refer to the subject, why not I refer to it?

DR. LEES.—Mr. Barker rose to order with the permission of the chairman ; and it had nothing to do with the debate. The statements now uttered are not correct.

MR. COOKE.—I beg to say they are quite correct.

MR. BARKER.—My committee stated that Mr. Cooke pays the *half of one journey* only, and I have to take three.

MR. COOKE.—That bears me out that I have to pay your

expenses from Leeds to this town, according to your own account.—My Christian Friends, Mr. Barker, last evening, made reference to my calling men enemies of God ; and suggested that I should be very cautious in reference to applying that designation. I quite concur with him that I should be cautious ; at the same time, I think I am quite right in giving things their proper names, provided I do this in a proper spirit. And I think I have the example of the apostle Paul and other holy men to guide me in that practice. When Elymas the sorcerer was seeking to turn the deputy from the faith, and to subvert the Gospel, the apostle Paul exclaimed,—“ O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ? ” I do think that Mr. Barker, while he gives me a caution to avoid the employment of terms of this kind, should himself take care ever to avoid the employment of terms which have the appearance of being harsh, in reference to those who sustain the important character of ministers of the ever-blessed Gospel : and I shall therefore avail myself of the privilege, which the rules give, of making a reference to some of his writings, as expressive of some opinions he forms of Christian ministers. In a tract entitled “ Saving Faith ; or, the Way of Salvation made plain,” he observes,—“ It is my firm conviction ; and if I could do it, I would speak with a voice as loud as thunder, and make it heard through the length and breadth of the land ; it is my firm conviction that the more thoughtful and intelligent among the hired preachers both in the Old Connexion and the New, as well as in the Church of England, are perjured men ; men who are conscious that many of the notions which they are hired and pledged to preach are irrational, anti-Scriptural, absurd.” In a lower part of the page, he observes,—“ It is my conviction that when the Conferences of the Old Connexion, the New Connexion, and the Primitive Methodist Connexion shall read this tract,—and they all will read it,—that there will not be found among them all, one single man that will dare to come forward and meet me on this subject, in a fair and honourable public discussion. It is my firm conviction,—I have no more doubt of it than I have of my own existence,—that those hosts of mighty men—”

MR. NICHOL.—I think you had better abstain from such quotations, and allow the auditory to judge. I apprehend it will be found inconvenient.

MR. COOKE.—I made the quotation simply for the purpose of showing that while Mr. Barker takes upon himself to caution me with regard to the employment of terms in reference to those things to which I think them applicable, he himself employs terms that are expressive of what I conceive to be far

worse in reference to the great body of ministers throughout the kingdom—yes, throughout the world.

DR. LEES.—I beg leave to call attention to a point of order. The quotation has not been applied during this discussion to any minister. (Hear, hear, and applause.)

MR. COOKE.—The printed regulations give me a right to make use of Mr. Barker's writings. (Cries of "No," and "Yes.")

DR. LEES.—I beg leave to appeal to the Umpire.

MR. GRANT.—And I beg to submit the 6th rule to the Umpire and to the meeting :—That the discussion be on a Christian, and his principles only. But the WRITINGS and SPEECHES,—published or delivered, of each disputant, to be freely, but FAIRLY, quoted and remarked on by each.

DR. LEES.—For what?

MR. GRANT.—For illustration.

DR. LEES.—I am willing to submit to the Umpire.

MR. COOKE.—I consider the office of Umpire is to decide on questions not already decided upon.

DR. LEES.—He must decide upon our interpretation of the rules.

MR. NICHOL.—My opinion is, decidedly, that the observations of Mr. Cooke did not go to bear upon any doctrines as laid down by Mr. Barker in his argument ; but rather went to act recriminatively in reference to an observation which Mr. Barker had made towards Mr. Cooke.

MR. COOKE.—Are they in order?

MR. NICHOL.—I cannot think so.

MR. COOKE.—I have no object to serve but to give a full and fair view of the principles of a Christian, as held by Mr. Barker. I appeal, therefore, to *his own writings*. I don't go to Wesley, or to any other writer. I go to those writings which are issued to the public as intended to guide the public mind with regard to the principles of faith—as intended to show the public, Who is a Christian.—I appeal only to Mr. Barker's writings ; and I cannot see why I should be prevented from appealing to them : but if I am prevented, I will submit to it ; and at once proceed to subjects more immediately connected with the discussion of the evening.

MR. NICHOL.—I do not prevent observations upon the doctrines as laid down by Mr. Barker.

Dr. Lees rose, but was received with loud cries of "Sit down."

MR. GRANT.—Mr. Cooke has the meeting. Let Mr. Cooke proceed.

MR. COOKE.—My Christian Friends,—I am to go on in my own way, and I resume my extract from Mr. Barker's pamphlet :—"That these hosts of mighty men which shall assem-

ble in the various Methodists Conferences, this coming year, will feel, and, by their conduct, will acknowledge, that with all their pomp and lordliness—”

DR. LEES.—I rise to order. (Loud hissing, applause, and cries of “Down,” “Down.”) The Umpire has decided— (“Sit down,” “Stand up,” and general confusion.)

MR. NICHOL.—I can assure you it is a painful position to be placed in ; but I am bound to observe that this does not bear upon the doctrines of Mr. Barker, but upon the practice of Christian ministers. (Loud applause and disapprobation.)

MR. COOKE.—Did Mr. Barker’s observations bear upon doctrines ?

Dr Lees again arose, but could not obtain a hearing. He said to Mr. Grant :—What is the use of having an umpire, if his decision is not to be adhered to ?

MR. NICHOL.—It would be well if the meeting would maintain the same decorum as was observed during the two previous discussions. It is impossible that the debate can go on except by the disposition of all parties to give a fair hearing. (Hear, hear, and applause.)

MR. COOKE then proceeded :—I shall waive my right, for the present, which I contend is given me in the printed terms ; and proceed to the discussion. Last evening, I was dwelling upon the subject of the Miraculous Conception ; and I shall therefore take the opportunity of proceeding on that subject. At the moment when my time expired, I was reading from the Fathers, regarding the sentiments of Marcion. My time being expired, I could not complete the quotations which I had to make, and I now proceed with them. I therefore go to Mr. Barker’s learned friend and brother, Marcion. (Partial hissing.) In the 28th verse of the 13th chapter of St. Luke, where it is written,—“When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out,” he so altered, added, and transposed it, as to make it read,—“When ye shall see all the just in the kingdom of God, and you yourselves rejected, and found without, there shall be weeping and gnashing of teeth.” Will Mr. Barker unite with his learned friend in the expunging of these portions of the Holy Scriptures ? He likewise omitted all the remaining verses of this chapter. He expunged from his Gospel the parable of the Prodigal Son. In the 18th chapter, he left out the 31st, 32nd, and 33rd verses, in which our Lord said that the things foretold by the prophets should be fulfilled in his sufferings, death, and resurrection. Will Mr. Barker unite with his learned friend in expunging these parts ? In the 20th chapter, he omitted ten verses which relate to the parable of the vineyard. He blotted out the 37th and 38th verses, which contain a reference to Moses. In the 21st chapter, he expunged

the 18th, 21st, and 22nd verses, because, in the concluding sentence, there is a reference to the Old Testament, in saying "that all things that are written may be fulfilled." In the 24th chapter, he omitted that part of the conversation of our Redeemer with the two disciples which related to the prophecies of his sufferings. Will Mr. Barker unite with Marcion in expunging these? But these are only a small portion of the alterations and mutilations he made in the Gospel, as stated by Tertullian, Origen, Epiphanius, and others. He rejected the Acts of the Apostles. He altered and corrupted the epistle to the Galatians, and the two epistles to the Corinthians; he made great erasures in the epistle to the Romans; he cut away portions from the two epistles to the Thessalonians, and corrupted considerable portions of what he retained. The epistle to the Ephesians he altered. Colossians, Philemon, and Philippians, it is said, he did not much alter. The remaining parts of the New Testament he rejected altogether. I should wish Mr. Barker to answer the question, whether he unites with his learned friend Marcion in expunging all these portions of God's blessed word? Now, then, I repeat the statement that Marcion is the *only* authority for the alteration and mutilation of the Gospel of St. Luke, which mutilation is adopted by Mr. Barker. Yes! Marcion is the only authority: he who said that the true God did not make the world—he who maintained that there were two Christs—he who denied that our Lord had a real body—he who denied the resurrection of the human body—he who made these mutilations, interpolations, and corruptions of the Gospel, is the individual who is held forward as an UPRIGHT MAN; as a man whose character is UNIMPEACHED. It is this man who is set forth to be our guide in determining what parts of the Gospel according to St. Luke are to be received, and what parts rejected!

The Ebionites have been referred to by Mr. Barker. It is said the Ebionites rejected the two first chapters of Matthew. It therefore becomes important to inquire who the Ebionites were, and what were their principles? Now, the Ebionites were a sect, who, in an early age, departed from the truth of God, if ever they had that truth at all; and who connected with their professed faith in the Messiah some of the most monstrous doctrines. They maintained the perpetual obligation of the Mosaic ritual. They contended for the necessity of adherence to its observances as essential to salvation. They denied the authority of the prophets, or most of them. And they denounced the Apostle Paul as an apostate from the law, and rejected his writings! Now these are the characters who are held forth as the authority for rejecting the two first chapters of the Gospel according to St. Matthew. But, then, these individuals were much divided among themselves, even with

regard to the miraculous conception. The greater part of them, Lardner states, held that doctrine; and only a comparatively small number of them denied the doctrine. It has been said that they had a copy of the Gospel of Matthew, which did not contain the two first chapters. The fact is, that they had a copy of the Gospel according to Matthew, if history be correct, which was *full and complete*, containing the whole of the Gospel according to St. Matthew. However, there were a few of them, denying the miraculous conception, who had a mutilated copy—who had expunged the two first chapters, for the purpose of accommodating the Gospel to their corrupt principles, and to make it conform to their sentiments.

I shall appeal to the authority of some ancient writers, as expressing the sentiments which the Ebionites held. Origen says—"There are two sorts of Ebionites, some of whom believed Jesus to have been born of a virgin, as we do; some who supposed Jesus to have been born as other men are." Origen speaks of both sorts of these men as fond of Jewish observances. Afterwards, in the same book against Celsus, he says that "both sorts of the Ebionites, like the Encratites, rejected St. Paul's epistles; nor did they consider him a wise or good man." (3rd book, p. 127, Origen against Celsus.) Eusebius says—"They are called by the ancients Ebionites, because they have but a low opinion of Christ, thinking him to be a mere man, born of Joseph and Mary, honoured for his advancement in virtue; and esteeming the ritual observances of the law necessary to be observed by them, as if they could not be justified by faith in Christ only. Others *do not* deny that Jesus was born of a virgin by the Holy Ghost. Nevertheless, they do not acknowledge his pre-existence as God the Word: and, like the others, they are fond of the external observances of the law of Moses. They also reject Paul's epistles, and call him an apostate from the law." (Eus. Eccl. Hist., 3rd book, chap. 27, p. 99.) I have other extracts, but I shall not refer to them at present. Now, these are the characters who are referred to in the tract entitled "The Miraculous Conception," as the authority for expunging the two first chapters of Saint Matthew, containing the doctrine of the Miraculous Conception.

With regard to the Ebionites, I would observe, further, that there is no doubt that these men were the descendants and followers of those Judaizing teachers who assumed the Christian name in the time of the apostles, but who, instead of being true Christians, were, as the apostles designated them, enemies to the cross of Christ, men who subverted the Gospel of the Saviour. Now the resemblance between *these* false teachers and the Ebionites referred to by Origen, &c., is remarkable and striking. They held that it was perpetually obligatory

to attend to circumcision, and to keep the law of Moses. So did their ancestors—the Judaizing teachers. See the 15th chapter of Acts, the 1st verse,—“And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.” They refused to hold communion and intercourse with believing Gentiles; and thus they perpetuated that middle wall of partition which it was the great object of the gospel to throw down. So did their ancestors. They rejected Paul, and so did their ancestors. Hence it was concerning these teachers of the law that he wrote to the Galatians,—“I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.” There is express mention made of false teachers of this class in Paul’s epistle to Titus, 1st chapter, and 10th and 11th verses:—“For there are many unruly and vain talkers and deceivers, *specially they of the circumcision*: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.” Now these are Mr. Barker’s friends, and his only authority for rejecting the Gospel narrative of the Miraculous Conception. It is the sentiment of Lardner, that when heretics rejected any portion of the New Testament, that rejection itself furnished an evidence of the divine authority of the portion so rejected. And such must be the conclusion of every rational mind who examines the evidence of our common Christianity.

Now what are the arguments before us? I have laid before you the objections to the authenticity of this portion of the Scriptures, as furnished in the tract of Mr. Barker. You have heard them stated to you again. He tells us of Marcion, who rejected the two first chapters of Luke, and who is his only authority for so doing. He tells us of the Ebionites, who rejected the two first chapters of Matthew. And these are his *only* authorities. What have I maintained, on the other hand? What is the positive evidence afforded you to controvert the false assertions which my opponent has put forth in the tract to which I have referred? I have shown to you that these chapters are not only contained in the received text, but in Griesbach and Schulz, and in the Syriac version, in the Latin Vulgate, in every ancient version, and in every modern version: and that these excepted passages are quoted, not by Ignatius alone, but by every Father from the time of the Apostles through the various succeeding ages of the Christian Church. If, therefore, the evidence of history and of literature *can* decide a question—if any part of the book of God *can* be proved to be genuine, we have evidence of the authenticity of these portions equal to the authenticity of any other portion;—*the evidence regarding them cannot possibly be undermined.*

But Mr. Barker tells us, after all, that he cannot believe these portions of Scripture to be genuine—cannot believe the evidence which has been furnished. What, then, are we to reject the authority of the Holy Scriptures when it is sustained by the mighty evidence which has been laid before you on the present occasion? Surely, we are not. You will perceive clearly that we have no more right to reject or alter any portion of St. Luke, or any portion of St. Matthew, to accommodate Mr. Barker or his friends, than we have to alter the Gospel to accommodate it to the spurious books of the Mormonites, or to the poetical ravings of Johanna Southcote. No! we will not comply with the request of Mr. Barker to alter or expunge any portion of the Gospels in deference to his learned friend and brother Marcion. No! *he* may pay that deference to him if *he* pleases: he may adopt him as his patron in learning, and as his teacher in theology: *he* may put him forth, as he does in this tract, as having authority to decide these matters: *he* may induce the unsuspecting to displace the authority of the Gospels in deference to Marcion:—but the attempt will be resisted by the reflecting portion of the community, and resisted, too with all the decision, with all the abhorrence, and with all the contempt which it justly deserves. Alter Luke's Gospel, or Matthew's, in conformity with the dictates of Marcion! No, never, until we have lost either our reason or our conscience. No, never, until we have lost our love for the truth, or are incapable of discerning it. No, never, until we have lost all capability of distinguishing between the ravings of a fanatic, and the sober verities of the eternal word. If Mr. Barker can set aside the conviction of twenty years, sustained by the reading of a thousand volumes,—if he can set aside this conviction, by reading a tract of a few pages, or dipping into the notes of the Unitarian version of the New Testament, the reflecting, the considerate, the prayerful portion of the community—will not so insult their understandings, nor the God who has conferred those understandings upon them. Men may be deceived for a time: but when they perceive attempts from any man to rob them of the precious treasure of God's Holy Word, or to impose upon their understandings, no matter who the man may be, they will repel it with one united expression of stern and irresistible indignation. And collecting together every ephemeral tract or publication which may deceive them, they will consume them to ashes, and will scatter those ashes to the four winds of heaven. (Loud applause, and hissing, with cries of "Order" from the Chairman,) Sunday school teachers, who love the children that are committed to their care—who are anxious to pour the fresh instruction o'er the mind, and train the objects of their charge to love God, and to revere the Holy Scriptures, will not allow them to be

thus corrupted. Fathers who love their offspring and feel deeply their responsibilities, will not allow them to be thus corrupted. Mothers who love their offspring with the love which a mother's heart alone can know—who press their offspring to their bosom, and manifest all the tender interest of a mother's heart, in connection with a pious feeling,—will not allow their offspring to be thus corrupted. They will put away from them every stray leaf that may be calculated to deceive or corrupt, and the Bible shall resume its place in their confidence, esteem, affection, and practical regard. And like the devout and honoured Lois and Unice, they will train their children up to revere the Holy Scriptures, to obey their sacred mandates, and to embrace their saving blessings.

It is a singular fact which ought not to be lost sight of, that while Mr. Barker's present views contradict the views he has formerly expressed, and contradict all history,—all authentic and proper history,—and contradict the Holy Scriptures,—it is a remarkable fact, that they sympathize with the sentiments which are held by infidels. It is a remarkable fact that Lloyd Jones, when debating with Mr. Barker at Oldham, advanced objections against the Miraculous Conception such as are now advanced by Mr. Barker : that is to say, he denied the doctrine, and alleged that the doctrine is an objection to the Gospel of the Saviour. Infidelity is a bad school to learn in, and it is a very ominous indication that Mr. Barker appears here to discuss against the truth with a Christian minister—(hissing and applause)—I believe in the very place where he once appeared contending with infidels, to prove against them the very doctrines which he has since denied, and which he does still deny. I should be glad for a happy change to take place. I should be glad to hear his eloquent tongue again defend those Scripture principles ; and should rejoice to stand by as his right-hand man, while employed in such an important work.

I shall now proceed to answer a few of the objections advanced by Mr. Barker last evening.

Mr. Barker speaks of his sacrifices ; but any sacrifices which have been made by him, are, I conceive, no evidence of the unsoundness of my arguments, nor any evidence of the soundness of his own. Besides, it should never be forgotten that men of the most objectionable principles have frequently made sacrifices, as *they* call them, in support of their principles. Spinoza, who employed his pen to undermine the foundation of religion, made a sacrifice of about five hundred dollars annually that he might enjoy his corrupt principles in repose, and that he might diffuse them through society. And Taylor, also, who was a clergyman of the Church of England, sacrificed his post, his salary, and his emoluments, that

he might propagate infidelity. I know not, therefore, why Mr. Barker should urge the sacrifices he has made, if he has made any ; for what have we to do with that, in deciding the question before us ?

In reply to some of my observations, he said he had become wiser ; and having become wiser, had found out reasons for discarding some of the doctrines which are before us. He may *think* that he has become wiser ; but that is certainly no evidence of his *being* wiser. Cerinthus, who opposed the apostle John, thought himself wiser than the apostle. Hymenæus, Philetus, Hermogenes, and Alexander thought they were wiser than Paul. Elymas, who opposed the apostle's ministry, thought he was wiser than the apostle. And Tom Paine, who was brought up in the principles of Christianity, thought he had become wiser when he had found so much knowledge as to put forth arguments against our common faith, to undermine the foundation of the Christian religion. And so with regard to Taylor. To become wiser, in my view, is to *hold fast the truth*. To become wiser, is to act as Timothy acted under the exhortation of Paul ; namely, to hold fast the things which had been committed to him, and to abide by the Holy Scriptures as the great foundation and support of all his principles.

Reference was made by Mr. Barker to Montanus, for the purpose of upsetting my statement with regard to Marcion. We were told that Montanus had been reputed a heretic ; but that John Wesley had spoken well of him. Pray, what had that to do with the subject ? Marcion is not Montanus ; and Montanus is not Marcion. Montanus did not live in the same generation as Marcion, but fifty years later. Nor did he hold any peculiar notions in common with Marcion. Montanus did not deny the passages of Scripture to which I have referred. Montanus did not reject the Miraculous Conception. He did not go about to corrupt the word of God. He hated the principles of Marcion. And it is remarkable that the authority I have quoted, Tertullian, is the authority in *favour* of Montanus and *against* Marcion. For what purpose, then, could we be referred to Montanus ? Mr. Barker must have felt the extreme weakness of his cause, when he had to quote John Wesley in favour of Montanus ; as if because Montanus was a good man at one period, Marcion, at another period, could not be a bad one !

Mr. Barker endeavoured to overturn another of my statements in which I asserted that, from the time of the Ebionites and Marcion until the period when Priestley turned author, there was not one sect of Christians who held the notion against the Miraculous Conception. He referred to Elwall. Why Elwall *was* cotemporary with Joseph Priest-

ley. He lived in the same day. And Priestley speaks of having seen him. How extremely weak and hopeless must his cause be, when he is obliged to adopt expedients of this kind !

Then, again, Mr. Barker, in reply to my observations about so small a work as Richard Wright's (the substance of which is given in twenty-two pages,) being sufficient to upset his former conviction, compared the production of Richard Wright with the work of the apostle John ; and said John's Gospel would not extend to more than about twenty-two pages. Mr. Barker had not used formerly to compare such productions as Richard Wright's,—a weak, a trashy, a flimsy publication, full of deception,—with the writings of the apostles. He never did that until he spoke of the Scriptures as a "TWO-MOUTHED GUIDE AND A DOUBLE-TONGUED DIRECTOR."

He says Marcion has been caluminated. Let me ask him by whom ? I did not refer to the moral character of Marcion, except so far as the corruption of the Word of God is concerned. I did make statements with regard to his corruptions of the Scriptures ; but that is no calumny. It is the calumny which all history furnishes—the calumny which Unitarian history furnishes—the calumny, if it be such, which Lardner, in his *Credibility of the Gospel*, furnishes ; and it is a true statement which no art of man can possibly undermine.

He tells us, too, that he will bring forward such evidence as will make Christians never believe again in the Miraculous Conception, or never believe it soundly. I hope he does not hold that out as a threatening. Others, before him, have threatened what they would do. Voltaire threatened what he would do. He said he would "crush the wretch." And Paine said he had gone through the Scriptures like a woodman with an axe in his hand, cutting down trees. But the Tree of Life still grows and flourishes—(applause, and calls of "Order ;")—and shall bear fruit to perfection (applause), until its branches are spread over the wide earth, and all nations shall sit beneath its shade, and partake of its life-giving fruit. But if he can shake the faith of the Christian in this doctrine, I say, let him do it. I call upon him to do it. I want him to do his best on this point ; because I feel satisfied that all he has to say will be so met and controverted by myself, that instead of Christians never believing the doctrine again, they will never doubt it more. They will find it to be so well sustained—so perfectly established, that doubt they cannot. They must believe. (Applause and laughter.)

He says he does not reject God's word. Well, I want him

to prove that he does not. I maintain that he does. That is the point at issue ; and that is involved in the question, What is a Christian? And here I grapple with what he calls his great principle. He says that any one is a Christian who merely believes Jesus to be the Messiah, and who places himself under his instruction. Against that, I maintain that no man is a Christian who rejects the doctrine of the Miraculous Conception and those passages of Scripture by which the doctrine is taught and sustained. Now let Mr. Barker grapple with this ; and if he wishes to prove that he does not disbelieve any portion of God's word, let him prove that this is no portion of God's word.

Mr. Barker spoke about people not being hood-winked. I would be the last to hood-wink any one. Who do hood-wink people? Do *we* tie bandages about their eyes? Do we close the Holy Scriptures against you? Do we keep the key of knowledge from you? Is not this the duty we uniformly teach—"Search the Scriptures"? We have always opened before you the volume of truth. We do our utmost to promote the cheapness of God's word. Our object is to promote its free and most extensive circulation. And we exhort you to search the Word of God,—only search it with a candid, Christian, prayerful, teachable spirit. But though we do not hood-wink people, people may hood-wink themselves. There are those who love darkness rather than light. Let us take care that while we do not hood-wink other people, neither do we blind-fold ourselves.

With regard to the Atonement, I shall soon come to that. And I am prepared to defend the Atonement—the vicarious sufferings and death of our Saviour. If Mr. Barker be disposed, as he appeared to be last night, to run away from the important subject of the Miraculous Conception—a doctrine which stands first and foremost in the Gospels—a doctrine, too, which is included among those things which St. Luke says "*are most assuredly believed*,"—I say if Mr. Barker is disposed to run away from that subject, I am not disposed to run away from the subject of the Atonement. I am determined to defend that important doctrine ; but not on one night merely. I do not take so superficial a view of the subject as to be content with one night's discussion on the Atonement. I am not for merely touching a subject, and then running away from it ; but, just as I do with regard to the Miraculous Conception—as I bring it forward to have it sifted, and thoroughly investigated, and as I have endeavoured to bring my opponent forward to the enquiry, so shall I do with regard to the Atonement: and if he is disposed to run away from *that*, I must bring him to it again, and have the great subject thoroughly investigated: he must not be allowed to run away from it under the pretext of introducing a new subject every evening.

I shall answer one or two of the statements made by Mr. Barker last evening on this subject; and then, if I have time, I shall enter more fully into the argument.

Mr. Barker said, if I understood him aright, that justice and righteousness were *mercy*. Why, he might as well say that night is day, and day night. He might as well assert that sweet is bitter, and bitter sweet; or that good is evil, and evil good. Are we, then, to have the subject blinked by confounding God's attributes, and blending two or three into one? Has not God justice as well as love? Indeed he has. I ask, was it mercy which expelled the fallen angels from the heavens, when they rebelled against God; and which confines them in chains of everlasting darkness unto the judgment of the great day? Was it mercy which expelled Adam from Paradise, when he sinned against God? Was it mercy which punished a guilty world by an universal deluge, and swept them away in one common ruin? Was it mercy which visited the idolatrous and unbelieving Egyptians, and put their first-born to death? Was it mercy which so repeatedly visited the tribes of Israel with punishment for their sins; and which visits us with judgment in our own day? It is love and benevolence which shower upon us daily comforts and blessings; but there is justice as well as love—justice which will punish transgressors: and the claims of justice must be respected, while the benefits of love are conferred upon the good.

He tells us, God is love. Yes, his love is boundless and everlasting. Yes, He is love; or else he would not have borne with our multitude of rebellions and transgressions against his holy law, doing despite to his Holy Spirit. Yes, he is love; or his Son would never have come into the world, and died upon the Cross. Yes, he is love; and it is remarkable that the displays of divine love—the greatest displays of divine love are uniformly placed in connection with the atoning sacrifice of the Saviour's death. Hence it is said, in the 3rd chap. of John, at the 16th verse,—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Atonement, I am prepared to prove, is included in that passage. Again, in the 1st epistle of John, 4 chap., and 9th and 10th verses, it is declared,—“In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” And, again, in Romans, 5th chap. and 7th and 8th verses,—“For scarcely for a righteous man would one die: yet peradventure for a good man some would even dare to die. But, God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.” Thus then,

we find that the love of God is placed in connection with the Atonement—with the great object of the Saviour's death. The whole church is described as celebrating the love of God in connection with the Atonement,—“Unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion for ever and ever.”

Mr. Barker referred to the 3rd chapter of Romans, the 25th and 26th verses. “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Now in this chapter the apostle Paul clearly and fully states the *efficacy* and the *object* of the Redeemer's death, as a propitiatory sacrifice. But, in the first place, as an introduction to his argument, he dwells on the guilty and ruined state of man. And I refer you to that portion of the chapter beginning at the 9th verse:—“What then? Are we.” (that is, we Jews,) “better than they?” (that is, the Gentiles). “No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one.” Then the apostle observes, in a subsequent passage,—“Now we know that what things soever the law saith,”—that must be the *moral* law, not the ceremonial law, because the Gentiles were not subject to the ceremonial law. The law referred to is that to which both Jews and Gentiles were subject, and must, therefore, be the moral law;—“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.” Such is man's condition. “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God.” All are in a perishing state, and God regards all with equal compassion, and provides mercy for all in his own appointed way. Now what is that way? “Being justified freely by his grace through the redemption that is in Christ Jesus.” And what is that redemption? “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness.” The apostle makes it emphatic. The subject is important; and he wants to impress it deeply upon his readers: therefore he repeats the

sentence:—"To declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus." Now, last night, I heard something about plain passages. I ask, is this a plain passage? Can language be more plain and explicit than the language of the passage which I have just read to you?

Now, in this text, the apostle clearly teaches that there is a distinct character assigned to the Redeemer's death, or the Redeemer's "blood." That character is a *propitiation* (*Hilastri-
on*.) So then the character of Christ's death is a propitiatory sacrifice. And this sacrifice is rendered to whom? NOT TO MAN, BUT TO GOD. And what for? What is the object? That man may be pardoned—that man may "receive the remission of sins that are past." *That* is the object.—But why must pardon be granted in this mode, and this alone? because the moral perfections of the Deity—his justice and his righteousness, require it—"that he might be just, and the justifier of him which believeth in Jesus." Thus the apostle teaches that in order that the justice of God, and the sinner's pardon, might be made compatible, a propitiation was required; that in order that the righteousness of God and the remission of sins that are past might be harmonized together, a propitiation was required; and that propitiation is the blood of Christ. Now this implies, clearly, the following negative proposition; namely, that *without* this propitiatory sacrifice, God's justice and the sinner's pardon could *not* be harmonized; that God's righteousness and the sinner's forgiveness of sins which are past could *not* be reconciled. It implies that pardon without this propitiation, would involve a compromise of the character of God; and that, therefore, the justice of God—the righteousness of God, placed an eternal barrier to the sinner's pardon, without a propitiation. A propitiation there *must* be; and this propitiation is declared to be the blood of Christ.

God is not only the Father of men—That is an important relation, and an endearing one, which we delight to contemplate—But he is not only the Father of men: he is also the Sovereign of the universe. And he is not only boundless in love, but he is absolutely pure and holy. And holiness, in God, is not merely the absence of sin, it is *aversion* to sin. As the public Governor of the universe his justice required, and as a holy and a righteous God his nature required, that sin should not be pardoned without a propitiation, or atonement, being made for man. That is the doctrine taught by the apostle Paul. Pardon, without an atonement—without the propitiatory blood being shed, would annul the authority of the law which man had broken; would interfere with the rectitude and stability of the divine government; would throw down the guards of moral order in the universe; and would weaken

or destroy many powerful motives to obedience, to confidence, to reverence, and holiness.

Men may cavil as they please, and employ all the arts of sophistry to evade the plain meaning of God's word, in endeavouring to establish their non-satisfaction theory; but the words of the apostle will for ever confront them; for his language clearly implies that the righteousness and the justice of God required a propitiation, and that without its being offered no pardon could be granted to the transgressor. It affirms, also, that that propitiation is the sacrifice of Christ.

I would here also remark, that the history of God's moral government, so far as it has been made known to man, illustrates and confirms the views which are stated on this subject. We have two classes of sinful and unhappy beings whose history and condition have to some extent become unknown to us. We have one class named men; but there are fallen angels as well as fallen men. Now for fallen men there is pardon, because there is a propitiation. God can be just, and justify ungodly men, because there is a propitiation. But for fallen angels there is no atonement, and therefore no pardon: for they are said to be reserved in chains of darkness unto the judgment of the great day.

This doctrine derives confirmation from the meaning of the word "*propitiation*." In the Greek, it is *Hilasterion*; which is rendered propitiation. It has been said that the word sometimes means mercy-seat. I grant that it is sometimes applied to the mercy-seat, but in a *secondary* sense, and always in a *secondary* sense: for there is nothing in the Greek word rendered propitiation which radically contains any semblance to the idea of the covering of the ark, or of a seat or throne. The Greek word is derived from *Hilasko*, to *propitiate*, to *procure favour*, to *atone*, to *appease*, to *reconcile by sacrifice*. That is the ideal meaning of the term; and therefore, as a noun, it means one who propitiates or turns aside displeasure; as an adjective it has the word *Thuma*, or sacrifice, understood.—When applied to the mercy-seat it has the word *Epithema* understood—and literally means the propitiatory covering.—But as applied to Christ, its meaning corresponds to the radical meaning of the term—to propitiate, to procure favour by sacrifice. And it is to be remarked, that if we use the word "*mercy-seat*," that term is not much further from the radical meaning; for the blood was sprinkled there, and the sprinkled blood of the slaughtered victim made that the mercy-seat. Without the blood being shed, the mercy-seat itself would be the throne of judgment, and not of mercy; and the mild glory of the Schechinah would become "a consuming fire" to the bold intruder if he ventured there without blood. It was the blood which did propitiate; and that precious blood shed in our

behalf is the blood of the Lord Jesus Christ. Now it is in harmony with this view of the subject that our Lord is frequently spoken of as "*an offering*," and a "*sacrifice for sin*." You will remember that these terms were applied to the victims under the Jewish law : and just as the ceremonial law had a reference to the Gospel, so had those victims a reference to Jesus Christ. They were the types ; he is the anti-type : they were figures ; he is the truth : they were shadows ; he is the substance : "for," says John the Baptist, "the law was given by Moses, but grace and truth came by Jesus Christ." And St. Paul says the law had "a shadow of good things to come." There is an essential connexion between the law and the Gospel.—What, in fact, is the New Testament economy, but the expansion and bright development of great principles but partially or obscurely discovered in the preceding economy ? It is the same stream of mercy, though widened and deepened in its course ;—the beams of the same Sun of Righteousness, though risen from grey-dawn to noon-day brightness. In the one, indeed, we have the tree of life with its fruit in the bud—germs for future development—the bold outline of the glorious dispensation which was to come : we have the nebulae of that brightness which was destined to expand into meridian splendour : we have, in fact, the promise of that great and glorious dispensation which was to follow, and which was completed on the appearance of the Saviour, and in the outpouring of the Holy Spirit. (Much applause.) Mr. Cooke concluded by observing that in his next address he would point out the meaning of the word in the Hebrew which was rendered Atonement, and continue his remarks on that subject.

Dr. Lees then introduced Mr. Barker, and reminded the meeting that applause only produced retaliation ; and both occasioned a loss of time.

MR. BARKER :—Respected Chairmen : My Friends,—I have not the least doubt but every subject connected with Christianity will, in its turn, be thoroughly investigated. The spirit of free inquiry is pervading the community. The minds of the multitude have been roused and awakened. And never will that spirit, I am persuaded, be laid again. Those subjects which are not investigated by one man, will be investigated by another. However old opinions may be, they will still be tested. However venerable they may have been represented to be, and however venerable they may in truth be, they will still be brought to the test of God's word : men's minds will not be satisfied without a clear perception of the meaning of the doctrines, and a clear apprehension of

the reasons which ought to commend them to their faith and their consciences. And it will be well for people, under these circumstances, to prepare themselves to hear their opinions called in question ; and to hear both sides of each question, with calmness and with candour.

I am wishful that the present discussion should be as profitable as possible ; and that, in order to this, it should be confined to principles as much as possible, and that as little as possible should be said on any thing else. I am wishful that every subject proposed, on the list which has been frequently referred to, for discussion, should be discussed. And I am desirous that if, during the ten nights, these several subjects cannot be thoroughly gone through, other nights may be added ; and the discussion be continued, with needful intervals, until we have thoroughly investigated the whole. I am wishful too, that what has been already advanced, should be borne in mind ; and on that account I will briefly refer to the steps already taken.

The first question was, What is a Christian ? It was answered, that Christian is another name for disciple ; and that disciple is an old Latin name for learner, or scholar. Every one that received Christ as a teacher, and placed himself under his instruction and government, with a view to learn in order to practice Christ's doctrine, was proved to be a Christian, a true Christian. It was shown that there was no Scripture authority for stating that a man cannot be a Christian unless he believe in the Trinity, in natural, hereditary depravity, in satisfaction to justice, and the like : but that the simple belief in Jesus as the Messiah, and hearty submission of ourselves to his instruction and government, of itself, constitutes every man essentially a true Christian : and that the great duty of every such Christian is, as he acknowledges Christ as a teacher, to learn of him ; daily to drink in his doctrine and his spirit ; and to labour in all things to be confirmed to him as his exemplar and his master. We have noticed, further, the question of the atonement, redemption, reconciliation, and the like. You will bear in mind, I believe, the explanations and statements which I gave you on those points. We showed that the word " atonement," occurs but once in the New Testament, in the common translation ; that there it means reconciliation ; that the reconciliation mentioned in the New Testament, is the reconcilia-

tion of man to God, and not of God to man ; that the word "redemption" means redemption from iniquity, from badness of heart, and from wickedness of life ; that "bearing our sins" means bearing them away, curing people of their wickedness, making them good ; that "propitiation," according to the meaning of my opponent, means turning God's wrath away, but that this wrath is turned away by Christ only so far as men are turned away from sin ; that God's wrath is still revealed against all unrighteousness, and his favour procured for none except those who depart from sin, and give themselves to holiness. We noticed the fact that the blood of Christ is represented, not as satisfying justice, but as cleansing men from sin ; that, according to the passage quoted from the Revelations, he is represented as having "washed us from our sins in his own blood ;" that forgiveness of sins is obtained through Christ's death, because his death redeems people from sin ; that when a man is redeemed from sin, his past transgressions are forgotten, are forgiven, and no longer imputed to him ; that Christ's death saves us, but that true salvation is salvation from sin, which is the only evil in the universe, comparatively speaking, and the source of all those other things, commonly called evils.

We also showed, by many clear passages of Scripture, that it was not because of the sacrifice of Christ, not because God had received satisfaction to justice, that he forgave sins, but because men turned from their evil ways, and that the reason why God heard his people's prayers was, not because of what Christ had done or suffered, but because they kept God's commandments, and did those things which were pleasing in his sight. That the ground of man's acceptance and salvation from first to last, is his own fidelity or obedience to God.

So far we have gone ; and I am not aware—(I wish to be honest in all my statements)—I am not aware that a single statement which I made last night, on these subjects, has been met ; I will not say refuted, but not even opposed.

We now come to notice another subject, viz., the doctrine of the Miraculous Conception. My first observation on that point is, that the doctrine of the miraculous conception is not, properly speaking, an Unitarian doctrine, as the Unitarians differ in opinion among themselves on that subject. Some of them believe it, while others do not. I wish,

also, before I proceed further on this subject, briefly to notice a statement made by my opponent, in reference to Joseph Priestley. While speaking of him as a changeling, as if he had been a changeling in an improper sense of the word, my opponent also said that Dr. Priestley believed that man had no soul. Every man's opinions should be justly stated ; and whether Priestley was right or wrong, he ought to have his views correctly represented. Did Joseph Priestley, then, believe that when a man died he ceased to be ? Did he disbelieve the doctrine of man's immortality ? On the contrary, he believed that man himself was, according to Scripture language, a "living soul:" and that every man was made for immortality, and that every man born into the world would live for ever and ever.

On the subject of the Miraculous Conception, I have to notice, in the first place, that what was advanced by my opponent, on that subject, was what no one, that I am aware of, has ever denied ; viz., that the two chapters of Matthew and Luke, in which the story of the miraculous conception is given, are to be found in all known manuscripts, and in all known versions of the Scriptures, and are referred to generally by Christian Fathers. You might suppose, from the labour bestowed upon this point, that somebody had called that matter in question. I, however, never heard of any mortal having called it in question up to this moment. *I* never called it in question. On the contrary, in the pamphlet to which reference has been made, it is expressly acknowledged ; and it is entirely on other grounds that the doctrine of the miraculous conception is opposed in that pamphlet. It appears to me, therefore, that all this labour has been spent in vain, has been spent upon a point which no one disputed, which no one denied. Now when the parties were agreed on one point, the proper course was to leave that, and go to a point on which they differed. We were agreed that these chapters were not omitted from any known manuscript or version. Why, then, dispute it ? But we differ on another point, viz., as to whether these chapters *ought* to be in. It does not follow, that because they are in all the manuscripts with which we are acquainted, and in all the versions of the New Testament at present existing, they therefore existed in the original Gospels of Matthew and Luke. Here we differ. My opponent says they did exist in the originals. I state

that there appears to be no sufficient evidence that they did exist in them ; but, on the contrary, there is evidence to show that they did *not* exist in the original Gospels. Here is a point for consideration and discussion : and that point should have been clearly stated when the subject was introduced, in order that no one might be prejudiced by a parade of useless authorities, and that no time might be wasted in affirming what was not disputed.

As I stated last night, if my opponent had any intention to reply to the tract on the miraculous conception, published by Richard Wright,—if he had really designed to reply to the arguments brought forward in that tract, would it not have been well to begin with the beginning, and proceed regularly through to the close, to examine each statement separately as it stood from the beginning to the close ? To *me* that seems the course which should have been pursued. That it was not pursued, you are witnesses.

I shall now proceed to state *some* of my reasons, (for this is a subject which cannot be discussed thoroughly in one night,) for rejecting the doctrine of the miraculous conception ; and, at the same time, to notice some of the arguments brought forward in its favour by my opponent.

My first argument is drawn from the two genealogies given by Matthew and Luke, of Jesus Christ's descent. Matthew proposes to tell you in what line Jesus had descended from Abraham, through David. How does he do this ? " Abraham begat Isaac, and Isaac begat Jacob," and so it runs forward to Joseph. It is the genealogy of Joseph that is given. It is given to prove that Jesus descended from David : but if Joseph was not his real father, it does no such thing. In that case it should have been the genealogy of Mary. It is, however, the genealogy of Joseph ; and if Joseph be not Christ's father, it has no more to do with Christ, than Joseph had to do with him. It is much the same with Luke. Luke traces the genealogy upwards. Whose genealogy ? Mary's ? Of course it ought to have been Mary's, if *she* was his only human parent. But it is no such thing. Leaving Mary altogether, it takes Joseph's genealogy ; and it takes Joseph up to David, then to Abraham, then to Adam, and to God. All this would be lost labour if Jesus *was* not the son of Joseph. Both genealogies, therefore, flatly contradict the story of the miraculous conception ; or

else neither has any thing to do with Christ's descent. We agree in receiving the genealogies. But we cannot receive them without contradicting the story. And as the evidence in favour of the genealogies is irresistible, I take the genealogies ; and I allow all that story which is inconsistent with the genealogies to fall to the ground. *One part must be received, and the other rejected.* I receive that which has most evidence in its favour, which is, in fact, unquestioned : and I reject that which has less evidence to support it, which has been questioned from the beginning of the Christian era. I know that some people have pretended to explain this, and to assign a reason why the genealogy of Joseph was given. One of the ancient Fathers said it was to lead the Jews to believe that Jesus was descended from David. In other words, he represents that a pious fraud was committed, in order to gain the Jews over to Jesus Christ, whom they would not have received, if they had been aware that he had not descended in the male line from David, from whom their prophets said he was to descend. But who can entertain such a thought as that ? I shall give the explanations of the Fathers, at a future period, perhaps. And you will find how the poor ancient Fathers, that at first received this doctrine, were put to their wits' end, and driven almost out of their wits, to devise explanations, to reconcile total impossibilities and flat contradictions.

My next observation is, that in the New Testament Jesus Christ calls himself eighty-six times over the "Son of Man." Was he the Son of Man ? My opponent says, the words of Scripture are the words of God ; and adds that the words employed were chosen by God on account of their fitness and appropriateness to express the nature of the things to which they are applied. Will he tell me, then, what the Scriptures mean by the expression "Son of Man," which Jesus far oftener uses than the phrase "Son of God." The Son of Man means the Son of Man. But if Jesus be not the son of Joseph, of what man was he the son ? If he be *not* the son of man, and the son of Joseph according to the two genealogies, there is no fitness, no appropriateness in the phrase. My opponent says the words of God are strictly appropriate to the things to which they are applied. Yet we must either believe that Jesus was the son of man, or else reject eighty-six portions of Jesus' own testimony. But we cannot

reject them. He is the truth. What he said of himself was correct. He *was* the son of man. I therefore take the story as given in the genealogies, and believe that Jesus was the son of Joseph.

Again, in the epistle to the Hebrews we are told that it behoved Jesus to be made in all points like unto his brethren. Of course he *was* made like unto his brethren ; and he called us brethren : and he said on one occasion, " I ascend unto my Father, and your Father ; and to my God and your God." He calls us brethren ; and he is made in all points like unto us. Then the story of the miraculous conception is not true.

Another argument is this—at least it is a fact which is worthy of notice. Jesus Christ preached the Gospel, did he not ? He was anointed to preach the Gospel to the poor ; and he said himself, referring to his own ministry, that the poor had the Gospel preached to them. He said he declared to the people the words that God had given him. Now read Christ's history through—examine every discourse, and see if you can find the slightest hint of any thing like the miraculous conception ? There is not a word of it. And yet he preached the Gospel, and directed his disciples to go and preach it unto all nations. Then the miraculous conception is not a part of the Gospel. If it had been part of the Gospel, it would have been given in the discourses which Christ preached, containing the Gospel. It is *not* there : there is not a word about it. I say, it forms no part of the Gospel, then ; and this circumstance, of itself, is a strong evidence against the genuineness of the story. Mark you ! if I merely stated that the story was never mentioned in any part of the Scriptures, but the beginning ; my opponent would say if it was given *there*, that was enough ; that part was plenty, and it need not be repeated. But it must be understood that at the time Christ preached, the written Gospels were not in existence. If Jesus, therefore, did not preach it, it was not preached at all in those days. If *he* did not tell of his miraculous conception, there were no means by which people could know the doctrine. People, therefore, could not at that time be Christians, on my opponent's principle. He says no one can be a Christian who does not believe the miraculous conception. Jesus never preached any thing of the kind ; his hearers, therefore, could not believe in it ; so

that his hearers could not be Christians or disciples. Here, then, is another argument against the doctrine. Christ never gave the slightest hint on which the truth of it could be argued : and yet we are to believe in the miraculous conception as part of the Gospel of Christ.

I have another observation. The apostles, in their sermons, after the day of Pentecost, may be reasonably believed to have preached the Gospel plainly and fully. Now I ask any man to read the Acts of the Apostles through ; to peruse the sermons of Peter and Paul, and of the rest of the apostles, and the discourses of Stephen and the other disciples. He will find sermons addressed to Jews, and sermons addressed to Gentiles ; and yet he will not find in all these sermons the slightest allusion to any thing like the miraculous conception. We have this account given by Paul of the Gospel which he preached to the Corinthians : in 1 Cor. xv. 1—8. “ Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all,”—my opponent told you that the first doctrine of all, was the miraculous conception ; “ I delivered unto you first of all that which I also received,”—Why, Paul, what didst thou receive ?—“ And which also I received, how that Christ died for our sins according to the Scriptures ; and that he was buried, and that he rose again the third day according to the Scriptures,” and so forth ; without a word of the miraculous conception in the whole. Are we to be told that that is a fundamental doctrine of the Gospel, the first fundamental doctrine of the Gospel, which was neither preached by Christ nor his apostles ? It may be said, no one denied the doctrine, and therefore it was not necessary to speak of it. But many must have been *ignorant* of it, and therefore needed to be taught it. And we have evidence that some did deny the doctrine, as soon as we have evidence that any one taught it. The only reason that can be assigned for their silence is, that nobody believed it.

My next observation is this :—We have a number of writings of the apostles—of Peter, and Paul, and James, and John, addressed to the various churches ; and yet the miraculous conception is not mentioned in any of those. Now

it so happens that among those early churches were those wicked Ebionites, and those wicked Gnostics, as my opponent represents them ; who denied, or did not believe, the miraculous conception. It so happens, too, that the apostles in their writings reprove and argue strongly against a number of errors and heresies. Yet, curious enough,—though my opponent acknowledges that from the beginning this error or heresy had crept into the church of Jesus,—in the whole of these writings, while all other errors were exposed, and all other heresies were rebuked and condemned, there is never the slightest hint at any such heresy as disbelief of the miraculous conception. Now if we had not evidence that some people did deny the doctrine, it might be said the apostles never wrote against the heresy, because nobody denied the story. But it is acknowledged by our opponent that there were parties who *did* deny it, and that they were a set of very busy, troublesome people, who would propagate their opinions. There is therefore no cause whatever for their silence—there is no accounting for it at all, except on this principle, that the parties who denied the miraculous conception in those days were of the same opinion with the apostles, and that *none* of them had been taught to receive it.

My opponent, in the tract which he published on this subject, says—“ There are other places in the New Testament in which the miraculous conception is taught besides the first two chapters of Matthew and Luke ; and he quotes, as one, Galatians, 4th chap., and 4th ver., “ God sent forth his son, made of a woman, made under the law,” to prove that Christ was made of a woman only. But the passage says nothing about Christ being made of a woman only. It says made of a woman. It does not say without a man : it says made of a woman. (Hissing.) Well, but, say people, the word means that he was the son of a woman. (Some further interruption.) My dear friends, if what I say is untrue, it will be easily exposed. You gave a fair and full hearing to what I am endeavouring to refute. I only ask as silent and patient a hearing as you gave to my opponent. Of course I cannot be severe with you, if you are a little troublesome. There was a time when I should have listened perhaps with as much pain as yourselves to the sentiments I am stating ; and there may a time come when you will speak on them with as much freedom as I do now. Just listen patiently.

DR. LEES, reminded the parties who express their disapproval, that they were admitted on condition of non-interference, and they were bound to fulfil their engagement.

MR. BARKER:—If being made of a woman, or born of a woman, implies the miraculous conception of Christ, I ask you, or my opponent, what is to be made of such passages as these :—Job, chap. 14, ver. 1.—“ Man that is born of a woman, is of few days,” &c. Job, chap. 15, ver. 14,—“ What is man that he should be clean ? and he which is born of a woman, that he should be righteous ?” Job, chap. 25, ver. 4,—“ How then can man be just with God ? or how can he be clean that is born of a woman ?” Matt. chap. 11, ver. 11,—“ Verily I say unto you, among those that are born of woman there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he.” Lastly, if “ born of a woman ” must mean born without man ; “ son of man ” will mean born without woman.

He then quotes from John, the 1st chap., and the 14th ver.,—“ The Word was made flesh and dwelt among us.” But that point has never been disputed. I also say, as the apostle teaches, that the Word was made flesh. The question is, how ? By miraculous conception, or without it ? The Word might be made flesh in either way ; and the question is, in which way was it ? There is not one word in the passage to tell us. We all agree that the Word was made flesh. But the question now is, Was Jesus the son of Joseph ?—was he the son of man ?

He next quotes Genesis, chap. 3, ver. 15,—“ I will put enmity between thee and the woman, and between thy seed and her seed.” And because the Messiah is believed to be prophesied of there, and spoken of as the seed of the woman, it is concluded that the miraculous conception is implied. It is not said that it is so *stated* ; but that it is so *implied*. I answer, where is the proof that it was implied ? It never was said to be so implied by Christ or any of his apostles. And the “ seed of the woman,” like being born of a woman, is only another phrase for men—for any man.

Again, it is said that it was necessary that Christ should be born of a woman, without a human father, in order to secure him from natural depravity, or original sin ; and my opponent says, in the tract he has published on original sin,

that Christ's miraculous conception proves the doctrine of Original Sin, because it rendered it necessary that he should be born without a human father. Now, in answer to this, I state, first, that the doctrine of Natural Depravity is itself an anti-Scriptural and an anti-Christian doctrine ; and is not only not taught, but stands in fearful contradiction to what is taught most plainly, both by Christ and his apostles. See Matthew, 19th chapter, verses 13 to 15. Some women brought children to Christ, and the disciples rebuked them : but Jesus rebuked his disciples, and said, " Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven." Now, is heaven made up of persons totally depraved? Or is it made up of persons sinless, sinless, pure ? We all know that unholy things are not allowed to enter into heaven ; and that all who enter the kingdom of heaven are free from sin. Yet Christ says, of little children, " Forbid them not to come unto me ; for of such is the kingdom of heaven." I am, of course, aware that this doctrine of Christ's is not orthodox ; that it is contrary to the doctrines which are taught by the hired orthodox priests of the present day : and I have no doubt if the orthodox priests of the present day had heard the Saviour teaching such a doctrine, and had not known who he was, they would have been sadly put about, and would have tried to silence him. I fancy I see them, and hear them, as they remonstrate with him. " Dear Friend," they would say, " You are teaching religion before you have sufficiently learned it. You surely cannot have gone through a regular course of study. Are you not aware that those little ones are totally depraved,—that all children are born into the world with their nature entirely corrupt, in the image of the devil and of the brute, under the guilt of Adam's sin, and under the wrath and curse of God ? Yet you are teaching the people that of such is the kingdom of heaven." But I fancy I see with what firmness and compassion he would have answered them. He would have told them that though he had not been at their colleges or theological institutions, nor received any instruction from the priesthoods of the day, yet he still knew as much about God and his truth, as they did ; that though he had not been taught by man, he had the spirit of God, and had been taught by Him, both what he should do and what he should say ; that though his doctrine was contrary to the doctrine of

John Wesley, and Timothy Dwight, and to the doctrines taught in the colleges and theological institutions of the orthodox sects, yet he knew it to be true, and he would have still gone on to say:—"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." But if little children had been naturally depraved, the proper way for Christ to have spoken of them, when he received them, would have been this, "Suffer little children to come unto me, poor things! for they are totally depraved, and under the wrath and curse of God, and unless I cure them, they are liable to eternal torments. Suffer the little children, then, to come unto me, poor things! that I may cure them, and fit them for heaven." That would have been the proper way. But instead of that he says just the contrary, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Again, in Matthew, chapter 18th, verse 3rd, Jesus Christ says to his disciples, when they were contending who should be greatest in the kingdom of heaven, "Except ye be converted, and become as—" What? Now, pray, what are those creatures into the likeness of which people are to be converted? "Except ye be converted, and become as *little children*, ye shall not enter into the kingdom of heaven." What! can little children be totally depraved, and yet Jesus want people to be converted and become *like* them? If the doctrine of natural, hereditary depravity be true, the proper language of Christ would have been this, "Except *little children* become converted, *they* cannot enter the kingdom of heaven." But instead of that, without intimating that little children require to be converted at all, the Redeemer says, "Except *ye* upgrown people be converted, and become *as* little children, *ye* cannot enter the kingdom of heaven." So far then from little children being regarded by Christ as radically, totally corrupt, he regarded them as samples of that innocence and purity after which he required others to be transformed.

Paul was as heterodox as his master. In the 14th chapter of his 1st Epistle to the Corinthians, at the 20th verse, are these words: "Brethren, be not children in understanding: howbeit in malice or in wickedness be ye children, but in understanding be men." Well, now, if children are naturally depraved, where would be the propriety of Paul exhorting

Christians to be like them in wickedness ? If they are totally depraved—if they are born in the image of the devil, and of the brute, which is the doctrine John Wesley teaches, where would be the propriety of Paul saying, “In wickedness be children ?” He would then be preaching up iniquity, and exhorting people to be full of wickedness—to be totally depraved. But, no ; he meant to recommend men to be spotless—free from sin ; and his words are right, are beautiful :—“In malice, or wickedness, be ye children,” for children have no wickedness at all : “but in understanding be men,” for men have generally understanding, and sometimes have a great deal. And Paul’s desire was, that the Christians at Corinth should have *no* wickedness, but *abundance* of knowledge. Adam Clarke has rendered the word “malice,” “*wickedness*.” But suppose we take the word to be “malice,” as it is in the common version, the doctrine will still be the same. What is malice ? The opposite of love. And what is love but true religion ? Malice, therefore, is the opposite of true religion ; it is the opposite of love, which is the sum and substance of all religion. And, accordingly, Paul says, “In malice be ye children ;” that is, have none at all.

And the Psalmist regarded little children in the same light. In the 131st Psalm, the Psalmist says, “Lord, my heart is not haughty, nor mine eyes lofty : neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother : my soul is even as a weaned child.” So that still there was no picture, no emblem of the beautiful in human character, which exceeded, in the idea of this good servant of God, that of a little “weaned child.” I am, of course, aware of the efforts made to extract the doctrine of natural depravity from some other portions of the Psalms. These I may notice at a future period. I shall now simply remark, that I find not, in any of the Psalms, the slightest evidence in favour of natural, total depravity. On the contrary, Christ and his apostles stand uncontradicted in the glorious and cheering doctrine of man’s natural purity. The Psalms agree with them that we are all made by God, and that when God makes any thing, he makes it right ; and that as all little children are God’s own work, it is with perfect propriety that Jesus says, “of such is the kingdom of heaven.”

Well, then, if the doctrine of natural depravity is not true,

there was no necessity for Christ being miraculously conceived in order to preserve him from natural depravity. But we go further. Suppose the passages on which the doctrine of natural depravity is grounded, to have the meaning which the advocates of that doctrine give them, Christ's being made of a woman merely would not have preserved him from natural depravity. You have heard the passage from Job, "How can *he* be clean that is born of a *woman*?" If, then, we *are* naturally depraved, our natural depravity comes, according to Job, from being born of a woman, and not from being the son of a man. "What is man that he should be clean? and he which is born of a *woman* that *he* should be righteous?" So that if there is any danger in being born at all, it is in being born of a woman. And in order to prevent this natural taint, and avoid this hereditary depravity, Jesus must not have been born at all. But if we take Job, when he uses the phrase, "he that is born of a woman," to mean simply, men, all men; then the passages of Job may be understood rationally: but there is not the slightest foundation for the doctrine of natural depravity, and of course there can be nothing in the doctrine on which to rest the doctrine of the miraculous conception. The idea that Christ must be born without a human father, in order to escape natural depravity, originated at a later period, when the dreams of men were taken for revelations of heaven. Some people forbid marriage, and said it was evil. They forgot that in marriage, and in the discharge of marriage duties, every thing is holy and honourable to good people; that marriage was God's first holy institution; and that his blessing, not his curse, rests upon the fruit of marriage: or, if they remembered these things, with frightful audacity they went opposite to God's will, as if they were wiser than he. They spoke of marriage and its duties as sinful and polluted; and in connexion with that doctrine, the doctrine of the miraculous conception sprung up. These twins originated in one and the same parent; they were parts of the same unnatural and ungodly heresy.

It has been said it was meet that so great and important a personage as Christ should be introduced into the world, not in the ordinary course of nature, but in a remarkable, miraculous manner. I answer, that there appears no proof that being born in such a way could either add to his honour,

his holiness, or his usefulness. Being born in a remarkable manner could not affect a man's character at all. A man's character—a man's worth, must be the result of choice. It must be the result of the improvement of his own talents, and of his own intellect, and of the other gifts of God. And however a man is born, he is neither more nor less honourable on account of his birth, because it is a thing with which he has nothing to do. It is man's own fidelity or want of fidelity to God, and that alone, that stamps his character with merit or demerit, and makes him worthy of blame or approbation.

On the other hand, we are taught in Scripture that Jesus Christ was to be our brother—one of us ; that he might be our example, and that he might be tried as we are tried. It was necessary, therefore, that he should be made in all points like as we are. I know some people add, sin excepted. That, however, is their own addition. The Scriptures have not that addition. There, it is said, without qualification, that Jesus should be made in all things like unto his brethren. This passage, therefore, is of far more weight with us to prove to us that Jesus was born in the ordinary course of nature, than the mere dreams or fancies of men, who say that so high and respectable a personage ought to be introduced in a remarkable and extraordinary way into the world.

It is said, again, that the doctrine which sets aside the miraculous conception, is at variance with the doctrine of Christ's Godhead ; and that if we give up the story of the miraculous conception, we must cease to regard Jesus as the supreme God. Suppose that that was the case, we shall be able to show, I trust, that there is no authority for believing that Jesus is the supreme God ; that Jesus himself teaches that his and our Father is the *only true* God : that there is but one God, and one mediator between God and man, the man Christ Jesus. So that if, by giving up the story of the miraculous conception, we *should* cause the doctrine of the supreme Godhead of Christ to fall, What then ? It would only be preparing the way, by the rejection of one error, for the rejection of a second. At the same time, if the doctrine of Christ's Godhead be true, the rejection of the miraculous conception need not interfere with it. God could be incarnated through the father as easily as through the mother ; and the idea that he could not, is ridiculous, not to say monstrous.

Again, Nathaniel, and the Jews generally, and, for any thing we can learn to the contrary, the whole of Christ's disciples, considered Jesus to be the son of Joseph. They *speak* of him as the son of Joseph ; and their error, if it was one, never appears to have been corrected by Christ. And how can we account for this, on the supposition that the doctrine of the miraculous conception is a fundamental doctrine of the Gospel ; the *first* fundamental ? In the 1st chapter of John, 45th verse, what says Philip to Nathaniel ? " We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." It may be said that Philip had not yet learned his first lesson. Well, then, read the account of what passed between Christ and Nathaniel afterwards, and see if you ever find Jesus *teaching* him as his first lesson, or giving him the slightest hint, that in regarding him as the son of Joseph, he would be doing wrong ? I say you never find that either Jesus or any one else taught him differently. Again, in John, the 6th chapter, and the 42nd verse, some parties are represented as saying, " Is not this Jesus, the son of Joseph, whose father and mother we know ?" Now here was a convenient opportunity, if those people were wrong, for Jesus correcting them ; for it seems that the idea that Jesus was the son of Joseph and Mary whom they knew, was a stumbling block in the way of their receiving him. If the story of the miraculous conception had been true, the statement of the doctrine on this occasion would have been the very thing to have removed the stumbling block, and to have found a way into their hearts for the reception of his doctrine ? Yet not one single hint is given of this doctrine ; not a hint is given that they were wrong in supposing that Joseph and Mary were his father and mother. Again, in Matt. chap. 13th, beginning at the 53rd verse, we have the following words :—" And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ?" We may rest certain that he was known in his own country to have been miraculously conceived, if any where, where the story of the miraculous conception must have made so much noise, if there had ever been such a thing known. But, hark ye :—" Is not

this the *carpenter's* son ? Is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ? And his sisters, are they not all with us ? Whence then hath this man all these things ?" And what did Jesus say ? Did he say, I am not the son of the carpenter ; why, then, do ye call me so ? Nothing of the kind. Jesus said, "A prophet is not without honour, save in his own country, and in his own house." But if he had been miraculously conceived, how could he be without honour in his own house ; and, pray, how could his very brothers be among the men who did not believe on him ? If then Christ was not known to have been miraculously conceived in his own neighbourhood, nor even in his own house, among the members of his own family, it is impossible the story should be true.

Again, in Luke, chap. 4. ver. 15, we have the following words :—"And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." These were not enemies : they were friends. But what was their notion ? "And they said, Is not this Joseph's son ?" Well, if Jesus did not instruct his enemies that they were wrong, surely he would teach his friends. What does he say ? "Ye will surely say unto me this proverb, Physician, heal thyself." He seemed to think that there was danger of their rejecting him, because he was the son of Joseph, though they listened with affection and attention ; and yet, instead of relieving their minds, by teaching them my opponent's great first lesson, he leaves them entirely in the dark on the subject. We hear not a word, in this case, any more than in the former, of

Jesus attempting to correct their error, if it was an error. But Jesus does not appear to have regarded it as an error. Neither in this, nor in any other place, does he appear to have had the least idea, that the people were wrong. In almost every place the people ask, Is not this the son of Joseph ? Or, is not this the son of the carpenter ? And in no case does the Saviour give the slightest intimation that he was not. Nothing was known of the miraculous conception amongst any of his hearers ; it was not even known to his brethren : both friends and enemies were ignorant of it ; and yet not a word is spoken on the subject by Jesus : yet Jesus preached the Gospel. How, then, can the miraculous conception be a part of the Gospel,—the first great fundamental principle of the Gospel ? According to the accounts given in the two first chapters of Matthew and Luke, the story should have been known every where, and yet we find no trace of it any where. It is not even known to his brethren. The story of the shepherds of Bethlehem, and the story of the wise men of the east, are all forgotten. These things are utterly unaccountable, on the supposition that the story as contained in the suspected chapters was true. We naturally imagine that at least the disciples, to whom it was granted to know the mysteries of the kingdom, would have known of the matter, if it had been true ; or that the apostle John, at all events, the beloved disciple, would surely know all about the miraculous conception. Yet neither John nor any of the other apostles ever notices the subject. They all allow people to remain in ignorance of this first, great doctrine—the very doctrine without a belief of which, on William Cooke's principle, they could not be Christians.

I come now to the two first chapters of Matthew, and the two first of Luke : and without going to any Fathers, to any versions, to any manuscripts, I will take the authorized version alone, which I think contains evidence sufficient to show that these chapters never formed part of the original Gospels of Matthew and Luke. The first thing to be noticed in those chapters is, that the genealogies of Christ are traced through Joseph up to David ; and that such genealogies are quite at variance with the story of the miraculous conception. I have noticed this before, and need not dwell upon it again. The next part of the story represents Joseph, after he had found out that his betrothed wife was with child, commun-

ing with himself what should be done ; and it is said, " Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." Now, mark you. Joseph was a just man, a just man according to the law of Moses. Joseph was a just man ; and of course would be anxious to act according to the law of Moses, under which he was placed ; and the law of Moses was very plain and strict with respect to a person's duty in his circumstances. It was to this effect, that if a woman betrothed should be found to have played the harlot, she should be publicly put away, brought out to the door of her father's house, and the people of her city should stone her with stones till she died ; and the following reason is assigned for this regulation ; that they might put away evil from among them. Another form of the law is given in the 22nd chap. of Deuteronomy, at the 23rd verse :—" If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her ; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die ; the damsel, because she cried not, being in the city ; and the man, because he hath humbled his neighbour's wife : so thou shalt put away evil from among you." This was the law. And Joseph, as a just man, was bound, according to the law, to bring forth his wife to be publicly put away. And yet in these chapters, we have it assigned as a reason why he did *not* do so, not that he was *not* just, as might have been expected, but that, *being* a just man, he did not think proper to do what God had bidden, but went directly *against* God's law. This mistake is easily accounted for, if we suppose the chapters to have been written by some ignorant Gentile, who was not well acquainted with the law. But it is impossible that Matthew, himself a Jew, and writing for Jews, can be supposed to have exhibited such ignorance of his own law.

The next thing we come to is a prophecy. Joseph is relieved from his perplexity by a dream, according to the story. Mary herself does not appear to have mentioned the matter to him. Though one would suppose that it would have been an easy matter to have done so ; but Joseph must be told in a dream. He is told as follows :—" Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she

shall bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,"—Now mark the prophecy, and mark the fulfilment. The prophecy is this :—" Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." That is, the prophet says he shall be called Emmanuel, and therefore, says the angel, he shall be called not Emmanuel, but Jesus. He shall be called Jesus, on purpose to fulfil the prophecy which says that he shall be called Emmanuel, not Jesus. Now the inspired, the well instructed Evangelist of Christ could hardly have made such a blunder ; but it was quite natural in a half-instructed heathen convert to do so. I may state further, that the passage referred to is no prophecy of Christ at all, but refers to a child born in the days of Ahaz. This will be plain to any who will examine the passage, as it stands in the Prophet. See the 7th chapter of Isaiah, at the 1st verse,— " And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem, to war against it." God promises that he will deliver Ahaz from his enemies, and after that, God asked Ahaz to ask a sign ; but Ahaz said, No ; " I will not ask, neither will I tempt the Lord." But though he thus declines asking God for a sign, God is good enough to give him one ; and says, " Therefore the Lord himself shall give you a sign." A sign, something that Ahaz should see, something that should take place in the time of Ahaz, some hundreds of years before Christ was born. What was the sign to be ? " Behold, a virgin shall conceive," or, as Luther says, has conceived, " and shall bear a son, and call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Now here you have the child born in the days of the prophet himself ; he should eat butter and honey ; and be called Emmanuel, or God with us, in token of God's blessing or prosperity. And before he learned to distinguish good from evil, Ahaz was to be delivered from his enemies, and

"the land that he abhorred was to be forsaken of both her kings." There is not the least allusion to Christ ; the whole is fulfilled in the days of Ahaz.

Again, in the next chapter, we have another prophecy referred to—at least a passage *quoted* as a prophecy, but which is no such thing. In the first place, we have the story of the flight into Egypt. "Joseph arose, and took the young child and his mother by night, and departed into Egypt : and was there until the death of Herod." And then comes the statement of the prophecy :—"That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Now let us refer to the prophet, and see whether what is here quoted as a prophecy has any respect to Christ. See the 11th chapter of Hosea, at the 1st verse :—"When Israel was a child, then I loved him, and called my son out of Egypt :" referring simply to a fact in history—the calling of the people of Israel out of Egypt. That a Gentile, half-instructed, should make this mistake, is not to be wondered at ; but it seems impossible that such a blunder should have been committed, supposing this chapter to have been written by Matthew. We cannot conceive how any one, influenced by a spirit of truth and possessed of information like his, could make such a blunder. Then about the destruction of the innocent children—when we read of the children being murdered, we have a third prophecy, so called ; "Then was fulfilled that which was spoken by Jeremy the prophet ; saying, In Rama there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Now refer to Jeremiah, the 31st chapter, beginning at the 15th verse, and you will see this also is a prophecy that has no reference to the times of Christ :—"Thus saith the Lord ; A voice was heard in Ramah, lamentation, and bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord : Refrain thy voice from weeping, and thine eyes from tears : for thy works shall be rewarded, saith the Lord ; and they"—that is, the children of Israel—"shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their border." Rachel is represented as weeping for the children of Israel, who had

been carried into captivity; not for the little children of Bethlehem, but for the children of Israel; and yet the writer of these two chapters takes the passage and makes it a prophecy of the murder of the little innocent children of Bethlehem, by Herod. We have yet another pretended prophecy in the 23rd verse of this 2nd chapter of Matthew—"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." He shall live in Nazareth that it may be fulfilled which is spoken by the prophets, he shall be called a Nazarene. Now where is that prediction to be found? There is not such a prediction in any of the prophets.

I know it is said that some of the prophecies have two meanings. But the doctrine that the prophecies have two meanings, one referring to the times when they were uttered, and another referring to after times, is a mere fiction, invented by theologians to impose upon the people, or to help them through their difficulties. It is a doctrine, also, which is set aside by persons of the best information, even among orthodox theologians themselves. I refer you to Mr. Alexander's work, in proof of what I am saying. (An objection was made to Mr. Barker's quoting Mr. Alexander's sentiments; when Mr. Barker proceeded.) I shall not quote the work then; but I shall give you a sentence or two from Adam Clarke, on the prophecies referred to in those chapters.

MR. GRANT:—That is out of order.

MR. BARKER:—I am not going to give it in proof that the doctrine is *true*; but simply to show, as my opponent says I stand *alone* with Marcion only on my side, that there are *some* points in which Adam Clarke is in my favour. I might as well say that Mr. Cooke is out of order in referring to any work—

MR. GRANT:—It is going out of the rules agreed upon by both parties.

MR. BARKER:—Well, then, not to waste time, allow me shortly to recapitulate. The prophecy, so called, in the 11th of Hosea at the 1st verse, refers to the deliverance of the children of Israel out of Egypt, and to that event only. It is a simple reference to an historical fact, and no prophecy at all. The alleged prophecy, "In Rama there was a voice heard, lamentation, and weeping, and great mourning,

Rachel weeping for her children," &c., and which is taken from Jeremiah, the 31st chap. and 15th ver., was originally spoken concerning the captivity of the twelve tribes, and had no reference to the slaughter of the innocent babes of Bethlehem ; and Adam Clarke, I wished to state, is of the same judgment as myself, that they were not prophecies referring to Christ. And as to Christ's being called a Nazarene, to fulfil prophecy, I have already told you, that such a prediction is not to be found in any of the prophets.

Another fact which I would have you bear in mind, is this. If the story of Luke, regarding the miraculous conception, was true, Elizabeth, the mother of John, knew all about it. And when Elizabeth and Mary met, the child John gave signs before his birth that he knew the Lord. And yet he did not know the Messiah when he came to him for baptism, until he saw the spirit descending upon him. Yet it appears the two mothers lived for some time in the same house, and had the freest intercourse with each other. The story of the miraculous conception, therefore, cannot be true.

I may say, without exaggeration, that there are at least a hundred other particulars,—curious facts,—connected with these two chapters, that are of the like character with those already noticed, all tending to prove the doubtful, suspicious, incredible character of the chapters under consideration. But my time is nearly gone, and I must hasten to a conclusion.

We have also, in the history of the early Fathers, a plain account how the doctrine came up ; how the early Jewish Christians did not believe in it ; and how it originated among the Gentile Christians. This, however, I must reserve for another occasion.

I am sorry, that, having already occupied so much of your attention, I have not an opportunity of replying to the statements made by my opponent. I have, however, marked them down : and to-morrow evening you shall have the reply at the commencement of my remarks.

Reference was made by my opponent to Tom Paine, and to Voltaire ; and a number of insinuations were thrown out about infidelity. You have heard him also lament that I, who once stood up in this place before an audience to defend Christianity against infidels, should now stand before you in the same place in opposition to a Christian minister. All I can say, is, that I never stood forth to advocate the doctrines of what is called orthodoxy against infidels, and that

if I had had the Christianity of my opponent to advocate, I never could have stood against them. (Hissing.) Look at my writings against infidelity—look at my speeches against the opponents of Christianity, and see if I ever undertook to advocate those doctrines against infidelity. I did no such thing. If I had undertaken to defend them, I must have found infidelity too strong for me. But I took care to take simple Christianity alone ; Christianity in its native purity, as Jesus taught and lived it ; and the consequence was, I triumphed, and infidelity was overthrown. It was in consequence of advocating the Christianity which I now advocate, free from the absurdities and inconsistencies which I now oppose—a Christianity as different from false orthodoxy, as from the principles of Tom Paine, that the infidels were unable to stand against me. And on the other hand ; it was in consequence of the orthodox preachers taking orthodox ground, and attempting to defend the false doctrines of men against the infidels, that infidelity gained the victory over them, and that the cause of Christianity was almost uniformly injured in their hands.

My friends, we may lament the growth and spread of infidelity as we please ; but so long as Christians are taught to believe in the Trinity, in satisfaction to justice, especially in natural, hereditary depravity, and especially in natural depravity joined with the doctrine of eternal torments, and the other awful points of Calvin's theology, infidelity will continue to spread, and nothing will be able to prevent it. And so long as the advocates of Christianity attempt to defend those principles, infidelity will triumph. Those principles hang round the neck of Christianity like a millstone, and they must either be separated from it, or they will sink it. But when we return to the simplicity of Christ, and take the Gospel as he taught it, in all its native purity and loveliness—in its original and unspeakable brightness and glory, we shall commend ourselves and our doctrines to the judgment and conscience of every honest mind, to the confidence and esteem of every one that loves truth and goodness, that loves God, and wishes well to mankind. Infidelity will then be shamed back into darkness,—Christianity, clothed with the power which it exerted on its first appearance, will go forth to purify and renovate all things ; its disciples, filled with its pure, bright light, consistent in their lives, and breathing the pure spirit of the religion of heaven, will fill the earth with ble-

sings ; corrupt institutions will decline and disappear ; and we shall see the day come, when hired priesthoods, and intolerant sects, and general profligacy, and every form of error and infidelity—[The remainder of the sentence, if uttered, was drowned in the loud expressions of disapproval which burst from the speaker's opponents in the body of the room.]

MR. NICHOL :—This is only spending time unnecessarily.

DR. LEES :—One minute has expired, and I shall claim it for Mr. Barker.

MR. BARKER ;—I say we shall see the day when hired priesthoods, and exclusive and intolerant sects, [another burst of hissing and groaning, with much confusion in the meeting generally.]

MR. GRANT (to DR. LEES) :—What would you have said if Mr. Cooke had used such language as that ?

[The meeting now began to exhibit speakers, who uttered a variety of sentences, some audible, others quite undistinguishable amidst the noise ; and the gesticulations of some of the parties evinced the excitement to which individuals on both sides had wrought themselves.]

DR. LEES :—Gentlemen, will you hear Mr. Barker, or you *dare* not ? [Loud hissing and other symptoms of disapproval.]

MR. BARKER :—And when instead of the present state of irreligion and general society—[Great uproar, and cries of "Time's up."]

DR. LEES :—I have a notice to give, [Hissing, and shouts of "sit down."] Mr. Barker has yet five minutes of his time. Those who are friends of truth will stay. Those who are not, may leave the meeting ; and we will keep peace until that time is expired. [Strong expressions of disapprobation.]

MR. BARKER :—My friends, allow me to proceed. When we have pure Christianity, advocated by persons in a Christian spirit,—when the men who preach it shall think it is more blessed to give than to receive, we may expect an end to be put to those accusations which have so long been preferred by unbelievers against the Gospel of Christ ; and true religion shall bring glory to God in heaven, and spread peace and good will among mankind on earth.

I was asked by William Cooke whether I united with Marcion in this, and that, and the other. I have to reply, that I don't believe his statements about Marcion ; and un-

til he brings me better evidence than that of the Fathers, who were his enemies and persecutors, I must persist in disbelieving them. I have myself seen such profligacy of sentiment among orthodox persecutors, such malignity of feeling towards those who differ from them, and such extravagant slanders sent forth by them against Reformers of the present day ; that I suspect every thing which the orthodox intolerants of former ages say against the Reformers of their days. I regard the slanders of the orthodox of former times, and the slanders of the orthodox of the present day, in the same light, as one great mass of untruths. I am far from believing that Marcion was perfect, but I do not believe the things which his enemies lay to his charge. I must see Marcion's Gospel itself, before I believe them.

But, in the second place, I never expressed an opinion, good or bad, of Marcion ; and hence I am answerable for none of his sayings or doings.

In the third place, Wm. Cooke quotes, in his tracts on the Trinity, Incarnation, &c., from old Jewish and Pagan writers, who are so terribly spoken against in the Scriptures ; and with equal propriety might I say, "Mr. Cooke, do you unite with those Pagans and Jews in the things laid to their charge by Christ and his apostles ? He would tell me, no ; that he quotes them only on one point ; that he expresses his agreement with them only on one point ; and that he makes himself answerable for them no further. Why then be so unreasonable or uncharitable, as to make another answerable to an extent, to which *he* is not willing to be made answerable. What Christ and the apostles say of the persons *he* has quoted himself, is certainly true ; what the fathers say of Marcion, whom I have *not* quoted, is doubtful and suspicious. Again ; my opponent still persists in personalities. He speaks of Tom Paine, Spinoza, R. Taylor and others, and insinuates that there is a resemblance between my case and theirs. I can only say that I know of no such resemblance. Tom Paine, I am told, was a profligate man. If he was not, he has been wickedly slandered. My opponent says Spinoza made sacrifices for infidelity. I answer ; I am not acquainted with the facts of the case ; so that I cannot contradict his assertion ; but I must be allowed to doubt it, till I receive some proof of its truth. But I wish personalities to be avoided. I want every thing to be avoided but the questions which are before us for discussion. And I want you to be calm, in order that you may, without distraction, hear every thing that is to be

brought forward on both sides, and submit it to cool judgments, and in the fear of God, and the love of truth and righteousness, embrace whatever commends itself to your judgments as true, and frame your lives accordingly.

I have yet a few moments to spare ; but these I shall give up. I have no desire to pain any one's feelings, or to irritate any one's mind. I would not willingly give pain to the mind of a single individual. It is only a sense of duty which could make me speak on such points as those on which I have spoken to-night. I knew that my views on those subjects would give pain to many ; but truth has claims upon me above all other considerations ; and as an advocate of truth, I must speak my views plainly, faithfully, and fully, on every subject that may come before us ; until these ten nights of discussion are brought to a conclusion. (Much applause and hissing.)

MR. GRANT :—I beg to announce that Mr. Cooke will take up, to-morrow night, the remarks which Mr. Barker has now made. He will answer him on the miraculous conception, and then go to the atonement.

MR. COOKE :—The notice is this ; that I shall, in the first place, answer Mr. Barker on the points regarding the miraculous conception to which he referred this evening. I make the announcement for this reason. I had said it was my intention to follow on with the subject of the atonement, not knowing, at that time, that Mr. Barker intended to proceed with the miraculous conception : but as he has done so, and as I wish to keep him to the point, and not to let him run away from it, I shall first controvert his statements on that subject, and then proceed to the atonement. (Cheers.)

FOURTH NIGHT.

FRIDAY, AUGUST 22, 1845.

The attendance was again numerous, and a little more of party feeling appeared to pervade the audience, but, still, not so much as might have been expected from the demonstrations of the preceding evening. Both disputants were warmly welcomed by their respective friends.

Mr. Grant and Dr. Lees again sat as Chairmen. Neither of the gentlemen who had previously occupied the Umpire's chair was in attendance ; and it was agreed to proceed without that seat being filled.

MR. GRANT :—Christian Friends,—In introducing Mr. Cooke,

this evening, to the notice of the meeting, I have only one simple remark to make; that is, to appeal to your own good sense and understanding to review the proceedings of the past nights, from which I am sensible you will find that your best course is to be silent. I believe I may pledge myself and the gentlemen on the platform that as we have endeavoured, we shall endeavour to keep peace, so that we may have straightforward, fair discussion. Only refrain from any remarks of approbation or disapprobation, and all will go on well and smoothly. M. Cooke will now address the meeting.

Mr. COOKE:—Mr. Chairman, and Christian Friends,—Without any introductory remarks, I shall at once address myself to the subject under our consideration. I listened last evening to Mr. Barker's replies; and of course I waited for argument; but I found words plenty, without argument. I waited in order to hear something like a substantial reason for his rejection of the Incarnation or Miraculous Conception of our Lord Jesus Christ. But I did not hear any: at least no statement which offered itself to my notice had the appearance of a reason or an argument for his rejection of that very important doctrine—a doctrine so manifestly taught in the Holy Scriptures. It is true that I had offered to my mind a specimen of what human *ingenuity* can do in furnishing plausible pretexts for setting aside very plain and striking parts of God's holy word, and, whether wittingly or not, presenting into the hands of the enemies of our common Christianity, weapons whereby they may assail that Christianity, and inflict upon it awful wounds. Never in my life did I hear such quibbling, such paring down of Scripture, such sophistry, and such evasion of the plainest statements of God's holy word.

Mr. Barker, after the plainest, the most unanimous testimony which history can afford—after the brightest and the most overwhelming evidence, tells us that *he does not believe* in this doctrine. Why, Mr. Barker's rule of judging contradicts all the principles of reasoning, and subverts all rational evidence. He tells us that his creed is rational; but, to establish it, he subverts the common principles on which all mankind reason, and on which he himself reasons on all other subjects—subjects not connected with religion. With regard to the miraculous conception, he can decide *without* reason. According to my view, he can decide *against* reason. He can *disbelieve* when the most powerful reasons are presented. He can *disbelieve* against an overwhelming amount of evidence, furnished by all the records of antiquity, and by the plain declarations of God's unerring word. He *can*, however, believe with those 'WHO HATED GOD,'—with those WHO SPOKE OF 'GOD AS A MALIGNANT BEING!' He can believe with those '*who denied the law and the prophets, and rejected the Old Testament!*' He can believe with those '*who rejected the authority of Paul, and denounced him as an*

apostate from the law!' He can believe with those 'who held that there were TWO CHRISTS;' who 'denied THE REALITY OF THE SAVIOUR'S BODY;' and 'who *denied the resurrection of the human body!*' He can believe with those whom all history convicts as the most notorious falsifiers of the word of God, and who advocated *licentious and wicked practices!* And yet he can call this rational! Certain I am that the sacrifice which he here makes—the sacrifice of *his reason* at the shrine of error—is the highest homage he can pay to the truth of those great principles which I appear to establish on this occasion. And while he is thus undermining or throwing down the Temple of Reason, he is furnishing to me solid arguments to enable me to rear higher the pyramid of truth which shall last for ever.

But there is an important fact to which I desire to call the attention of this assembly, and which has brought the discussion, on this subject at least, to a crisis. I now refer to the *admissions* which my opponent has made with regard to the truth of those great principles which I have laid before the assembly, and which I have applied in sustaining my arguments. On the Wednesday evening, Mr. Barker admitted the truth of those great principles which I maintained; namely, '*that man is bound to believe what God reveals in his holy word;*' and '*that no man can be a Christian if he reject what God reveals in his word.*' Last evening, he made another admission—an admission which has now brought the matter to a crisis. He has admitted that those Scriptures—those passages of Scripture which teach the doctrine of the miraculous conception are recognized in that standard of authority to which we have mutually agreed to appeal; and which we call '*The Standard*'—which we call '*The authoritative standard*'—and which we call "*The only authoritative standard.*"

This is very important; and I beg your attention to it. We do not come to this assembly *without* a standard. We have not come here to debate whether we shall have a standard or not. We have brought a standard with us. We have mutually signed that standard; and that will decide the subject with regard to the miraculous conception. We have agreed,—"*That the Holy Scriptures, including all the books of the authorized version, with the Hebrew text of Van der Hooght, as the original of the Old Testament, and the Textus Receptus, as the original of the New Testament, shall be the only authoritative standard of appeal, with the following qualifications.*" Now, mark these qualifications! With the following qualifications, viz:—"Should either disputant quote any passage excepted to by Kennicott or Boothroyd, in the Old Testament; or Griesbach or Schulz, in the New Testament, such passage shall be considered fairly open to legitimate consideration and criticism." But these passages are *not* excepted to by Griesbach, or by Schulz, as my opponent himself has admitted.

Consequently, then, the standard is acknowledged, and by that standard the case *must* be decided, and is, in fact, decided by my opponent's own acknowledgment. It is further stated, "That all quotations shall be made, in the first instance, by chapter and verse, from the authorized version : but each disputant shall have the right of reference to the original texts and critics, as above." Who are those critics? Kennicott, Boothroyd, Griesbach, and Schulz, "When the authorized version is disputed." Further,—“That the versions whose antiquity and character have weight—say the Septuagint, the Syriac, the Latin Vulgate, and the Chaldee Paraphrases, with the Fathers of the first three centuries, may be quoted in *illustration* ; but not, as the Scriptures above, for *authorities*.” The only authority, then, is that text which Mr. Barker himself has acknowledged, containing the doctrine of the miraculous conception. There is no appeal from that standard. We cannot make any alteration. We have mutually signed the document, and by that standard the case must be determined. The moment Mr. Barker made that admission, the sword fell from his nerveless grasp. The banner which he had uplifted began to coil and fall. I have taken it up ; and I claim it. I take it up, I say, in the name of truth. In the name of the Christian public I take it up ; and I wave it in triumph ; the first subject before us, namely, the miraculous conception, being now decided. (Much applause, mingled with hissing and laughter.)

It is true that Mr. Barker alleges that there are difficulties in the passages. But whatever difficulties there may be, they do not affect the question ; they *cannot* undermine the authority which we have agreed to acknowledge as our standard, and our only standard. Besides, the difficulties themselves are of no great moment ; and they belong altogether to a different department of biblical criticism—namely, to the *interpretation* of Scripture. The *canon* of Scripture, and the *genuineness* of the sacred text, are to be determined by external evidence, but any *difficulties* in a passage are to be explained by the common laws of exegesis—and especially by comparing Scripture with Scripture. There were difficulties in the writings of the apostle Paul. As Peter said, there were “some things hard to be understood.” But the fact of their being hard to be understood did not unsettle their authenticity or inspiration. They were acknowledged to be in the Scriptures, which were of divine and infallible authority. If the difficulties before us were real—if the difficulties were ten times the amount in magnitude and in number to what they are, those difficulties could not invalidate that authority which we have mutually agreed to bow to, as deciding the question before us. The question is not what is my opinion, or what Mr. Barker's

opinion is ; but what is the declaration of the authority which we have taken and adopted mutually as our standard ?

It is true that Mr. Barker still asserts that he does not believe the doctrine. But Mr. Barker's disbelief does not affect the authority which we have agreed to acknowledge. The atheist may affect to disbelieve that there is a God, but his unbelief does not invalidate the proofs of God's existence. The deist may affect to disbelieve the truth of Christianity ; but his unbelief does not undermine the validity of the evidence which sustains our Christianity. A man may be so far the dupe of error and stupidity, as to deny that two and two make four ; but his stupidity, in making that assertion, does not affect the mathematical truth. An individual may hood-wink himself, and say he does not believe that the sun shines at noon-day ; but his unbelief cannot eclipse the glory of the bright orb of day. No ! And Mr. Barker's unbelief with regard to the doctrine before us, cannot set aside the authority by which we have agreed to decide this question. The atheist's unbelief is contradicted by the works of creation around him—the evidences of wisdom, of design, of power, and of goodness. The deist is contradicted by the bright blaze of evidence of the divine authority of our holy religion. The man who denies that two and two make four, is contradicted by that intuitive certainty which compels our assent to that self-evident proposition. The individual who denies that the sun shines at noon-day, is contradicted by the evidence of sight. And so Mr. Barker, though he may say he "*does not believe*," is met and contradicted by the declarations of that standard which we have mutually agreed and determined to abide by. He acknowledges that the text is there—that it is in the Greek Testament, and not excepted to by Schulz or Griesbach ; that it is not omitted in any of the versions—(though no appeal lies to them, as they have authority only for illustration) ;—and therefore the evidence is decisive and overpowering ; and Mr. Barker stands self-convicted of unbelief in the presence of this assembly. (Applause and murmurs.) *Mr. Barker's unbelief may prove, and does prove, him to be an unbeliever !* but it cannot unsettle the authority to which we refer as our authority. And I would respectfully remind him of the important and solemn declaration of John, in which he says,—“He that believeth not God hath made him a liar.”

But still I owe a duty to Mr. Barker, and to this assembly, and to the Christian public at large. I have undertaken to answer the objections, so far as time will allow—to answer the objections—which Mr. Barker alleged, during the last evening, in reply to my address. And I shall now apply myself to this subject with all the ability which I may possess. I shall therefore take the opportunity of reading considerable portions, if not the whole, of those passages which have been

referred to ; and I shall meet the objections which Mr. Barker has alleged against the various passages which are therein contained.

Mr. Barker alleges, that the doctrine of the miraculous conception is disproved by the account we have of the genealogy of Christ. He alluded to the genealogies given by the Evangelists as one proof that the doctrine of the miraculous conception is not true. I shall therefore examine that objection in the first place. In the 2nd verse of the 1st chapter of Matthew, I read thus :—'*Abraam egenneſe ton Iſaak. Iſaak de egenneſe ton Iaköb. Iaköb de egenneſe ton Ioudan kai tous adelphous autou.* In English—"Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judas and his brethren." Now here we have the active form of the verb (*egenneſe*) employed to indicate the connexion between father and son. I pass over the various verses where we have exactly the *same* word employed to denote the connexion between father and son, till I come to the 16th verse, where I read :—'*Iaköb de egenneſe ton Iöſeeph ton andra Marias ex ees egenneethee Ieſous o legomenos Christos.* In English,—"*And Jacob begat Joseph,*" and what follows ? *That Joseph begat Jesus ?* No. The phraseology is changed. "*And Jacob begat Joseph the husband of Mary, of whom was born Jesus.*" Here, then, the connexion which subsists between father and son throughout the whole genealogy is broken off the moment it comes to Joseph, and a different form, the passive form of the verb is used, to signify that Jesus was born, not *from* Joseph, but *of* Mary. (Loud laughter.) Is this to be a demonstration of the feeling of Mr. Barker's friends ?

DR. LEES.—I beg you to be quiet, and not interrupt.

MR. COOKE.—Observe, too, that the pronoun "*whom*," in the English, is not capable of expressing definitively the idea indicated by the original ; because our pronoun "*who*," or "*whom*," has no change to denote gender, but the Greek pronoun has changes to denote gender ; and the gender here denoted is not masculine, but feminine ; is not plural, but singular. It is not *ex ou*, of or from him ; or *ex auton*, of them ; but *ex es*, of her ; meaning of *this woman*, or of *which woman*, was born Christ. This is decisive against the vaunted evidence—the highest proof relied on by Mr. Barker ; namely, that the doctrine was *disproved* by the genealogies.

I shall now refer to the genealogy in Luke ; and we have evidence here as clear on the subject. In the 3rd chapter of the Gospel by St. Luke, I read :—"*Kai autos een o Ieſous ösei etön triakonto archomenos ün enomizeto uios Iöſeeph.*" In English, "*And Jesus himself began to be about thirty years of age, being*"—What ? *The Son of Joseph.* No, but "*Being (as was supposed) the son of Joseph.*" The term "*supposed*,"

does not occur in any other portion of the genealogy. We have, then, the long catalogue of the genealogy ; but the word *supposed* applies to the birth of Christ alone. What does it signify ? Clearly that while others were the *natural* descendants of the individuals here mentioned, *our Saviour was not a natural descendant* ; but was only *supposed* by men to be the son of Joseph. All the sophistry and ingenuity in the world cannot make the passage speak any other meaning. And this furnishes a *principle* by which to interpret all those passages where Christ is said to be the son of Joseph by men not acquainted with this doctrine. Philip was mentioned as speaking to Nathaniel of Jesus as the son of Joseph. He speaks of Jesus as people commonly spoke of him. But Luke and Matthew speak by inspiration ; and their testimony is perfectly decisive. So that the genealogies themselves upset Mr. Barker's argument founded on the genealogies ; and prove just the contrary to what he desired to establish last evening.

I proceed. At the 18th verse of the 1st chapter of Matthew, we read as follows :—"Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." Mr. Barker referred to certain passages last evening, as if they absolutely required a man to put away a woman under the circumstances stated ; but Joseph must have known the actual amount of guilt in the case referred to ; and it is evident that he did not understand the case. Therefore it is no invalidation of his justice that he was minded to put her away privily in the circumstances under consideration. "But while he thought on these things,"—*mark, he came to no decision*—"behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins." Mr. Barker maintains, in a tract which I have before me, "Christian, No. 19," that God did not know the character of Jesus Christ beforehand ; that the Omniscent Deity, who seeth the end from the beginning, did not know the character of the Lord Jesus Christ. This passage contradicts him, and shows that God did foreknow his character, and foreknew it with absolute certainty ! God not know his character beforehand ! That is, God did not know whether Christ would be the Saviour or a *profligate* ! God did not know whether Jesus would be the Christ, or the Judas who betrayed him ! God did not know whether he would be the Saviour of men, or the guilty wretch who smote him on the cheek ! God did not know whether he would be the Savi-

our, or the hardened individual who plunged the spear to his heart! God did not know whether he would be the Christ, or one of the malefactors—one of the thieves who died by his side! God did not know whether Christ would live in heaven, or burn in the flames of hell? Now this is the doctrine held by Mr. Barker with regard to our ever-blessed Saviour, whose name is love, and on whose precious blood we depend for pardon, and peace, and everlasting life!

I proceed. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us." Mr. Barker found fault with the writer of this passage as being *ignorant*. He found fault with him as being ignorant; and said the event recorded was no fulfilment of prophecy. But he has already acknowledged that which decides the question, which establishes the fact that these are the words of the Evangelist. And I am prepared to show that there is here a real fulfilment of prophecy; but it requires it not, since it is stamped by the authority of the Holy Spirit. The Holy Scriptures being given by inspiration of God, and intended to be adapted to all ages, and unfold the character and purposes of God to all generations, are distinguished from all other books by their *fulness* of meaning. The promises and predictions announced, and the events narrated, have, in numerous instances, a *two-fold* or a *three-fold* application. As the institutions of the Mosaic economy involved the germs of the Christian dispensation, and were typical of its richer blessings and more glorious designs: so the promises, predictions, and events of the Old Testament, while applicable to earlier times, and received a literal fulfilment in one dispensation, were applicable also to later times, and contained germs of truth, to be evolved under a brighter dispensation. For example, the promise of God that the land of Canaan should be given to Abraham and his natural seed, involved the promise of the heavenly Canaan to Abraham and his spiritual seed; and though the promise was *truly* fulfilled in the *first* instance, it receives a *higher* fulfilment in the everlasting happiness of the saints, when they enter "*that rest which remains for the people of God.*"—See Hebrews, 4th chapter, 11th verse. Many of the Psalms which express the personal conflicts and sufferings of David, had a *typical* reference to Christ, and their higher fulfilment is shown to have been realized in the Saviour. Compare the 22nd and 16th Psalms with the 19th chapter of John, and the 19th chapter of Acts. Many predictions which relate to the glory of Solomon have a higher accomplishment in the extension and glory of the Saviour's kingdom. Compare the 132nd Psalm, 11th verse, and the 72nd Psalm, with the 2nd chapter of Acts, verse 30; Luke

1st chapter, verses 32 and 33 ; and Rev., 5th and 19th chapters, and 5th, 6th, and 16th verses. Many predictions and events, also, which were first fulfilled in the history of the Jewish people, had a higher fulfilment in the history of our blessed Lord ; and of this class are the predictions quoted by the Evangelist. These we have now to notice.

The first prophecy, "that a virgin shall conceive and bring forth a son," is from the 7th chapter of Isaiah, verse 14. It was fulfilled in the days of Ahaz, so far as was necessary to be a sign to him ; but a higher accomplishment was intended and realized in the fulness of time, when the Virgin Mary conceived and brought forth the Lord of life and glory. Then, as Jesus was born of a virgin, and *no other person*, in the proper sense, was born of a virgin, it follows that Christ *was* the person who was personally chosen, and personally foretold.

Here is another prophecy : "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born ? And they said unto him, In Bethlehem of Judea ; for thus it is written by the prophet, and thou Bethlehem in the land of Juda, art not the least among the princes of Juda ; for out of thee shall come a governor, that shall rule my people Israel." Mr. Barker affirms, in the tract to which I before referred, that our Lord "was not born in fulfilment of any prophecy." We have given an instance, by Isaiah, who predicted that he should be born of a virgin ; and as he was the *only* one born of a virgin, of course it identifies him as the *only* possible Saviour, and not as one out of many from whom God might select any individual he most preferred. Here again is a prophecy identifying Jesus as the Messiah, and foretelling the place of his birth.

Now, it may appear to be of no importance to know the place of the Saviour's birth. But seeing that it had pleased God to foretell the place of his nativity, it became essential that it should take place there, and nowhere else. Now there were two Bethlehems : one known as the Bethlehem of Judea ; the other as the Bethlehem of Zebulun. It was not in the latter but in the former that the Saviour was born, according to the prediction of the prophet. And mark the Providence of God ! Joseph and Mary lived at Nazareth, a great distance from Bethlehem ; but a decree of Augustus Cæsar was issued at the time, requiring the people to appear for registration. This required Joseph and Mary to come to Bethlehem, the

city of David, they being of the lineage of David. And whilst there, waiting for enrolment, the Saviour of the world was born. Thus the decree issued by Augustus Cæsar, issued at Rome, became the occasion of fulfilling God's decree, as recorded by Micah. Mr. Barker says Christ was not born in fulfilment of any prophecy. Here is another contradiction to that assertion.

I resume, at the 7th verse of this 2nd chapter. "Then Herod, when he had privily called the wise men, enquired of them diligently at what time the star appeared, and he sent them to Bethlehem, and said, go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way." Here again is an interposition of Providence in regard to the Messiah; and plainly shows that Jesus was recognised as the Christ "*before God had tried him.*" "And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee unto Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." Here is another interposition of Providence, which identifies him as the Christ "*before God had tried him.*" "When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord, by the prophet, Out of Egypt have I called my son." This prophecy referred originally to the calling of the ancient Israelites from the land of bondage; but it received a higher accomplishment. That event was the type of the Saviour's sojourn in Egypt; and it received a higher accomplishment when God called his own Son, the Lord Jesus, out of Egypt. "Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning,

Rachel weeping for her children, and would not be comforted, because they were not." Mr. Barker objects to this, as not being a proper fulfilment of prophecy ; but the authority of the Evangelist is of more weight than the authority of Mr. Barker. The Evangelist states it *was* a fulfilment of prophecy. This prediction, expressed with so much beauty and pathos, was fulfilled in part when the Jews were so greatly destroyed and wasted in captivity ; but it had a still more remarkable accomplishment when the mothers of Bethlehem lifted up their voices in one simultaneous cry of distress and anguish over their murdered infants ; for never before was there such a concentration of maternal woe ; and had a sculptor desired to commemorate the tragical event, no design could so graphically set it forth as the pathetic image of the prophet : "Rachel weeping for her children, and refusing to be comforted, because they are not."

The 19th verse :—"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life." Here is another interposition of Providence, which recognises Jesus as the Christ "*before God had tried him.*" "And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee : and he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." Mr. Barker objects to this as not being a fulfilment of prophecy : alleging that there is no such prophecy in the Holy Scriptures. But, observe, it is not stated as being the language of *a prophet*, but being what the "*prophets*" had said—what they had said in import. It is not a reference to any particular prophet, in the singular ; but to the prophets in the plural. We are, therefore, not referred to any specific passage, but to a general fact, to which all the prophets concur in bearing their general testimony, namely, that "Christ should be called a *Nazarene.*" Now, though no prophet speaks of his residing at Nazareth, they all speak of his being called a Nazarene. The word *Nazarene*, like the word *Galilean*, with the Jews, was an epithet for a person, mean, low, despised, and contemptible ; and the repute of Nazareth may be seen from the words of the mild Nathaniel, when he asked in surprise, "can any good thing come out of Nazareth ?" The prophets foretold that our Lord, notwithstanding his supreme dignity and glory, should be despised and rejected of men—accounted mean and contemptible ; and the Saviour was sent to reside at the contemptible place of Nazareth, that

he might have a name of infamy put upon him. Thus, then, the testimony of the prophets was fulfilled. Christ was despised on many accounts, and the place of his abode was one occasion of the contumely put upon him. As expressive of contempt, he was called "Jesus of Nazareth;" and his disciples, for the same reason, were designated "the sect of Nazarenes." The words of the Evangelist, therefore, are not false, but strictly true; and the assertion that we find no such thing foretold by any prophet is proved to be founded upon ignorance, or presumptuous impiety.

I now refer to the Gospel according to St. Luke, beginning at the 1st verse. Mr. Barker stated that the doctrine of the miraculous conception was not believed by Christians in the early age. So I understood him to state. What states the 1st chapter of St. Luke? Just attend to these words:—"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed"—*most surely believed*, observe you—"among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest KNOW THE CERTAINTY OF THOSE THINGS, wherein thou hast been instructed." Here, then, we find St. Luke speaking of things *which were most certainly believed*; and among the first facts which he records we find the miraculous conception stated.

"There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him"—go

before HIM who is here called the LORD, the GOD of the people :—" And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the LORD." Here is another recognition of Christ as the true Messiah ; and that "*before God had tried him.*" " And Zacharias said unto the angel, Whereby shalt I know this ? for I am an old man and my wife well stricken in years. And the angel answering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came unto her, and said, Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end." Here, then, was a prediction with regard to our Saviour which received a literal accomplishment, and which further contradicts the statement of Mr. Barker that "*Christ was not born in fulfilment of any prophecy.*"

The 39th verse :—" And Mary arose in those days, and went into the hill country with haste, into a city of Judæa ; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb ; and Elizabeth was filled with the Holy Ghost : and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my

Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord." Here is another recognition, under the influence of the Holy Ghost, of Christ being the true Messiah. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that his mighty hath done to me great things ; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things ; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; as he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house."

I introduce this quotation for this purpose. Mr. Barker represented that it was an argument against the miraculous conception that John did not know Jesus when he baptized him, although the two mothers had lived together in the same house. How long did they live together? **THREE MONTHS :** and those three months *before either John or Jesus Christ was born* : and pray, how could they, under these circumstances, know each other?—what chance was there of the two becoming acquainted with each other? Subsequently, we find that the families were separated : and as Zacharias and Elizabeth were both well stricken in years, they would, very probably, both be dead long before either John the Baptist or the Saviour advanced to maturity. Then as John the Baptist lived in the desert, and Christ at Nazareth, there was no human probability of John becoming personally acquainted with the Saviour. It was no doubt ordered by the good providence of God, that John should *not know Jesus* until a voice from heaven announced him as God's beloved Son, in whom he was well pleased ; and thus, without the world having the possibility of supposing that there was any collusion between their testimony, it was ordained that the testimony should come direct from the voice of the Father himself.

John having been born, we read, further, at the 59th verse,—"And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias after the name of his father. And his mother answered and said, not so ; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, his name

is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them ; and all these sayings were noised abroad throughout the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be ! And the hand of the Lord was with him. And his father Zacharius was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouths of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; that oath which he swear to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Here is another recognition by Zacharius, under the influence of the Holy Ghost ;—the recognition that Christ is the "horn of salvation"—is that very person predicted by the ancient prophets as the Saviour of the world. This was *personal*, and applicable to Christ Jesus, and *to him alone*. "And, thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord." Christ is the *Highest*—Christ was the highest, before whose face John should go. "Before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God ; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts"—*not in Nazareth*—"was in the deserts till the day of his showing unto Israel." And these historical facts explain the reason, again, why John did not know the Saviour. There was no intercourse between him and the Redeemer until God did manifest him by a voice from the parted sky.

Then, in the next place, we have the decree of Augustus, to which I have referred before, and need not repeat it. I proceed with the 6th verse of the 2nd chapter :—"And so it was, that, while they were there,"—that is, at Bethlehem,—"*the days were accomplished that she*"—namely, Mary, "*should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him a manger : because there was no room for them in the Inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round*

about them ; and they were sore afraid. And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Again attested to be Christ the Lord, "*before God had tried him ;*" and in what follows you have the testimony of heaven with regard to Christ being the person who was to be the Saviour of a sinful world. "And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

Our Saviour came to his own, but his own received him not. There was no joy in the palace of Herod on our Lord's arrival in this world ; but there was joy in heaven among the angels of God. Angels have ever taken a lively interest with regard to the affairs of our world. At the birth of our earth, it is said the morning stars sang together, and the sons of God shouted for joy. And, during succeeding dispensations, we often behold them hastening with ready wings on errands of mercy and love to mankind. But the things of redemption are those in which they are especially interested, and into which they especially desire to look. The cherubims are represented as inclining their faces over the mercy-seat, as if actually engaged in pondering over the sublime mysteries thereon contained—as if employed in bending their energies and their intellect to pry into the mysteries of redeeming love ; because there they find fresh developments of the divine character, and new discoveries in the economy of providence and of grace. Thus are they furnished with more powerful and stimulating motives to praise, to admiration, to love, and joy. The sublime wonders of redeeming love continually unfolding new glories to their exalted minds, excite them to nobler songs of praise : and, behold, on this important occasion of the Redeemer's birth, they come to our world to express their joy, and call upon mankind to enter into the general joy which ought to be felt on an occasion like this. Now mark the interest of angels !—an interest intimating that the event was one of immense importance. I don't wonder at all that those who reject the Divinity of the Saviour should be anxious to do away with the passages which declare the miraculous conception, and give those wondrous narratives which are connected with that event. If a man deny the divinity of the Saviour, there is no sympathy betwixt his creed and the wondrous scenes which are there exhibited. No! there is a glory around the subject for which his mind is not prepared, and with which his views have no harmony, and can possess no sympathy. If men are hood-winked for a time, they cannot bear the light of the sun.

'Tis too bright for them. And if men immure themselves in the gloomy caverns of unbelief, among bats and night-birds of error, they are not prepared to walk amid the day-spring and the glory that shine around the manger and the cross. They cannot listen with pleasure when prophets strike their lyre, and tune it to a Saviour's praise. They cannot listen with pleasure even to the songs of angels, nor sympathise with the bursts of joy they exhibited on this occasion. There is no harmony in all this with the doctrine of the Saviour being a mere man. But recognise the Divinity of the Saviour, and the miraculous conception is in harmony with it,—the joy of the angels is in harmony with it—the worship of the shepherds is in harmony with it—the worship of the wise men is in harmony with it; and in harmony with it, too, will be the worship which the *whole* Church of God will one day unitedly render to the Saviour in Heaven—in that bright world where no obscurity can dim the vision, where no prejudice can warp the judgment, where no corrupt usage can vitiate the heart, but where spirits pure and bright will dwell in the noontide splendour of the divine presence, and, far from error, and prejudice, and sin, will unite to praise God and the Lamb for ever and ever. (Applause.)

I will notice a few other of Mr. Barker's objections, stated last evening. Mr. Barker asserted that the miraculous conception was not a part of the Gospel—*was not a part of the Gospel!* And he alleged that the Saviour did not preach the doctrine—did not make known the fact in his ministry. It is important to observe that the Saviour was generally reserved with regard to that which glorified himself; for it was more the object of his ministry, to glorify his Father than to glorify himself, that, subsequently, his Father might glorify him. But his *own* ministry did not complete the Gospel dispensation, for he said to his disciples that he had many things to say unto them, which they were not prepared to bear at that time: but the Holy Ghost would reveal them after the day of Pentecost: and it was under the guidance, the infallible guidance and inspiration of the Holy Ghost, that Matthew and Luke penned their records; and the attestation, or the *inspiration*, rather, of the Holy Spirit gives the *same* authority to the teachings of the Evangelists that the Saviour's *own* statements have, which he announced personally upon the earth. We regard the dispensation of the Saviour and the dispensation of the Spirit as both uniting to complete the glorious revelation contained in the New Testament.

But now let us notice the objection, that the Incarnation, or the miraculous conception, is not a part of the gospel, because it is not contained in the gospels of the other two Evangelists, namely, John and Mark. I am not admitting that the doctrine is not maintained there: I am only supposing it now,

for argument's sake. Why, this is reasoning upon the principle that though a doctrine be *clearly* taught in *some* parts of Scripture, yet if it be not taught in *every* part of Scripture, it is not a part of that truth which we are to believe. Dr. Franklin says—"When you have a good principle, go through with it?" and if you want to test a bad one, I would say, "*go through with it.*" Apply this reasoning to other facts in Scripture. The resurrection of our Saviour is an important doctrine, giving a bright evidence of the truth of Christianity, and also a bright manifestation of the divine acceptance of the Redeemer's sacrifice. But though this doctrine is asserted with all distinctness and authority in the Evangelists, there are several Epistles in which the doctrine is not stated: so then, on Mr. Barker's principle, it is not a part of the gospel, and we are not under any obligation to believe it. Wonderful logic, and still more wonderful theology! The Redeemer's ascension to heaven, though asserted by two of the Evangelists—namely, by Mark and by Luke—is not affirmed as a fact having taken place either by Matthew or John: so that although it is asserted by two Evangelists, yet not having been asserted by the other two, it is, on Mr. Barker's principle, no part of the Gospel, and may be rejected. Wonderful logic, and still more wonderful theology! The general resurrection of the dead is asserted in many parts of Scripture, but is omitted in the epistles of James and John, and many other books of Scripture—therefore, on Mr. Barker's principle, it is no part of revelation, and must be rejected. Wonderful logic, and still more wonderful theology! On this principle, we might discard many of the important truths of Christianity. But we will not adopt that kind of reasoning. We know that *every* part of Scripture is of God. It was never the design of the Almighty that *every* sacred writer should record the same facts, and represent in the same way the same doctrines; for that would have increased the Bible into a library. We should have had as many volumes as there are writers; and wonderful to say! the same facts and the same doctrines repeated in each of them. God has chosen a better plan—one more adapted to man's requirements, and to his own glory. He has caused some writers to state one part of truth, and some another part; and the whole forms a blessed harmony, and a fulness, adapted to enlighten the understanding, to form the morals, to mould the character, and to furnish us with all that is requisite to lead us unto all truth.

And then, again, to maintain that because St. Mark commences his Gospel with the ministry of John the Baptist, no event *prior* to that period forms a part of the Gospel, is a very grievous fallacy; for each Evangelist begins his record in a different way. Mark begins with the ministry of John the Baptist; Matthew with a genealogy extending as far as Abra-

ham ; but Luke's genealogy extends as far as Adam ; while John begins with the creation of the world, asserting the existence and glory of the Saviour, prior to the creation. But all are equally to be believed, although they commence their statements in a different form and with different events. The existence of God, and the creation of the world, are a part of their testimony, and a part of the Gospel, as well as the teachings, the sufferings, the death, and the resurrection of the Saviour, and they are all *equally* to be believed on the testimony of God ; for it is written "He that believeth not God hath made him a liar."

Besides, to talk about the Gospel beginning with the ministry of John the Baptist appears absurd. Mr. Barker should know, and once did know, that the Gospel began in Paradise. Ere man left the sacred enclosure—ere man was banished from the fertile and luxuriant spot, he received the Gospel in the first promise of the Saviour, that the "seed of the woman should bruise the serpent's head." Abraham had the Gospel preached to him, as the apostle says. "The Scriptures foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. And in Hebrews iv. 2, it is said the Gospel was preached to the Israelites:—"For unto us was the Gospel preached as well as unto them." Thus Jesus is "the Lamb of God slain from the foundation of the world." Yes ! in those remote ages, before the Sun of Righteousness had risen, the day-star of promise shot forth its mild and hopeful beams to be the guide of patriarchs, prophets, and righteous men, and the precursor of our Lord Jesus Christ, who is "The light of the Gentiles, and the glory of his people Israel."

Mr. Barker made a statement to the effect that Christianity could not triumph effectually over infidels, while such doctrines as the miraculous conception were held. Why, having admitted that these doctrines are contained in the Scriptures referred to, and that those Scriptures are contained in the standard we have mutually agreed to abide by, I wonder at a statement like that. Does not God know best what is adapted to illuminate the understanding ; to regenerate the heart ; to promote the regeneration and blessedness of the human family ; to triumph over infidelity and every form of error ? Undoubtedly he does. And facts, too, are against Mr. Barker ? for it was whilst he held this doctrine of the miraculous conception, and while he was defending it in his writings, that he discussed with infidels, and was instrumental in putting them down. And it was never until he gave up this doctrine *that the infidels or socialists began to praise him !* The facts, then, I say, are against him.

I have here a lengthy article, contained in one of Mr. Barker's publications ; but I have not time to use it. It is contained in the first volume of his *Evangelical Reformer*. It is a beautiful article, having that very passage about the joy of the angels on the arrival of the Saviour, and the duty of man to participate in the joy, and lift up the voice of thanksgiving to Almighty God. Besides, the doctrine of the miraculous conception has been connected with the Gospel from the commencement : and is therefore associated with all the triumphs it has achieved. Yes ! it was connected with it when the apostle preached the Gospel in Greece, that focus of learning and centre of philosophical glory ; where there were the Lyceum and the groves of literature : and where lived Plato, Aristotle, Socrates, and the most eminently gifted men that have poured forth the light of human philosophy : and the Gospel triumphed over, and exploded the systems of Aristotle and the Stoics, and converted multitudes there, in the very seat of a carnal, a worldly, and a superstitious philosophy.—The triumphs of the cross were won in a multitude of cases in these parts. It was the same Gospel which triumphed at Rome—that nation where tributary countries poured in streams of wealth—where ambition for military glory burned in every bosom—and where was the Pantheon, crowded with deities. It triumphed there ; and converted the proud orator into a minister of grace ; and the fierce soldier into a champion of the cross. It swept away the gods that filled the Pantheon, and Christian churches rose up in the place of idol temples. It has triumphed, in connexion with this doctrine, not only over *civilized*, but over *savage* man. Did not Mr. Barker frequently and properly, when contending against Socialists, refer to the triumphs of the cross in the South Sea islands ? Did he not introduce the name of Williams, that minister of the living God, who poured forth his blood on the shores of Eromanga, in the midst of the triumphs he had won in the islands of the Pacific ? and did he not introduce his triumphs by preaching the same Gospel which contains the doctrine of the miraculous conception ? And has not Moffat, also, been an honoured instrument, in the hands of God, of spreading the same Gospel in the central parts of Africa ? And have not the Moravian missionaries accomplished similar results in Greenland and Labrador ; and in the burning climes of the West Indies and various parts of Africa ? Undoubtedly they have. And the negroes in the West Indies, whom some regard as not having the nature of man—as not having a human soul—as not capable of being raised in the scale of society—have felt the power of the Gospel ; and multitudes, bright with intellect, and refined by pious sentiment, and transformed into God's image, are living monuments of the power of divine truth ;

and show that, in connexion with this doctrine, it triumphs over depravity in every form, whether associated with the savage, or united with the sage. As for infidels, it has conquered them. Who ever heard of the doctrine of the miraculous conception being taken away from Scripture to convert an infidel? Who ever knew an instance in which one was converted by that means? I never heard of one. What! take the scissors, and cut away a portion of God's eternal truth, in accommodation to man? What? must the creature dictate to the Creator how he must conform his word, before he can condescend to accept his blessings? That is not the way to triumph over men. Cut away any portion of God's word, and we cut the sinews of our right arm: we separate ourselves from God's blessing, and from the promised influences of the Holy Spirit. It is not by altering the Gospel to accommodate it to human prejudice, pride, or passion, whether in reference to ancient Gnostics or modern philosophers—it is not by this means we are to triumph, but by standing up for the word of the living God, and by preaching that word with a bold front, and with courage and zeal, combined with implicit reliance upon the support of that God who has said that his servants shall not labour in vain, no spend their strength for nought.

In conclusion, I would just recapitulate a few facts. Mr. Barker has conceded the important principle, that a man cannot be a Christian if he knowingly reject any portion of God's revealed word; that is, if he disbelieve it when evidence is placed sufficiently before him. And he has conceded that the authorities which we have mutually agreed to stand or fall by do contain those portions of the word of God in which the doctrine of the miraculous conception is taught. Mr. Barker does not question the meaning of the words.—Mr. Barker does not attempt to put a different construction upon those passages which teach the doctrine itself, however much he may endeavour to put another construction upon other passages in the context. The texts themselves which *we* say teach the doctrine, *he acknowledges do teach it.* *Therefore, having confessed, in the first instance, that no man is a Christian who rejects any portion of the word of God; and having confessed, secondly, that these parts are according to our standard, the word of God, it follows—irresistibly follows, as a conclusion which is inevitable—which he cannot avoid—which no one can avoid, according to the agreement regulating this discussion, THAT HE IS REJECTING GOD'S WORD, AND THEREFORE HE STANDS SELF-CONVICTED AS NOT BEING A CHRISTIAN.—* (Much applause.)

DR. LEES :—Our friend Mr. Cooke has promised to announce the subjects on which he will speak during the next week, time, of course, permitting. They will be, we understand, first, the Atonement ; second, the Deity of Jesus Christ ; third, the Personality and Godhead of the Holy Ghost.

MR. COOKE :—Not, perhaps, in that way. I do not mean to confine myself.

DR. LEES :—Gentlemen, we have proceeded very pleasantly in the discussion to-night, so far ; and I trust it will be conducted in the same orderly manner to the conclusion. We all see the benefit of listening patiently to the gentlemen who are prepared to instruct us upon these important subjects. As truth-seekers and truth-lovers, I trust that the same attention which you have rendered to Mr. Cooke, will be rendered to Mr. Barker ; whom I have now the pleasure of again introducing to your notice.

MR. BARKER :—Respected Chairmen : my Friends,—As this will be the last evening's discussion during the present week, I wish to notice two or three things which escaped my memory on former occasions. In a quotation which I gave from John Wesley, George Fox is spoken of as foul-mouthed, as being as foul-mouthed as St. Augustine. I did not wish to sanction that statement of John Wesley. George Fox was very strong in his expressions against a hired ministry and various orthodox doctrines ; but I cannot regard him as deserving to be called a foul-mouthed man.

Another is,—when I referred to the passage, “ God was manifest in the flesh,” I perhaps spoke in such a way, as to lead some to suppose that I believed “ God manifest in the flesh ” to be the true reading of that passage. I may, however, observe, that I consider Griesbach's amendment good, and that “ God ” ought not to be placed there,—that, as Sir Isaac Newton has demonstrated, it has been placed there by other hands than the writer of the epistle to Timothy.

A word on expenses ; a subject on which, I believe, I have been misrepresented. I have briefly to state, that as this discussion did not take place during my residence in Newcastle, I proposed that it should either be in LEEDS, and Mr. Cooke have *his* expenses paid ; or *here*, and I have *my* travelling expenses paid, not by Mr. Cooke, but out of the general fund. This was objected to by Mr. Cooke. I was told he said, No. He would not go to Leeds : nor would he agree to the payment of my expenses. He would agree to the expenses of but one journey being paid, I, therefore,

had to come here ; but only one half of the expense of *one* of my three journeys has to be paid by my opponent, the rest of my expenses have all to be paid out of my own ticket money. Nevertheless, as I had given way in every other thing, rather than the discussion should not take place, I agreed to bear five-sixths of the expense of my coming here also.

MR. GRANT :—I have never heard of the proposition for Mr. Cooke to go to Leeds, and have his expenses paid. (Hear, hear.)

MR. BARKER :—I have simply to state, that I made the proposition to my own committee, supposing they would lay it before the proper parties. (Laughter.) If the committee neglected this part of their business, the fault was theirs, not mine. (Renewed laughter and hissing.)

DR. LEES :—This is not common decency, let alone order.

MR. GRANT :—Why don't you respect yourselves more ?

MR. BARKER :—I proceed. Mr. Cooke quoted from the first chapter of Galatians,—“If any man preach any other Gospel unto you than that ye have received, let him be accursed.” Some individuals *did* preach another Gospel. Some of the Jews preached circumcision as necessary to salvation. They taught that unless a man did something more than believe and obey the Gospel, he could not be saved ; and it was to those that the apostle refers when he says, “Let them be accursed” or excommunicated. Yet, this passage is applied to such as myself, as if I preached a new Gospel. Now, I do no such thing. I preach the *old* Gospel, and no other. I preach neither circumcision nor uncircumcision—neither orthodoxy nor heterodoxy, as necessary to salvation ; but faith that worketh by love. It is the advocates of orthodoxy that preach another Gospel. These parties do not scruple to tell us, that we shall be damned unless we receive the doctrines of orthodoxy, which are not only not taught in the Gospel, but which are subversive of the Gospel of Christ. My opponent, then, is the heretic ; it is to such as himself that the words of the Apostle belong.

Again ; we are told by my opponent, that we cannot be Christians unless we believe the miraculous conception. Mark's Gospel however appears to have been written with the intention of making people Christians, and I suppose it would make them Christians if they believed and obeyed it

and yet he begins his Gospel with John's ministry, and says nothing about the miraculous conception. John also tells us, that his Gospel was written that people might be made Christians thereby; yet he tells us that the things recorded therein were written that we might believe that Jesus is the Christ, the Son of God, and that those who believed this, might have life through his name. It was written to make people Christians, and he seems to have considered it sufficient for that purpose; and yet he takes no notice of the miraculous conception. I therefore conclude that my opponent is wrong;—that the Gospels are either defective, or he is in great error. If he is right, the Gospels are defective. If the two Gospels to which I have referred are complete, and sufficient to make people Christians, my opponent is in error.

I shall now briefly notice the arguments I laid before you last night, and state which were answered, and which were not: and I shall also notice the answers given to those which were supposed to be answered.

The first was, not that the genealogies of Matthew and Luke disproved the miraculous conception, but that the *flat contradiction* between them and the story of the miraculous conception disproved it. The genealogy traces Jesus through Joseph up to Abraham; that is to say, Joseph is the only parent mentioned in the line with David; and if Joseph was not the father of Jesus, the genealogy is not the genealogy of Jesus. But we believe the genealogy is correct. The miraculous conception is opposed to it; and it is the contradiction between the two that is the argument demonstrating the miraculous conception to be false.

Again; the second argument was, that Jesus calls himself eighty-six times the Son of man. We had no argument to disprove this. In fact, it was never noticed. And yet, if he was the son of man, of what man was he the son? The son of Joseph, the Gospel says; and no other man do the Gospels ever call his father.

Thirdly, I argued that Christ was made in all points like unto his brethren. That also passed unnoticed.

Fourthly, we observed that Christ never once *said* that he was miraculously conceived,—that he never referred to any such thing. My opponent states that he did not come to glorify himself, but the Father. But we know he said he

was the Messiah ; he said he was the Son of God ; and, according to some of the reasonings of my opponent, he even said he was God himself. If this was not doing more to glorify himself, than simply declaring that he was born without an earthly parent would have been, judge ye.

Again ; the apostles, in their sermons after the day of Pentecost, never, according to the reports we have of their sermons, named this subject. Now my opponent said, the Holy Ghost was to reveal to them the things which Christ had not revealed : but there is no indication that he ever revealed the miraculous conception. If he did, the apostles never preached it ; or if they preached it, the New Testament gives no account of the fact.

I further observed, as my sixth argument, that the apostles never name it in their writings. This has not been accounted for. While the apostles opposed the heresies of the Gnostics and others, they never opposed any such heresy as the denial of the miraculous conception. Hence, I conclude that all real Christians denied that doctrine. If it had been true, the apostles would have taken care to oppose its denial.

The seventh thing referred to was Galatians, chap. 4, ver. 4, "God sent forth his Son, made of a woman." I showed that this was no argument in favour of the miraculous conception. My opponent dropped this subject also, altogether.

I referred to John, 1st chapter, and 14th verse,—“The Word was made flesh,” and showed it to be no argument. The same with this, my opponent gave it up.

Again, as to the passage in Genesis, chap. 3, verse 15, where God says he will put enmity between the serpent and the seed of the woman, my remarks on that point seem to have been considered conclusive. They remain unanswered.

I noticed the assertion that it was necessary that Christ should be born of a woman, without the man, to avoid natural depravity. My remarks seem to have been conclusive on this point also. They were not answered.

Eleventh. It had been said that it was meet that so great a personage should be born in this miraculous manner. I said, being born in such a way could neither add to his honour, his holiness, nor his usefulness. My remarks on this subject also passed unnoticed.

Twelfth. The objection that the denial of the miraculous conception was a denial of the divinity of Christ, was

also noticed. This notice was also considered conclusive it seems. (Laughter.)

I said, Nathaniel and the Jews considered Jesus to be the son of Joseph, and that they were never corrected by Jesus, when they spoke of him as being the son of Joseph. This was *partly* replied to; but no account was given of the strange fact that Jesus never corrected their error, if it was an error, but allowed them to remain in their error to the last.

I then referred to the evidence furnished by the two chapters themselves. The first thing I noticed was, the contradiction between the genealogies and the story of the miraculous conception. That argument was evaded, or misunderstood.

The next was the prophecies; 1. That Jesus was called *Jesus* in order to fulfil a prophecy which said he should be called *Emmanuel*. I showed that that prophecy was fulfilled in the days of Ahaz. My opponent, however, says that prophecies may be twice or thrice fulfilled. This is a mere fiction of theologians. It is a dream maintained by orthodoxy against common sense and plain Scripture. I have further to observe, that if we admit the passage,—‘Behold a virgin shall bring forth a son, and thou shalt call his name Emmanuel,’ to have had a double meaning and a double fulfilment, it will prove *too much* for orthodoxy: it will prove that there have been *two* miraculous conceptions; that there have been *two* virgins thus conceiving and bearing children; that there have been two Emmanuels, one born several hundreds of years before Jesus; and if the name Emmanuel, which means God with us, proves the person who bears it to be God himself, then the person born in the days of Isaiah would be proved to be God.

As to Rachel weeping for her children, we have shown that this prophecy referred to the captivity of the children of Israel; and we have no proof that the prophecy, as delivered by Jeremiah, had two meanings.

The next was about the flight into Egypt, which I showed was no prophecy at all. But my opponent talked of “type and anti-type.” I would never use the word “type” unless I stated what I meant by it. I believe the common doctrine of types and anti-types is a mere dream of ignorant, bigotted theologians. And when once my opponent comes to explain what he means by the words he uses, and attempts to give

Scripture proof of the correctness of his definition, you will see the truth of my remark.

Then comes the last prophecy,—“He shall be called a Nazarene.” My opponent says that this is said to have been spoken by the prophets generally, and not by any particular prophet. That only makes the matter worse. If it was spoken by a number of prophets, why not adduce one prophet out of them all in whose prophecies it may be found. The truth is, not one of them says so. The explanation given to this passage was the most unaccountable and the most pitiful explanation that I ever heard in all my days. (Loud hissing.)

Mr. GRANT:—Order! Respect yourselves. You are pledged to non-interruption.

Mr. BARKER:—I shall now briefly mention a few other facts in connection with the miraculous conception; then notice the two speeches of my opponent, and then bring the business of the evening to a close.

In the first place, in these two chapters we have a strange account of Herod's cruelty in murdering all the children of Bethlehem of two years old and under—an event, one of the most awful and barbarous that can be imagined—an event which one can scarcely conceive it possible would escape being noticed by historians.—an event one might have expected to find stated and reprobated in almost every historical work which referred to the time. And yet in no historical work is there any reference to this remarkable and barbarous deed, not even in the works of Josephus himself.

Another fact is this. History shows that Herod was dead two years before Christ was born. I know that my opponent has endeavoured to explain this, by telling us that Herod and another reigned together. I have examined his argument on this point, but I could see no force in it. It still remains a fact, that Herod died two years before the birth of Christ.

The next thing is the taxing which is mentioned. Of that we have no notice in history. Lardner tries to find some proof of the truth of this account of the taxing; but he labours in vain: and it is given up by the ablest critics as a point not to be established.

Again; Mary and Joseph are represented as having gone together to be taxed, though only betrothed, and not yet united as man and wife. Judge whether that is according to the custom of the Jews, or even consistent with decency.

Again; it is said, in the 3rd chapter, after the return from Egypt,—“In those days came John the Baptist preaching in the wilderness,” &c. By the words “in those days” must be meant the time last referred to: and yet the time last referred to was about twenty-eight or thirty years before.

Again; the story of the wise men appears to be at variance with every thing that Scripture teaches. It is curious that the word translated “wise men” occurs but once or twice in the whole New Testament besides; and in both cases it is translated “sorcerers” or “conjurers.” Here the translators give them a better name, in order to save appearances. It is, however, the fact, that they were sorcerers; all intercourse with whom God expressly forbad, and ordered them to be put to death;—and yet sorcerers are the parties on whom God is made to bestow his especial favour, and whom he chooses to lead to the Saviour in a miraculous way; whom God prefers, in short, to all the faithful men that had served him as their Father and God, whether among the Gentiles or the Jews.

Again; have you never wondered that, if this story were true, the wise men were never heard of afterwards? And that after what they had seen, and after they had made known the birth of this wondrous personage, there should appear to be no effects left; that the whole should disappear at once so suddenly, and never be seen or heard of more?

The story of the shepherds, also, taken in connection with the rest of the Gospel, is to me an additional argument that the story of the miraculous conception is not true.

Then, again, you have read that when it was rumoured that Jesus was born, Herod was troubled, and all Jerusalem with him. Now that *Herod* should be troubled when he heard that a king of the Jews was born, is capable of being understood; but why all Jerusalem should be troubled with him, I cannot possibly imagine. For those who had been looking for Christ as their great deliverer from the Roman yoke—for all Jerusalem, by whom the birth of the Messiah was so anxiously desired, and so ardently hoped for, to be troubled at the news of his birth, would be a mystery and a wonder indeed.

Again. Reference was made by my opponent to the Gospel of Mark; and he stated that to suppose that the ministry of John the Baptist was the beginning of the Gospel, because it does not mention any thing prior to it, was unreasonable,

and not to be allowed. And he also said, that the Gospel was preached in Paradise ; and after that to Abraham, and to Israel, long before John's appearance. He intimated, too, that I myself had held that view. I never held any such view. I believe *a* Gospel, or glad tidings, was preached to Abraham, and also to the Jews ; but not *the* Gospel, not the same glad tidings which constitute the Gospel of Christ. *A* Gospel, or some glad tidings, was preached to Abraham, to Israel, &c. ; but not the Gospel that was preached by Christ. But, now, hear Mark ; and hear whether he considers the baptism of John to be the beginning of the Gospel or not. My opponent says that I reject the word of God. But he rejects 86 portions of Christ's own testimony ; all those portions where Christ is called "the Son of man : " and he must also reject the plain testimony of Mark, or acknowledge that the miraculous conception is not the beginning of the Gospel. For what does Mark say ? "The beginning of the Gospel of Jesus Christ, the Son of God." And what follows ? The miraculous conception ? Nay. But, "as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Thus Mark describes the beginning of the Gospel to be the ministry of John.

There are a few more facts which I wish to lay before you on this subject. The early Christians, though they held different opinions on the subject of the miraculous conception, never quarrelled with each other about it, nor denied each other to be Christians on account of differences of opinion on that point. Now these, many suppose, were the best days of Christianity ; and yet, in those days, those who denied the doctrine of the miraculous conception were allowed to be Christians. Justin Martyr, though he believed the miraculous conception himself, left others at liberty to deny it ; and acknowledged that they might be good Christians without believing that doctrine. Dr. Watts took much the same view, as you will see, if you examine his works. If I should read his words, they would tell me that I was out of order, —that by the rules I am prohibited from quoting him. I shall therefore state Dr. Watts' opinion, without quoting his exact words. He said, Jesus was not called the Son of God chiefly in reference to his miraculous conception, and that a belief that Jesus was born of a virgin, without an earthly

father, is not made a condition of salvation any where in the New Testament. He says, it was in a higher and more important sense that the term "Son of God," was used ; and he proceeds to show that the miraculous conception was of little moment ; and that difference of opinion on that subject would never shut people out of the kingdom of heaven. In that opinion Dr. Watts does not stand alone. Others, and those among the wisest and the best of men, have held the same opinion. My opponent, in holding that the miraculous conception is a fundamental doctrine of the Gospel, differs from those who stand among the highest of the advocates and teachers of Christianity.

Again, the miracle of the miraculous conception, if it were a fact, differs from all or almost all other facts recorded in the Gospel. In reference to the other miracles they could say, These things were not done in a corner. They could say nothing else of this.

Again ; Luke professes to teach only those things which had been previously delivered by others who, from the beginning, had been eye-witnesses of the facts, and ministers of the word. But no one could be an eye-witness of the fact of the miraculous conception, nor had any minister of the word delivered that doctrine. Again ; the *beginning*, of which Luke speaks, and at which he proposes to begin his history, is the beginning of Christ's public ministry. Luke, therefore, could not have proposed to give a history of the miraculous conception.

Again ; God generally tells us the reason of all his great measures—as of Christ's death, and resurrection, and the like. But throughout the whole of the Scriptures there is not the slightest reason assigned for any such event as the miraculous conception ; nor is it ever said that there *was* any reason, nor is any use made of it. If it be true, it does not appear to have answered any end whatever. I cannot regard the story, therefore, as part of the Gospel—as part of the revelation of heaven.

If such a story had been really disclosed by the first adherents of Christ, it would have been likely to have had no good influence upon the Christian cause ; but would rather have exerted a very unfavourable influence, unless thoroughly proved, both upon Christ's reputation and upon his mother's, as well as upon the cause of Christianity. Yet no intima-

tion is given in the Gospel that it was even once asserted by Christ.

✓ Again ; if Christ had been miraculously conceived, and was known by his parents to have been so conceived, and known by them also to be the Messiah, and even the supreme God, can we imagine that they would have lived with him on those terms on which they and his brethren appear to have lived with him ? and that they would have kept him in subjection, and brought him up to the trade of a carpenter ?—for Jesus is not only said to be the son of a carpenter, but is expressly stated to have worked at the trade of a carpenter himself. Now, the idea of the Messiah, or of the supreme God, as my opponent contends he was, being thus employed, and having thus lived with his parents, and having been thus treated by them, is to me, not to say beyond comprehension, but utterly beyond any thing like reason or credibility.

Again ; if the miraculous conception be true, where is the history of the twenty-eight years of Christ's life which passed from the time he was two years of age, up to the time that he was thirty ? We have, it is true, in Luke, one single reference to him during that interval, when twelve years old ; but where is all the rest of his history ? That story is, however, to my mind, an additional proof that the story of the miraculous conception is untrue,—and that the two chapters in which the story is contained, are not genuine. If Jesus was born as my opponent states, and was what he states, it is unaccountable that no other event should be narrated for the whole of that interval, from two to thirty years of age, when he came forth as the public teacher and Saviour of mankind.

As soon as we find the doctrine of the miraculous conception plainly and generally taught by the advocates of Christianity, we also find numerous reasons assigned for the supposed fact of the miraculous conception. There were abundance of reasons assigned for the miraculous conception by the Fathers who taught it ; but they are of such a character, that they will not appear to be very rational or weighty. I will give you a few of their reasons, that you may see for yourselves what credit is due to the doctrines or inventions of those early orthodox dreamers. Justin Martyr says, " Christ was born of a virgin, because Eve was a virgin when she conceived the Logos, or Word, of the serpent." But how did

Justin Martyr know that Eve was a virgin when she sinned? Cyril of Jerusalem gives the same account. "As death came by the virgin Eve, so it was necessary that life should come by a virgin." Who told him that death came by a virgin?—that Eve was a virgin when she sinned? It is a dream—a fancy. But if it had been so, where is the reasonableness of the reason? Ambrose tells us,—“Christ was born of a virgin, because Adam was made of the virgin earth.” *Many* of their reasons are too ridiculous, and others are too indelicate, to be given; and generally speaking, their writings on this subject contain such a mass of folly and abomination, under the name of orthodox theology, that no man who reads them will ever be in danger of being imposed on by my opponent's pompous parade of their names again. (Hear, hear, applause, and disapprobation.) I give you these quotations from the Fathers, because the Fathers are often referred to as wonderfully wise men, and their authority spoken of as very weighty. If you will only take the trouble of reading their writings, or the writings of but one or two of them, you will find them to have been in many respects among the most ignorant of men. And if you will read the history of those Fathers, you will find among them some of the most wicked men the church ever saw. Maximus Turinensis gives the same reason for the miraculous conception as Ambrose. He also compares Mary to the pure manna, in which worms were bred. Others state that Christ was born of a virgin, in order that he might be free from the stain of original sin. There are endless more such like things. I would take the trouble to read some of them, if allowed. But I am unwilling to cause confusion by doing any thing which might be objected to by the opposing parties.

✓ I have, however, further to observe, that all the Fathers who speak of the miraculous conception, agree that it was not made public in the lifetime of Christ; and all agree, farther, that it would have had a bad effect if it had been made public during his life;—that it would have injured his own credit and character, and done irreparable injury to the reputation of his mother. They also say, that if the devil had got to know of it, he would have frustrated the great object of Christ's mission. And they state that it was to conceal the matter from the devil, that Mary had a nominal husband. For it is said by those fathers that the devil knew that Christ

was to be born of a virgin, and that he therefore kept a sharp look out, observing all the virgins, to see which brought forth a child, but that in order to cheat the devil, Mary had a husband assigned to her, that she might pass for a married woman ; so that Satan turned away his attention from Mary, and Jesus got into the world without the devil's knowledge. (Loud hissing and other discordant cries.)

DR. LEES.—Mr. Barker is only mentioning what the Fathers state.

MR. BARKER.—They are the sentiments of those very wise and good men that my opponent has contrasted with Marcion, as so very much superior to him ; of those very men who were the great slanderers of Marcion—of those men who took upon themselves to say who were heretics and who were not, who were heterodox and who were not. They are the sentiments of those very men who invented Orthodox Trinitarianism, natural depravity, eternal life in torments, and so forth ; and who invented, or first advocated the story of the miraculous conception.

I beg again to state, that it does not appear that the doctrine of the miraculous conception, supposing it to have been a true one, was at all generally known during Christ's ministry ; and I say this is only to be accounted for on the principle that it is not true. Zacharias and Elizabeth knew the fact, if it was a fact. Simeon and Anna knew it, according to Luke ; and Luke further tells us that Anna "spake of him to all them that looked for redemption in Jerusalem." Then surely many of those would speak of it to others. All would not be silent. And when Jesus lived among them, it would be impossible for him to live in secrecy ; and the story *must* have got abroad. And after all Jerusalem was troubled at his birth—after Herod, and the chief priests and scribes had assembled to consult about it,—and after Anna had spoken of him to all them that looked for redemption in Jerusalem, to suppose that the character of Jesus remained still unknown, and that the matter of the miraculous conception was still a secret, is a supposition beyond all reason, and those who maintain it must be prepared to believe any mystery, or flat contradiction whatever.

Again ; it is certain, also, that the story of the miraculous conception was not believed by the great body of Jewish Christians in the age subsequent to the apostles, any more

than in the apostolic age itself. This we have upon testimony that cannot be controverted—the testimony of those very Fathers on which my opponent rests his own case.

Again ; if the story really had been communicated to the early Jewish Christians, with any reasonable evidence of its truth, there cannot be imagined any reason why they should *not* have believed it. It was nothing to their interest to deny the doctrine. They could get nothing by denying it. On the other hand, they would naturally wish to have their master as highly thought of as possible. And if the story was creditable to their master, they were more likely to believe it with little evidence, than to reject it with great evidence. And yet they did reject it. They rejected the compliment which was intended to be thus paid to their master on the fullest evidence, and clung to a doctrine of an opposite character, without any evidence, according to my opponent's notion.

Again ; supposing the doctrine to be true, they must, if they had refused to believe it, have been rebuked by the apostles. Yet they were not. The apostles who rebuke and condemn other heretics, never censure those who believed Jesus to be the son of Joseph. It is also another fact, that the Gnostics did not believe in it. Yet their notions of Christ were of such a kind, that if they really had heard any such doctrine as that of the miraculous conception, it was the very thing to commend itself to their minds, and become an article of their faith. And yet they did not hold it. A proof they never heard of it.

That very many of the Jewish Christians, who were generally called Ebionites, did not believe the miraculous conception, is proved by the unanimous testimony of all who speak of them even up to the latest period. Justin Martyr and Irenæus give no hint of any of them believing it. Origen says that all the Jewish Christians went by the name of Ebionites ; and he is the first who informs us that any of them believed in the miraculous conception. Eusebius speaks of no Jewish Christians but what were called Ebionites ; and describes them as, in general, disbelieving the miraculous conception. The Ebionites, or early Jewish Christians, had learned men among them ; and one of them, named Symmachus, who translated the Scriptures, and whose translation of the Scriptures is quoted with the highest

respect by Origen, Eusebius, and the ancients generally, defended this particular opinion of the Ebionites.

Another fact is, that the miraculous conception is never once made use of by any sacred writer for any practical purpose. It is never used as a motive to obedience, or as a dissuasive from sin. Indeed it is never mentioned by Christ or his apostles ; and could not, therefore, be made use of as a doctrine of the Gospel.

There are some that would ask, But how could these passages get into the Gospels, if they were not written by Matthew and Luke. I answer, that in those days nothing was, in fact, much more easy than for passages to creep into the writings of the apostles and evangelists, which were no part of the original works. Interpolations and forgeries have been common in all ages of the Christian era. They began at an early period, and were made use of very freely by many. It was a principle laid down by some of the early Fathers, and advocated by a number of those very Fathers who slandered Marcion, that it was right and virtuous to lie for the sake of the Gospel, or in order to convert men's souls, and to save them from being damned by heretical opinions. This doctrine, says Mosheim, in his Church History, was not only avowed, but acted upon, and justified as a means of salvation. And as I have said, it was comparatively easy for persons to forge writings, or to interpolate and corrupt the writings of others in those days. At that period, they had no printing presses. When one of the Evangelists wrote a book, it would be given into the hands of one man. He was the only person who could possess it. On reading it over, and finding something he did not understand, but which seemed to be explained to him afterwards, it would be natural for him to write down the explanation on the edge or margin. He would then probably lend it to another ; and his neighbour might be desirous to copy it before he returned it, and would write it out for that purpose. It was also customary for a man who had omitted a few words, when writing or copying a book, to put *them* also in the margin. Thus the copy would present the explanation made by the first reader, and the omissions of the copyist, both in the margin ; and the next transcriber would not know the difference, and would copy the whole. What is more likely than such a process, and what more natural as a

consequence, than that books would become interpolated or corrupted, even where there was no other intention than to do right? No man ever copied a long letter without adding or leaving out something. (Laughter, and intimations of dissent.) I believe it is impossible to copy a long letter without a blunder; much less a large book. I would recommend any one of those persons who think otherwise, to try, and to bring me his copy to look at; and if he can copy a long letter, as long as one of the Gospels, or a book one half as big as the New Testament, without a blunder, I shall change my opinion on this subject, and say no more in reference to interpolations. Well, in the way I have named, changes were constantly taking place in the sacred writings. Every single copy had to be made with the pen, and every one would have its own peculiar errors, besides the errors of previous transcribers. Hence it is, that out of more than three hundred manuscripts of the New Testament writings now in existence, no two of them agree. The person who may choose to examine them, will find variations of letters, words, and phrases without end. In some places they have too much, in others too little, and in others they have the right quantity, but the wrong words. I know what is said by orthodox people, that those various readings do not affect the great doctrines of Christianity. Now it so happens, that if the doctrines which are called the great fundamental doctrines of Christianity by the orthodox, are important, it is in reference to those very doctrines that all the principal forgeries have been made. The principal forgeries detected, are all Trinitarian forgeries. Not one Anti-Trinitarian forgery has been discerned, that I am aware of. (Hissing.)

It is a fact, that even in the books of our own days, these corruptions, interpolations, and omissions are constantly taking place. Bunyan published two parts of the Pilgrim's Progress; but a third part was added by somebody else, even in Bunyan's life-time. Bunyan denied being the author of this third part, and even published his disownment of the forgery in print; yet we generally find the third part making a portion of the work, and it is commonly supposed to be part of the genuine work. Take Wesley's works as another instance. I have an old edition of Wesley's works, and I have frequently had opportunities of comparing my edition, with later editions of his works, and I find that the Confer-

ence, or the editors and publishers of those works, are constantly making alterations in them. In one of Wesley's works, in *my* edition, there is an excellent passage about the right of private judgment and liberty of conscience ;—the right of every man to judge for himself what is good and true, and the right of every man to believe according to the evidence presented to his mind, and to act according to his judgment, without regard to the authority of any man, or set of men, upon earth. That passage is left out of the editions of his works printed now. Other parts of his works have had things put in and left out of them in the same way. And if we compare the several editions of some of his works, we find that mutilations, interpolations, and corruptions have been going on from an early period after John Wesley's death. You will also find volumes bearing the name of Shakspeare, and pretending to be his works, containing tragic plays which were never written by him, and which do not bear the slightest mark of his genius. And yet nineteen out of twenty believe them to be the genuine works of that great dramatic poet. It is the same with some of William Law's works. Take his "Serious Call," for instance. I read it lately in one edition ; and, at the end, found what was called an "After-thought," forming a whole chapter. I suspected this "After-thought," so called, was no part of the original work, so I got another edition ; but the "After-thought" was not in it. I found it had been added by another hand, as I had thought. A short time after this, I was reading another work of Wm. Law's, on Christian Perfection, and after I had got through the Introduction, there came this self-same "After-thought" again at the very beginning of the work ; yet this "After-thought" seemed out of place in both the works. And now, if such things can take place in our day, when hundreds, and thousands, and scores of thousands of copies are dispersed every where,—when reading is so common,—when books are so numerous—when thousands upon thousands are printed at a time from the same type or plates, and therefore all alike ; how much more easily could these things take place at an earlier period, before printing was invented, and when every single book had to be copied by the hand of man ? I say nothing is more easy to be accounted for than the fact that the writings of the evangelists and apostles have been subject to corruptions, to omissions, to additions. My oppo-

nent himself will tell you, if you ask him, that there have been forgeries inserted in the sacred writings, and that there are forgeries ~~in~~ this very book. He knows that, of all the manuscripts to which he refers, there are not two alike ; and that such is the case with the versions also.

Some people may say, Well, but if we once begin to leave any thing out of the Scriptures as we have them, we may then leave out another passage, and another, and we shall not know where it may end. I answer ; make what you please of that argument, it is still a fact that some things *must* be left out. My opponent himself leaves out one passage, and why may I not leave out another, when I have equally good reason ? We must be guided in matters of this kind by the reason which God has given us—by the facts furnished by ecclesiastical history—by an examination and consideration of all the writings which we have at our command, whether manuscripts or versions, whether the writings of the Fathers, so called, or of heterodox authors.

I may also observe, that at a very early period a great many Gospels were written, besides the true ones. It seems from Luke's Gospel that a great many true ones were written ; but many of them must have perished, for only four are left. But in addition to the genuine Gospels, there were many which were false. There was the gospel of Nicodemus, the gospel of the Infancy, and many others. There were also other forgeries which were attributed to the apostles, such as the apostolical constitutions, the apostles' creed, the apostolical epistles, &c. In the early ages of Christianity, this kind of work was dreadfully prevalent. Alterations in the Gospels ; leaving out ; putting in ; mixing the Gospels together ; adding prefaces and conclusions ; altering words ; appending bits of explanations in one copy, and making them part of the Gospel in the next—these were common and daily practices in those days ; and such was the treatment to which the Scriptures were liable for many generations. Thus parts of spurious gospels got mixed with the true ; or the supposed deficiencies of the true ones were made up from hearsay or tradition. And thus the chapters about the miraculous conception which have been so often noticed might be added. Amidst so much confusion, while some introduced errors into the apostolical writings unintentionally, and while others forged passages on purpose to deceive, or wrote books for

interest, people could not always be aware which were parts of the true Gospels, and which were additions. My opponent talked of the canon of Scriptures being established. But this was above two hundred years after the apostolic age, and then the genuine and the spurious were difficult of distinction. And the councils, which fixed the canon, or decided which books were Scripture and which not, were not infallible. Many of those who composed those councils were both ignorant and wicked. And the councils differed in their decisions. Some councils rejected portions which others received ; and others received, what preceding councils had rejected. And the same council would adopt books at one time, and reject them at another. Later on, things grew—

DR. LEES :—My attention has been called by Mr. Grant, to one of the rules which refers to the inspiration of the books of Scripture. That inspiration Mr. Barker has not undertaken at present to deny—I mean the inspiration of any of the books of the acknowledged version. He is treating of certain portions of St. Matthew and St. Luke ; and I presume I am requested to state whether they are not portions of the real Gospels. Is that the object of the request ?

MR. GRANT :—That is not the object of the request. Mr. Barker is not confining himself to those passages. Mr. Barker is violating the rule which says,—“ That in order to prevent the discussion from being perverted from its legitimate and avowed objects, no statement shall be allowed to be made, which impugns the infallible inspiration of the sacred writings.” Now if the book be so full of faults, it cannot be the volume of divine inspiration. And I appeal to you, not to violate, but to support the rule.

DR. LEES :—Mr. Barker is not impugning the infallible inspiration of the sacred writings. He is only pointing out what he does not believe to form part of those writings. The doctrine of the miraculous conception being asserted, he is required, if he disbelieve it, to show that it does not form part of the real Gospel. [“ No, no.”]

MR. BARKER—If I am not to be allowed to call in question the genuineness of these two chapters—if I am not allowed to give my reasons for disbelieving these chapters, why did you introduce the subject of the miraculous conception for discussion at all ? (Applause and hissing.) I have only to say, that if it was the intention of my opponent, and of his

committee, by the rules which they drew up, to prevent my calling in question the genuineness of these two chapters, while it was still their intention to force on the discussion of the miraculous conception, they have acted a most crafty and vile—(Loud applause and equally loud disapprobation, which prevented the sentence from being completed.)

MR. GRANT :—If Mr. Barker has no objection—

[Mr. G. was interrupted with some remark privately made by Dr. Lees, and the two Chairmen debated together for a while—the want of an Umpire being now apparent.]

MR. BARKER :—The rule says, that no statement is to be made which impugns the infallible inspiration of the sacred writings. All I am doing is to endeavour to show you which is part of the inspired volume, and which is not.

DR. LEES :—I have another question to ask of Mr. Cooke and Mr. Grant. If the position is to be maintained that every portion of the Scriptures, and of course the portion in dispute, is to be taken as the word of God, there is an end of the matter. (Hear, hear.) But if it be not meant to exclude all question of the genuineness of particular portions, I again ask, why they do not permit the discussion to go on ?

MR. COOKE :—I am called upon to answer Mr. Barker's Chairman. (Much noise and confusion.) I want nothing to be done, but our abiding by the regulations which we have both signed. And these regulations are positive in this respect, that the genuineness of no text which is not excepted to by Griesbach or Schulz in the New Testament is to be open to discussion. And if these two chapters are not excepted to by either of these authorities, there is an end of the discussion. The rule says,—“That the Holy Scriptures, including all the books of the authorized version, with the Hebrew text of Van der Hooght, as the original of the Old Testament ; and the Textus Receptus, as the original of the New Testament, shall be the only authoritative standard of appeal.” We must have some standard of appeal ; and we have here stated what it is to be,—“with the following qualifications, viz. :—Should either disputant quote any passage excepted to by Kennicott or Boothroyd, in the Old Testament, or Griesbach or Schulz in the New Testament, such passage shall be considered fairly open to discussion.” Now I have not quoted any passage in the chapters referred to, which is excepted to either by Griesbach or Schulz ; and I only want

Mr. Barker likewise to abide by the regulations which he has signed, and put forth to the public, as being the only authoritative standard of appeal, by which I stand or fall in every part of this discussion. If we judge of other parts of Scripture by that standard, we must judge of this part by the same standard. Mr. Barker has acknowledged the genuineness of the two chapters, by signing the regulations.

MR. BARKER.—If my opponent understand the regulations in that sense—(uproar)—if he understood that I had, by signing the regulations, already acknowledged the truth and genuineness of the story of the miraculous conception, the business was settled before the discussion commenced; and why did he not leave this doctrine alone, and go to the Trinity? But, no; he has from the beginning laboured to avoid the discussion of every subject of great importance. (Loud uproar.) I say that if Mr. Cooke understood the regulations at the beginning, in the sense in which he has now stated he understands them,—if, when he forced on the discussion of the miraculous conception, contrary to the list of doctrines agreed upon, he understood that I was shut out, by the regulations, from stating the grounds on which I rejected the doctrine, I must say, that he has been acting the part of nothing but a downright cheat in all this affair. (Boisterous hissing, answered by applause and cheers.) But after all, my friends, rather than the discussion should be brought to a premature close, I'll allow the trick to succeed; and as they dare not allow the subject to be discussed, I'll pass on to other subjects. (Loud cheers, and shouts of disapprobation.)

MR. GRANT.—We insist on it, as a matter of right. Mr. Barker can go on if he pleases; because I am perfectly confident that he is damaging his own cause. Let him go on.

A VOICE.—You *dare* not.

MR. GRANT.—Keep yourselves quiet, and let us proceed with the discussion.

DR. LEES.—I have another question to put to Mr. Grant and Mr. Cooke. What subject do you intend to discuss next?

MR. GRANT.—We will discuss the subject on fair grounds.

MR. BARKER.—I wish to reply to the two speeches of William Cooke, and then—

Mr. Cooke rose amidst applause, followed by cries of "Sit

down, Cooke," and these succeeded by alternate cheers and hissing from each party, changing, yet blending in singular confusion.

MR. GRANT.—Respect yourselves, I again beg of you. If others do wrong, do you right.

DR. LEES.—Allow Mr. Cooke to proceed.

MR. COOKE.—I have given in a list of subjects at the request of Mr. Barker. (A list just then handed to the chairman.) I have flinched from no subject. I want to have one standard of appeal for the whole. And if we are to have any subject discussed by the regulations made here, we must have the subject discussed according to those regulations. And, (said Mr. C. with much emphasis,) understanding it to be thus, *I claim the victory.* [Loud cheers, hissing, hooting, and great excitement. These manifestations of feeling were displayed again and again; and the entire scene, as looked upon and listened to from the platform, was one not often witnessed.]

MR. BARKER rose, and was received with cheering by his friends, and groans, hissing, and a cry of "Get away to Leeds," by the opposing portion of the audience. He was at length heard to say,—I wish to proceed with my remarks, and nothing more.

MR. COOKE.—I shall not notice any thing further that you say regarding the miraculous conception, because you have acknowledged that you are beaten. (Loud laughter, cheers, cries of "Order," from the chairmen, and renewed general excitement.)

MR. BARKER called the meeting to order, and then proceeded—My friends—(much confusion still prevailed)—My friends, I wish to say that I will allow Mr. Cooke to have the victory which he claims; and I shall be content, perfectly content, if you will bear in mind—(as I know you will, as long as you live)—*how he has got it!* (Applause and hissing.)

DR. LEES here requested Mr. Charles Larkin, (who stood immediately in front of the platform, but at the highest, or back part of the room,) to come forward and take the Umpire's chair.

MR. BARKER.—I hope Mr. Larkin will come forward.—Though he differs from me in opinion on these points, I have confidence in his judgment and honesty, and I shall trust him with my whole heart as the umpire of this meeting. I

requested him to be my chairman, *because* he differed from me in opinion, in order that there might be no appearance of partiality on my side. If this point be decided, and if the committees will endeavour to keep order, I shall proceed with my address to the meeting.

MR. GRANT.—The matter is quite agreed on, and there is nothing to refer. Mr. Barker may proceed.

DR. LEES.—On the miraculous conception ?

MR. GRANT.—Yes.

MR. LARKIN, in compliance with repeated solicitations, now came forward. After a brief consultation with the chairmen, he said,—Gentlemen, I have great pleasure in announcing that, without the interposition of any third party, it has been agreed that the discussion shall go forward, and that Mr. Barker shall be allowed to pursue the course of argument that he has already adopted.

MR. COOKE.—No, no.

MR. LARKIN, (in surprise, and in an under tone, to the chairmen,)—How is it, then ?

DR. LEES.—Mr. Grant says so.

MR. COOKE (also in a voice almost confined to the platform),—The principle is evaded. I abide by the principle—nothing else. I will not compromise the public. I will not compromise the regulations. I have signed them, and I will abide by them. I will discuss on this principle, and in no other way,—One rule for all.

MR. BARKER.—I had forty minutes to speak when I was interrupted. I hope they will be allowed me.

MR. GRANT.—The discussion must close at a quarter past ten, according to the rules.

MR. BARKER.—Whatever the rule may be, an exception should be made in a case like this. Am I first to be interrupted, and then to be told that I am not to have the time allowed me, which is consumed by unreasonable objections ?

MR. GRANT.—It is the fault of your own friends.

DR. LEES (after a brief pause),—The forty minutes will be allowed.

MR. BARKER then went on :—I was about to continue my remarks on the story of the miraculous conception, in accordance with the decision of the chairmen. It is now, however, insisted on by my opponent, in opposition to the chairmen and the umpire, that I shall not, after all, be allow-

ed to proceed with the doctrine of the miraculous conception. Of course I shall dismiss it ; only stating, that I consider it now acknowledged, by the course adopted by my opponent, that he considers the doctrine held by him will not bear examination. (Hissing and cheers.)

MR. GRANT.—If Mr. Barker goes on in these terms, the interruption may be continued till next week.

MR. BARKER.—I now leave the matter entirely, and proceed to reply to Mr. Cooke. I refer once more to the slanders against Marcion ; and I say, that no one acquainted with the arts practised by the opponents of freedom and of reform in all ages, will be at any loss to account for the slanders that have been uttered respecting Marcion, Montanus, or any other reputed heretics of preceding ages. I may, however, observe, that I have never myself expressed an opinion of Marcion, either one way or the other. I have never so much as named him in my writings, though his name occurs in a tract written by another author which I reprinted. All the pains spent, therefore, upon Marcion, in repeating the slanders of his enemies, is lost labour, so far as I am concerned. I do not believe that the opinions of Marcion were all correct, or that his conduct was altogether blameless ; but, while I should be sorry to be answerable for his defects, I should be equally as sorry to detract from his merits.

In the next place, my opponent says that the Ebionites were an early sect who departed from the faith, and adhered to the law of Moses. I answer, *all* the early Jewish Christians were zealous of the law. See Acts, chapter 21, verse 20, "And when they heard it, they glorified the Lord, and said unto Paul, Thou seest, brother, how many thousands or myriads of Jews there are which believe ; and they are *all* zealous of the law." The Ebionites did not depart from the faith ; they clung to the Jewish law, but they were still believers.

It is said that the Ebionites were opposed to St. Paul, and called him a heretic. If this was true, it might easily be accounted for on the principle that they had been informed that Paul taught the Jews to forsake Moses, and said that they ought not to circumcise their children, &c. See Acts xxi. 21. This was said of Paul, but it was a slander against him. Paul did not require them to give up the law, but only

opposed their making it binding on others. If the Jewish Christians did not feel comfortable in reference to Paul's conduct, it is accounted for by their being imposed upon by this slander against him. This is an explanation which throws light on the whole affair.

It is also said that they rejected the two first chapters of Matthew. Perhaps I am not allowed to notice this opinion any further. All I say therefore, is, that they did *not* reject two chapters of Matthew, but only opposed the addition of two chapters to Matthew's Gospel. It is further said, that they rejected Paul's epistles. If they did do so, it may be accounted for by the slanders against Paul, already noticed ; but I question the fact.

Next come some observations about the miraculous conception ; but I suppose I must not notice them. Let me just ask, however, what inducement the Jewish Christians could have to deny the miraculous conception, if it had ever been taught them ? And why were they never reprov'd for rejecting it, if the apostles thought it true and essential to Christianity ?

I was asked, if people are to reject any portion of the Gospel at my request ? I say, No. I would not for the world have people to reject any portion of the Gospel. But I have made no such request—I have no such desire. I do, however, feel at liberty to assist my fellow-men in investigating the genuineness of passages of Scripture, and the truth of doctrines. I say to all, If you choose to consider any subject, do so, and regulate your sentiments by evidence.

My opponent said, in reference to myself, that a conviction of twenty years standing, sustained by reading a thousand volumes, had given way in twenty minutes. I would ask, Why talk so perversely ? I have never given occasion for any such statements.

He says, my sentiments sympathize with those of infidels. So do his, and all men's, in some particulars. If infidels happen to be right in some points, are we to go wrong, for fear of agreeing with them ?

Reference was made to Spinoza, and the like, making sacrifices for infidelity. I am not acquainted with the facts of the case, and therefore I can neither receive nor deny the statement of my opponent. I may add, that there may have been honest unbelievers for aught I know, where Christianity

was presented to men's minds in such corrupt and irrational forms, as the systems of orthodox sectarian theology.

He says, many men have thought themselves to grow wiser, when they did not. I answer, What then ?

He says, Montanus was not like Marcion. I answer, No one said he was.

He says, when John Wesley speaks in favour of Montanus, he says nothing in favour of Marcion. Very true. But you will find that he speaks of heretics generally, and states his belief that they were the best men, and the reformers of the times in which they lived ; and that they were abused and slandered by their orthodox opponents, to prevent their doing good.

He says, Elwall lived at the same time with Priestley. Now Priestley was a young man when he read Elwall's tract. My opponent is in error, therefore, in stating that down to the time of Priestley, no one called the miraculous conception in question. Elwall lived and wrote against it before Priestley. Priestley, then, was not the first that disbelieved it, from the days of the apostles.

He says, I compared the production of Richard Wright with John's Gospel. I did no such thing. The meaning of what I said, was, that if we were to estimate the worth of a book by its length—if we were to go by the rule laid down by my opponent, *then* John's Gospel would be worth no more than Richard Wright's tract.

No man is a Christian who rejects the doctrine of the miraculous conception, it was said : but no proof was given.

A great many personal matters were introduced by my opponent. These I pass by.

I now come to what my opponent said in reply to my remarks on the Atonement. He says I denied God's justice. I did no such thing. I only stated that there was no such justice ascribed to God, in Scripture, as would not allow him to forgive a repenting, returning sinner, without orthodox satisfaction.

It was said that righteousness did not mean mercy—beneficence. It so happens, however, that this is one of the commonest meanings given to it in the sacred writings, both of the Old and New Testament ; and it is also one of the principal meanings given to it by every lexicon, Greek or Hebrew, that I have had an opportunity of consulting. And that the

word righteousness in the New Testament, does mean a benevolent or merciful disposition, or kind deeds, such as naturally flow from a merciful disposition, may be proved most fully. See Matthew, 6th chapter, and 1st verse:—"Take heed that ye do not your alms before men, to be seen of them." What do "alms" mean? Deeds of mercy. And yet the word in the original is *Dikaïosunen*, the word elsewhere translated "righteousness;" and the word righteousness is put in the margin as the literal rendering. In Acts, 10th chapter, verse 34th, Peter says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." He says this in reference to Cornelius. And how is the righteousness of Cornelius described? "A devout man, and one that feared God with all his house, and which *gave much alms* to the people." This "*much alms*" was his righteousness. I will give you a passage or two out of the Psalms, and see if the word righteousness means orthodox justice, that cannot be satisfied without blood. "Remember me in thy righteousness." Did David mean, remember me in thy strict unbending justice? "Deliver me in thy righteousness." Did David mean, Deliver me in thy strict justice? "And I will sing aloud of thy righteousness:" that is, I will sing aloud of thy mercy, goodness, and beneficence. "The mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto childrens' children." Is it stern, inflexible justice, or is it mercy that God keeps for his people, and for thousands of generations of them that love him? I have examined Robinson's Greek Lexicon, and find that he defines *dikaïos* "righteous;" *being as one should be*, including the idea of *mild, clement, kind*. *Dikaïosune*, he says, means, "*righteousness*;" including *kindness, benignity, charity*; also *alms*—that is, deeds of mercy. Lightfoot, on Matthew, 6th chapter, 1st verse, says, the word righteousness, without doubt, means alms—that alms was the common meaning of the word in the days of Christ among the common people: and that when Christ said, "Do not your righteousness before men," it could be understood in no other sense by the Jews than that of alms. Adam Clarke's statement is exactly the same. Adam Clarke gives the word righteousness the same meaning in various other places.

The passage in Romans, 3rd chapter and 25th verse, was quoted and dwelt upon by my opponent, as a passage teaching the doctrine of satisfaction to justice. I have examined Adam Clarke on this passage; and his translation is, "to declare his mercy." The phrase, "Whom God hath sent forth to be a propitiation," Adam Clarke renders, "Whom God hath set forth to be a *mercy-seat*." True, my opponent says that this is only the *secondary* meaning of the word. I find, however, on referring to Robinson, an orthodox Lexicographer, that *mercy-seat* is not a secondary meaning of the word, but the primary, or first meaning. Adam Clarke translates "righteousness," mercy; and in this passage John Wesley did the same. In the 26th verse, "To declare, I say, at this time, his righteousness," is translated, by Adam Clarke, thus, "to declare his *infinite mercy*." And the words rendered, "that he might be just," and "the justifier," are but two other forms of the same word. The originals are, *Dikoias*, *Dikaiousune*, *Dikaionunta*, all of them but different forms of the same word; and all of them expressing the same general idea. And the whole passage, translated according to the meaning given to the words by these authorities, and according, in fact, to the general use of the word in the Scriptures, is,—Whom God hath set forth as a *mercy-seat*, through faith in his blood, to declare his mercy for the forgiveness of sins committed in times past, during the forbearance of God; to declare, I say, at this time, his mercy, that he might be merciful, and the bestower of mercy, even on the ungodly, or the Gentile, that believeth in Christ. The whole passage, therefore, is in favour of the sentiments which I have laid down on the subject of the atonement, and in direct contradiction to the satisfaction theory advocated by my opponent.

It was said the priest had to approach the *mercy-seat* with blood, or God was angry, and that the *mercy-seat* itself was a seat of wrath, if not thus approached. Now, without further explanation, what a view does this statement give of our Heavenly Father, the great Giver of life, and the Friend of all mankind! That he cannot be approached even on the *mercy-seat* without blood! That he is angry if not appeased by being approached with blood! Leave the matter there, and we have one of the most awful, and incorrect, and unnatural representations of God's character that can be imagined.

But explain the blood properly, and then the matter will be seen to be in accordance with his character as a God of love. What blood was it that was sprinkled ? and what was its meaning or design ? The blood that was sprinkled, was the blood of the sin-offering. This sacrifice was called *sin* in the original ; not sin-offering, but *sin*, because it *represented* sin. The *slaying* of this offering called *sin*, represented the death of sin ; and sprinkling the blood before the mercy-seat, was a testimony on the part of the people, that they had put their *sins* to death, and that they were resolved to live to God ; and when this was done, the priest was at liberty to draw nigh. So with us. We must, figuratively speaking, draw near to God with the blood of Christ sprinkled on us ; that is, we must be free from sin. Christ's blood was shed on purpose to cleanse us from sin ; and when we *are* thus cleansed, we may draw near to God with confidence. This is beautiful, worthy of God, and consistent with all that is said in Scripture about religion, justice, mercy, and humility being all that God requires. Regarded in this light, the system is simple, and God is exhibited as kind, as every way good, merciful, and gracious ; and promising men every blessing, not on the ground of satisfaction to his justice, but as the reward of their obedience.

But my opponent says, this is not the doctrine of the Atonement. Why does he not tell us what he means by Atonement ? and then we can judge whether the passages which he quotes, prove it, or not.

He says, we read that " God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." " Herein is love, not that we loved God, but that God loved us, and sent his Son to be a propitiation for our sins." And he says, the atonement is taught in these passages. I answer, The only atonement taught in those Scriptures is, not that Jesus was given as a sacrifice to satisfy God's justice, but to turn away his wrath by redeeming us from sin, which provokes his wrath ; for then, only, does it turn away God's wrath from men, when it turns away men from sin.

He says that in Revelations, Christ is described as " He that loved us, and washed us from our sins in his own blood." But even here, he is not said to die to satisfy divine justice ; but to wash us from our sins, that we might be fit subjects for God's approbation.

It was said, that without Christ's propitiatory sacrifice, God would not forgive the sinner. Suppose I acknowledge this, still the meaning would be, that he could not redeem us from iniquity without it. God could not be just if he justified people on any other account but the redemption which is by Christ Jesus ; or, in other words, if he justified them on any other account but their being redeemed or freed from all iniquity.

He said, for fallen man there was pardon, because of the atonement that Christ's satisfaction had made ; but for fallen angels there was no atonement made for them. According to this principle, God is partial. He is kinder to men than to angels. But where is the proof of this ? I know that this is part of the common theory : but, as you have heard my opponent say, some men are wise above what is written. Where is it written that God is kinder to men than to angels ? Where is it written that he never tried to bring the angels back to obedience ? Where is it written that though they only sinned once, they were passed by and left for ever without any hope of pardon ? There is nothing about any such thing in the Scriptures. Something of the kind may be found in Milton's *Paradise Lost* ; and many people mistake the fictions of the poet for the revelations of Scripture.

It was said that propitiation means to appease ; to procure acceptance. True ; but is God's wrath appeased towards any but those who are redeemed from sin ?

I now come to this evening's speech. My opponent said, you had heard no valid argument from me. Was that the reason why he did not reply to such as I had advanced ? It is best when a man thinks an opponent has not employed good arguments, to prove that they are not good. It is best not to pass them over unnoticed, but to answer them ; because if he pass them over unnoticed, people are apt to think, that he does so, not because, as he says, they are not good arguments, but because he feels they are so good, that they cannot be refuted. (Hissing.)

He said, I gave several reasons for rejecting portions of God's word. Never. I only stated facts proving that certain things *regarded* as such, were no *part* of God's word.

He says, I believe against evidence. I answer, I have my own opinion on that subject. What interest could I have in going in opposition to evidence ? It would be needless

for me to state that I consider all the evidence to be on my side, and that there is no evidence, in my judgment, on the other side. What other people consider is another matter. I don't enquire into it. I only say, consider what proof is brought forward on both sides; weigh it well; and judge with the evidence before your minds.

He says, I can believe with the enemies of God. So can he. He quotes the Gentiles, who were considered enemies of God, in favour of his doctrine of the trinity. He also quotes the old Jews, who are described in Scripture as children of the devil; hypocrites; serpents; a generation of vipers; men who compassed sea and land to make one proselyte, and when they had made him,—made him two-fold more the child of hell than themselves; men who are described by Christ as whited sepulchres, which appeared beautiful outward, but within were filled with rottenness and dead men's bones; men who devoured widows' houses, and for a pretence made long prayers. These are the very Scribes and Pharisees whom my opponent brings forward to support the trinity; and then he charges me with believing with the enemies of God!

Dr. LEES (speaking, apparently, in reference to some communication from Mr. Cooke's Chairman):—They granted the 40 minutes, and now withdraw it. (Some confusion.)

Mr. BARKER:—Do not fall into fresh disturbance. Allow me my time. My opponent says, I acknowledged that man is bound to believe what God reveals to him in any way.—True: but a man must judge what God has revealed, and not let another assume authority over his judgment or conscience, and judge for him. I am not bound to believe every thing that *he* calls God's revelations. Besides, I do not consider any thing is revealed to an individual, until it is revealed—made plain—to his own mind; until he sees that it *is* God's word—until it is made clear to him. A man is not to be charged with wilful rejection of God's word, until he rejects something which he is obliged to acknowledge in his own mind to be God's word.

He talked a great deal about the standard of appeal, &c. Does it not seem that he wishes to get out of the discussion of the miraculous conception by a quibble—a shuffle. I appealed to no authorities on this question, but the authorities mentioned in the regulations. But there is *internal*

evidence of manuscripts, versions, and such like, by which we may judge of the genuineness of readings. In referring to manuscripts, we have to consider what *ought* to be in, as well as what is in, &c. Some passages that are in manuscripts and versions may still be proved spurious, by the fact that they are written with different ink, and in a different handwriting from the rest of the manuscript; and others may be proved spurious by their flat contradiction to what goes before and after, &c. And this is the case with the passages about the miraculous conception.

He says, I found a number of difficulties in the passages which he quoted. I answer, not one. Every thing was plain to me, on my principle.

He says, some things in those chapters are hard to be understood.—Not at all. The matters are perfectly plain, only they are at variance with the Gospels, and therefore not true.

He says, I do not believe God's word. Well, now, God's word says Jesus is the Son of man, and the son of Joseph. Does he believe it?

He quoted from the Greek text to show you that Jesus was not said to be the son of Joseph in the genealogies, and turned it round to make it read "of whom was begotten Jesus." The question is, he says, by whom was he begotten? And then he tells us the genealogy does not say.—The whole is a mere quibble. Why is Joseph's genealogy given, if not to show that he was the father of Jesus?

He says, I contended that the miraculous conception was disproved by the genealogy. No; but by the contradiction between the genealogy and the story of the miraculous conception. I repeat, the genealogy was not Christ's, unless Joseph was his father. But as my opponent has brought the discussion of this question to a close, I suppose I must pass by without further notice what other remarks he made on the miraculous conception.

He introduced some remarks on the question of foreknowledge. Why did he do that, when the subject was not under discussion? If he wishes to discuss my views on that subject, why not ask me to meet him? I shall state them if I have time, and ask him to meet me; and we shall see if he be so forward to introduce them then.

He says, the prophecies have two or three meanings. As

I have said, that is a mere fiction of man's invention; and it would prove too much for orthodoxy. It would prove that there was a miraculous conception, and an Emmanuel, in Isaiah's time; that Christ was no more than was his predecessor.

He says, I maintain that Christ was not born in fulfilment of any prophecy. I never either maintained or stated any such view. (Laughter.) I am sorry people will not allow their own judgments to guide them, and that they allow themselves to be led by the remarks of my opponent. I said I did not believe the prophecies referred to Jesus as an *individual*; but to such a person as should be chosen for the Christ, and that they were fulfilled in Jesus *as the Christ*. I expressly stated this.

My opponent made frequent reference to the article in the 19th Christian. Why did he choose to dwell on that article, seeing it was not a subject for discussion? I shall state my views on that article at length, if time permit, and see what reply Wm. Cooke will make.

I don't see there is any other subject which he noticed, except the miraculous conception, and his remarks on that subject I am not to be allowed to answer, it seems. (Laughter.)

Mr. GRANT:—I wonder you don't respect yourselves more.

Mr. BARKER:—The question was asked, Does not God know best what is calculated to convert infidels? Yes; but that has nothing to do with the question.

My opponent says the Gospel has triumphed in the South Sea Islands, &c. I answer, that all my reading about missions convinces me that orthodoxy, or such doctrines as the trinity, natural depravity, eternal torments, satisfaction to justice, and the like, are among the greatest obstacles to the spread of Christianity among the nations generally. Just read Rammohun Roy's works, and examine his account of the conduct of orthodox missionaries in India, in dealing with the simple Gospel of Christ, and with those who sought to propagate it, and you will find that whatever success they may have had in converting the heathen, there is every reason to believe it would have been incalculably greater if, instead of preaching their own incredible, unintelligible notions, they had preached the simple, unadulterated doctrine of Jesus Christ.

I shall make a few further remarks on the Atonement. It is said that God's justice cannot forgive without satisfaction. I answer, the Scriptures no where say so. We are told that God said to Adam, "The day that thou eatest thereof thou shalt surely die;" and that if God had forgiven the transgressor without satisfaction, he would have violated his truth. I answer, God would have violated his truth quite as much, if he had forgiven the transgressor *with* a satisfaction. For God said, "The day thou eatest thereof, *thou* shalt surely die." He did not say somebody else should die to make satisfaction. And if on account of repentance, we exclude forgiveness, we must exclude forgiveness on account of satisfaction also. But a regard to God's veracity does not require us to believe that he could not forgive the transgressor on his repentance. God's promises and threatenings are all conditional. Even when conditions are not expressed, they are implied. This is explained most clearly in Ezek. 18. There God tells us that God's plan of speaking is as follows:—When I say to the wicked man, O wicked man, thou shalt surely die; if he turn from his evil ways, he shall not die, but live. And when I say to the righteous man, O righteous man, thou shalt surely live; yet if he turn from his righteousness, and commit iniquity, shall he then live? No; he shall surely die. Would it, then, have been a breach of his word, if God had forgiven Adam, on account of his repentance? We say, nay, according to God's own account of his own plan of proceeding in such matters. According to God's explanation of the matter, his plan is this; when he promises blessings to the righteous, his meaning is, that he will bless them if they *continue* obedient; and when he threatens punishment to the wicked, his meaning is, that he will punish them if they *continue* wicked.

This is God's plan of speaking in reference to nations, as well as individuals. See Jeremiah, chap. 18, beginning at the 2nd verse:—"Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Be-

hold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Thus giving you a principle by which you may understand all predictions of blessing and of cursing—namely, that all are conditional; that if God forgives a sinner when he repents, he does not break his word; and that if he punishes a righteous man when he turns to an opposite course, he does not break his promise there.

Again, it is said, the doctrine of satisfaction is necessary to discountenance sin. I answer, Sin is best discountenanced when it is cured; and that is God's plan of discountenancing sin. He discountenances sin most effectually, by seeking to cure men of sin by Jesus Christ.

There is a passage often quoted, which speaks of God, for Christ's sake, forgiving men. This passage is mistranslated. The preposition in the original is "*en*," and the meaning is, that God forgives men "*by*" Christ, or "*through*" Christ, and not for the *sake* of Christ.

Again; Christ is said to be our *advocate* with God. But it ought to be understood, that in other parts of Scripture the word here rendered "*advocate*" is translated "*comforter*." And this is its proper meaning. This is its meaning when applied to Christ. It teaches us, not that Christ's work is to plead our cause with God, but to comfort, to strengthen, to encourage us, when we renounce all sin, to expect forgiveness and God's mercy. His work is to encourage or strengthen our minds, and give us confidence to approach God by declaring and proving to us that God is love.

Christ, it is said, maketh intercession for us. I answer; in Rom. 8th chapter, 26th verse, the *spirit* also is said to make intercession for us; but if you read the passage through you will find that the meaning is, not that it prays to God our Father for us, but, as the passage says, "Likewise the spirit also helpeth our infirmities;" or weaknesses; that is,

strengthens us. In the same way Christ makes intercession for us ; he helps, and comforts, and strengthens us. He does not pray to the Father for us ; he had no need ; for, as he says himself, "the Father himself loveth us," and therefore needs no such entreaty.

Christ also is called the mediator. And he is the mediator. Moses was the mediator of the old covenant, the medium or means through which God has made known his will to the Jews. So Christ is the mediator of the New dispensation, the medium or means through which God chose to convey the knowledge of his will, and the blessings of salvation to mankind.

Several other passages confirm this view, namely, that the object of Christ's death was to make men happy by making them good, by making them wise. See Acts, iii. 26,—“Un-to you first God, having raised up his son Jesus, sent him to bless you, by turning away every one of you from his iniquities.” “Husbands, love your wives, even as Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.”—Eph. v. 25—27. See also 1 John iii. 6,—“For this purpose the Son of God was manifested, that he might destroy the works of the devil ;” that is, destroy sin, and make people abound in love to God, and love to one another.

It may be asked, Did not Christ come to save men ? he did. Without doubt he came to save sinners : but they can never be saved until they are made saints. Saving sinners by making them cease from sin—by bringing them to God, by making them truly good, is saving them indeed.

Christ is also called a physician ; he is set forth as coming to heal men's souls ; to cure men of their spiritual diseases, or of their sinful dispositions and ways, and so to bring them to comfort, and peace, and joy.

Again ; he speaks of himself as coming to seek and to save that which was lost. Men are compared to sheep that have wandered from their shepherd and their pasture, and lost themselves, and Christ is represented as going to seek and to save them ; as going to bring back the lost sheep.

My time is near expired. I leave these remarks with you.

I have confidence in the truth, and I have confidence in your understandings. I am persuaded that truth will make its way ; that it will sweep away all clouds of dust that are thrown around it, to hide it from your eyes, and will reveal itself to your souls in all its purity and glory. I feel persuaded that you will remember the sentiments which have been laid before you, and the arguments by which they have been supported, and this is all I desire. I am fully persuaded, that if you take this simple course, you will throw down old false orthodoxy for ever, and establish truth and righteousness and joy in its place through all the earth.

FIFTH NIGHT.

TUESDAY, AUGUST 26, 1845.

Mr. Cooke arrived first this evening, and was received with repeated rounds of applause by his friends. Mr. Barker was also applauded, but by no means so vehemently.

Dr. Lees not having returned with Mr. Barker from Leeds, Mr. Gilmore took the chair on behalf of that gentleman.

A difficulty occurred in the choice of an Umpire. Some individuals named by Mr. Barker's friends were objected to by Mr. Grant ; who was reminded that Mr. Pringle was not objected to by the other side.

MR. GILMORE.—I should like both sides to be satisfied in the choice of Umpire ; and if Mr. Cooke's friends object to any individual, thinking him not likely to be impartial, I consider they are perfectly justified in so doing. It is no argument that because Mr. Barker allowed Mr. Pringle,—who is presumed to be on the other side,—to sit as Umpire, the other party should follow his example. I trust that an individual will be selected who, if possible, will be impartial. (Applause.)

MR. GRANT.—I wish any gentleman would take the chair that is impartial. But I don't think that friend there (alluding to a gentleman who had expressed his readiness to take the chair) can plead impartiality.

Further attempts were made to nominate an individual who it was considered would be impartial, but unsuccessfully.

MR. GRANT.—It may perhaps be set down to my craft, by Mr. Barker's friends, that no Umpire is present ; but they are as much bound to get an Umpire as I am. I have done ten times more to procure Umpires than they have done. (His-

sing and applause.) I waited on Mr. Larkin to-day, and procured his promise to be here this evening, if possible.

MR. BARKER.—I do hope the audience will not interfere in these matters ; but allow them to be settled by the chairmen and the committees. Perhaps the most impartial man connected with myself is John Galloway.

MR. GRANT.—No, we will not take him. Is Mr. Wilcke present ? [No answer.] All that I request of Mr. Barker is, that he will keep to the rules which have been signed, and I shall do every thing in my power to procure for him as candid and as impartial a hearing as for Mr. Cooke.

MR. BARKER.—The mere fact that I have signed the rules is as great a promise as I can give that I shall abide by them. Hitherto, I consider, I have abided by the rules ; and I have no idea of departing from them.

MR. GRANT.—Allow me to request Mr. Cooke to proceed.

MR. GILMORE.—I only took this chair on condition that there should be an Umpire. It is a breach of the agreement to go on without one. I cannot consent to go on without that very necessary individual. I have no idea that he will have much trouble in deciding between two Christian men ; but it was originally foreseen that an Umpire would be necessary ; and certainly the proceedings have not rendered it less necessary than before.

MR. GRANT suggested Mr. Joseph Reed Wilson ; but he was declined by Mr. Barker's committee.

MR. GRANT.—When we meet here, it is left to the chairmen to appoint an Umpire ; but there is no law to compel us to appoint, if we cannot get one. I can only assure you that if you take your chair, I will assist you all I can to get on with the business.

MR. BARKER.—Perhaps the Reporter would consent to sit as Umpire.

MR. GILMORE.—I shall be glad if Mr. Selkirk will do so.

MR. GRANT.—Will the Reporter be so good as to take the situation ?

MR. SELKIRK.—I have no particular objection ; but I only do so for the sake of proceeding with the business. (Applause.)

MR. GRANT.—Then, without further preliminary, I beg to introduce Mr. Cooke to the meeting.

MR. COOKE.—Mr. Chairman, and Christian Friends,—It is desirable, as we proceed in this discussion, to mark our present position, respectively. On the first and second evenings, Mr. Barker admitted the truth of some great principles which I laid down, and established, as essential to the Christian's faith and character ; and in acknowledging the truth of those great principles, did, as I conceive it will be found, in the estimation of every candid mind, *overturn his own fundamental principle*,

as to what constitutes a Christian. On the third evening, Mr. Barker acknowledged that the passages which teach the miraculous conception, and which are contained in the first and second chapters of Matthew and Luke, were recognized as genuine in those standard authorities to which we had agreed to submit : and, in admitting these chapters to be genuine, of course admitted that the miraculous conception taught therein is a doctrine contained in the Holy Scriptures.

Before I proceed to notice some of the objections which Mr. Barker advanced on this subject, on Friday evening last, I must direct your attention, for a very short period, to some of the consequences which manifestly result from the *admissions* which Mr. Barker made on that occasion ; consequences, in my view, involving a *complete* refutation of some other objectionable sentiments that are put forth by Mr. Barker in the 19th number of the Christian, and which I have before read in the hearing of this assembly.

Mr. Barker maintains in that number, that "Christ was not foretold as an individual ;" or that his birth was not the fulfilment of prophecy. I will read you his statement :—"I do not believe that Jesus was foretold as an individual, or that Jesus was born in fulfilment of any prophecy. To me it seems that what was foretold was a Prophet, like unto Moses, a Teacher, a King, a Saviour ; and that the prophecies respecting the Messiah would be fulfilled be the appointment of any suitable good man to the work of teaching, reforming, and saving mankind." Now I contend, that in the chapters which are admitted to be genuine, these sentiments are refuted, and refuted by not less than *fourteen prophecies* which are contained in the chapters referred to. Therefore Mr Barker must either renounce that sentiment, or he must stand *self-convicted*, as maintaining a sentiment contradicted by the plain declarations of God's word.

Then he says, Jesus was not the Christ when born ; nor was it fixed that he should be the Christ until God had tried him. He says,—"I do not believe that he was the Christ when he was born, nor do I believe that it was fixed that he should be the Christ till after he had proved himself, by his devoted piety, a suitable person for the work of the Messiahship." That sentiment is contradicted by not less than *thirty instances* of distinct recognition of Jesus as the Messiah, in the chapters to which I have referred. In those chapters he is expressly called "*The Christ*"—"The Lord's Christ"—"*The Saviour*"—"The Saviour which is Christ the Lord"—"*The Son of God*"—"The Son of the Highest"—"*The Holy One*"—"The horn of salvation"—"*The consolation of Israel*"—"A light to lighten the Gentiles, and the glory of his people Israel"—and "*The Emmanuel, God with us.*" And he is recognized too, not only

by the Wise men who came inquiring after him, but he is recognized by the Shepherds; recognized by the devout Zacharias and Elizabeth, "filled with the Holy Ghost;" recognized by the pious Simeon; recognized by the prophetess Anna; and recognized by holy Angels, a multitude of whom came at his birth and carolled over the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good-will toward men." Therefore Mr. Barker must, in conceding the chapters in question, renounce the heterodox sentiment which he maintains that Jesus was not the Christ; or else he must stand *self-convicted as maintaining an erroneous, a heterodox sentiment, and in flat contradiction to God's own word!*

Mr. Barker maintains another sentiment intimately allied with the former; namely, that God did not foreknow the character of Christ. He states,—“Of course I do not believe that God foreknew what the character of Jesus would be before he was tried.” That statement is contradicted by the evidence already adduced that Christ *was* predicted, and many prophecies fulfilled in his person; and that he *was* recognized as the Messiah in not less than thirty instances “before God had tried him.” All the instances I refer to are comprised between the period of the angel’s announcement and the two years of the Redeemer’s infancy and are recorded in the two chapters of St. Matthew and St. Luke.

Mr. Barker also maintains the sentiment that Christ “became a truly pious young man;” which, in my view, involves a most pernicious doctrine. *Became* a truly pious young man! If I speak of a man *becoming* rich, of course I imply there was a period when he was *not* rich. If I speak of a man *becoming* pious, of course I imply that there was a time when he was *not* pious. And when the statement appears in Mr. Barker’s tract that Jesus, the Lord of light and glory—that blessed Being on whom the hopes of man for eternal life depend—*became* a truly pious young man, what is meant but that there was a period when he was *not* pious; and if *not* pious, consequently he was a *sinner*: and if a sinner, look at the consequences involved—consequences which would make a good man shudder and tremble to contemplate. If Christ was a *sinner*, then at one period he must have been under the displeasure of God! If a sinner, he must, at one period, have been under the curse of the broken law: for it is written,—“Cursed is every one that continueth not in all things which are written in the book of the law to do them.”—Gal. iii. 10. But “no man who speaketh by the Spirit calleth Jesus accursed.” If a *sinner*, he was subject to death as a penalty arising from his violation of God’s law; and consequently his death was not voluntary: for though we may admit that the *kind* of death Christ suffered might be voluntary, yet since he was

subject to death as a *penalty* for his own transgression, he was of course *compelled* to die as a sinner; and therefore his death could not, in the highest sense, be voluntary. "The wages of sin is death;" and if our Lord sinned, he was subject to the penalty of death. (Rom. vi. 23.) And if our Lord was a sinner, too, on earth, he must have been exposed to hell! *He must have been liable to the flames of the bottomless pit!* Such are the terrible consequences resulting from the sentiments contained in the pages of the tract, part of which I have read to you this evening. And this result—this sentiment, which makes Jesus a sinner, *leaves the world without a Saviour!* Mr. Barker, therefore, must reject that sentiment, or he stands convicted, by the testimony in the chapters referred to of denying the plainest statements of Scripture—and flatly contradicting the declaration of God by the angel Gabriel, saying, "that HOLY THING which shall be born of thee shall be called the Son of God."

I shall next call your attention to the replies which Mr. Barker made, last Friday evening, to my arguments.

Mr. Barker was *kind enough*, when admitting the fact that victory was on the side of the sentiments which I held, to remind you that—(or rather to ask you to observe)—*how* I had obtained the victory. My friends, I wish you to observe *how* I obtained the victory. I wish you never to forget *how* the victory was obtained. Obtained! Not by appealing to your passions, but to your judgments—not by *reading letters, or reciting anecdotes*, but by appealing to God's own word. Obtained, by appealing also to the testimony of the Fathers,—not to build upon them a single principle of my argument, but merely to refute the lies, the corruptions, the false doctrines, and the blasphemies held forth by Marcion, whose name had been obtruded upon the public as having authority to induce men to reject the authenticity of the two first chapters in the Gospel according to Luke. That was the way in which I obtained the victory—(laughter, hissing, and applause;)—and I wish you never to forget it. (Applause and disapprobation.)

MR. GRANT :—Do be quiet. I have pointed out time after time the advantage of quietness.

MR. COOKE :—Well! but I feel no undue elevation. I know the victory is not mine. It would be a very sorry victory were it mine, as an individual. But it is the victory of the cause of truth, and of our common Christianity. And it is nothing more than what I expected to result from the straightforward handling of God's word, and the bringing forward of those plain statements of divine truth which stand so bright and conspicuous in the pages of the eternal word. I do feel some regret, however, that Mr. Barker, having conceded the point in question, should have persevered in raising

clouds of smoke and dust about the subject ; and in bringing forward a variety of objections to uphold the very doctrine which had just been given up. I regret it for this reason,—because it prevents us from advancing forward in the discussion to those other important subjects, a list of which has been handed to him already. However, I must follow Mr. Barker's objections ; and I must endeavour to chastise the presumption which advances objections inimical, as I conceive, to the cause of truth, and involving some of the grossest absurdities.

How did Mr. Barker, then, proceed? Thus. First, to undermine the credit of the Fathers. Secondly, to employ his sagacity in collecting together objections, contradictions, and inconsistencies,, so called by himself, in reference to the Gospel narratives of the miraculous conception. Thirdly, *by a direct attack upon the integrity of the sacred volume in general.* And it is to these that I must now address myself with all the energy that God may condescend to impart unto me.

I say Mr. Barker applied himself to undermine the credit of the Fathers. That, I conceive, was extremely foolish, and useless too ; for *he* was the person who insisted upon an appeal being made to the Fathers. William Cooke did not want to appeal to the Fathers, but to the *Grandfathers*—the inspired Apostles who wrote the sacred pages. William Cooke wanted to appeal to the plain letter of God's word, inspired by the Holy Spirit, and consequently alone decisive ; and not to appeal to any men fallible like himself. Will this assembly believe that *Mr. Barker* was the person who insisted, in his correspondence with myself and the committee, upon an appeal being made to the Fathers? And I had to consent to it as a condition *absolutely required*, in order that we might meet together in public on the present occasion. How does it look, now, after having challenged an appeal to the Fathers—after having *required* that appeal—how does it now appear, when he seeks to undermine the very credit which he had advanced, and which he had spoken of as one source of truth? The fox liked the grapes. They appeared beautiful. But he could not reach them ; and they were thenceforth sour. (Hissing and applause.)

MR. GRANT :—Nothing can be more improper than these interruptions.

MR. COOKE :—Allow me to proceed. Keep yourselves in good humour. (Hissing.) Listen patiently. You shall have the honest truth, without any mixture of sophistry. (Applause and disapprobation.)

MR. GILMORE :—I do fancy that if either party—I do not say both—but if one party would sit perfectly quiet, it would

be an example that would be worthy of imitation. Those that believe they have the truth on their side, need not utter a single word in its defence. Those only who cannot believe that they have any truth to support them need evince symptoms either of approbation or of disapprobation. I trust you will be quiet, and hear the important truths which are delivered. (Hear, hear, and applause.)

MR. COOKE :—I must claim the time which has been lost by this interruption. I want nothing but fair-play. A fair field, and no favour.

In the next place, I observe that it was exceedingly foolish to attempt to undermine the credit of the Fathers, because *I never built a single principle upon the Fathers*. I used them only for the purpose of contradicting the lying Marcion and the Ebionites who had corrupted God's word, and whose names were put forth to the public as authorities to induce men to reject the two first chapters of the Gospels, according to Matthew and Luke. Moreover, it appears extremely idle for Mr. Barker to undermine the credit of the Fathers; for with a singular and characteristic inconsistency, he speedily endeavours to press those very Fathers, with all their faults, into his own favour. But, in using them, he damages his own cause by taking care neither to introduce *page*, nor *chapter*, nor *section* of any Father whose name he mentioned, or whose sentiments he put forth. This is a violation of the laws of this discussion, and one which I have carefully avoided from the beginning until now. Besides, he damages his own cause, too, in the judgment of every reflecting and intelligent man acquainted with the subject, by introducing statements, as from the Fathers, *which do not exist in any of the ponderous folios of the Fathers*. He alleged that the early Christians never quarrelled with each other on the ground of the miraculous conception; and he introduced the testimony of Justin Martyr to corroborate that statement. As if Justin Martyr had sanctioned as true and good Christians those who denied the miraculous conception! The fact is just otherwise, Justin Martyr maintains that sentiment as essential in all his writings. And Irenæus unites with Justin Martyr in maintaining that sentiment. Both Irenæus and Justin Martyr speak of those as heretics, who denied the miraculous conception. I can conjecture where Mr. Barker has got his sentiment. I suppose he has borrowed it from Dr. Priestley, who, as well as Belsham and Lindsay, has maintained this sentiment, and pretended to quote the Fathers in proof of it: but Dr. Burton has clearly convicted them of falsehood; and I am prepared to show you not less than about *forty barefaced, impudent falsehoods* uttered by those writers in reference to the opinions of the Fathers, both

with regard to the miraculous conception and the Divinity of our Lord Jesus Christ.

Mr. Barker told you that Marcion was slandered. I ask him, where? I do not ask him for a *volume*, nor a *page*; but I ask him for *just one line*, authenticated by any Father, in the centuries referred to, showing that Marcion has been slandered with regard to what I advanced on his corrupting the word of God, and the erroneous sentiments he maintained respecting the nature of the Deity, the resurrection of the body, and the non-existence of the Redeemer's body. Now I ask him to bring forward, not a *volume*, nor a *page*, but *just one line*, well-authenticated, to prove that Marcion has been slandered in those sentiments.

The miraculous conception, Mr. Barker told us, originated with those who decried marriage. Why, it stands revealed in the pages of the New Testament; it is recorded distinctly by Matthew and Luke; and I have yet to learn that *they* have decried marriage. Moreover, Ignatius, who lived in apostolic times, holds the doctrine of the miraculous conception; and it stands prominent in his writing.. Besides, *later facts* contradict Mr Barker's statement. Who were they that *denounced* marriage? They were Marcion, and those who held the Gnostic heresy. Who were they that denied the miraculous conception? The same authors. Who were those that *defended* marriage against Marcion? They were the Fathers I have quoted. Who were those that held the miraculous conception? The same Fathers; those who defended marriage against the Gnostic heretics, Marcion and his followers. It would be well for Mr. Barker to study the Fathers, carefully, before he ventures again to introduce their authority on subjects like the present.

He tells us that multitudes of Christians at first denied the miraculous conception. *At first!* I confront him with the testimony of St. Luke, who, at the commencement of his Gospel, speaks to Theophilus of those things which he asserts "were most assuredly believed." Observe the emphasis—*believed; assuredly* believed; *most assuredly* believed. And among those things thus "*most assuredly* believed," the miraculous conception stands as either the first or the second fact recorded.

He speaks about piety residing with a *few*. But it will be a singular circumstance indeed if Mr. Barker should be found able to make it appear that those few were the individuals who *hated God*, and who described him as a *malignant being*; that those few with whom piety dwelt were those *who renounced the law and the prophets, and the whole of the Old Testament*; that those pious few were the individuals *who rejected Paul as an apostate from the law, and discarded the*

authority of his writings; that those favoured few were the men who held that Christ had no real body, and that there were two Christs; and who denied the resurrection of the human body at the last day. If these were "the few" with whom piety dwelt—who were the sanctuary or temple of the Lord, and heathens all beside, it is high time we had exchanged the authority of Peter for that of Simon Magus: of Paul for that of Elymas the sorcerer; of John for that of Cerinthus: or that we adopted the spurious writings of Marcion, and gave the apostolic epistles to the wind!

He tells us that Symmachus was a learned man. So that it appears, at last, that out of all the Ebionites who, he would have us believe, existed in early days, they had *just one* learned man. And that is the result of his investigations. But suppose they had, does it follow that Symmachus denied the miraculous conception? The *major* part of the Ebionites, if Dr. Lardner be correct, *held* the miraculous conception. The *minority*, only, rejected it. And it devolves upon Mr. Barker, if he wish to have the authority of Symmachus on his side, to show that that writer was one who denied the miraculous conception.

Mr. Barker notices it as a very strange thing indeed that we have nothing said in the epistles against those who denied the miraculous conception. Not strange at all; for there were none such in those days. The writings of the apostles grappled with existing errors: and though there are other errors, and grievous errors, now, men had not advanced so far, in those days, as to deny a truth so plainly stated, and so abundantly confirmed in the gospel of Jesus Christ. But the progress of error is *downward* in man's unregenerate nature; and "evil men and seducers wax worse and worse, deceiving and being deceived." And having begun, as the corrupt Jews, in their heresy, did, to undermine the writings of Paul, even while he lived, they went down lower and lower still, and proceeded to those monstrous extravagancies which appear in their history in the following centuries.

Mr. Barker's next course is to make a regular attack upon the Holy Scriptures. I regretted this at the time. It is an offence against the rules of this discussion; and I am sure it was most repulsive to every pious mind. But though I was pained, I was not surprised. I was partly prepared for it; for, in a tract which is before me, Mr. Barker had already taught his readers to believe that the Holy Scriptures "are a *two-mouthed guide* and a *double-tongued director*, leading men *contrary ways*." Let it go forth to the world that Mr. Barker has designated the Scriptures as "a two-mouthed guide, and as a double-tongued director;" and then they will have a reason for that which made them wonder at the time—namely, his

attack upon those Holy Scriptures which are the guide of our lives, the consolation of our hearts, and the firm foundation of our hopes.

The attack which Mr. Barker made against the Holy Scriptures was two-fold. And it must be repelled. First, he racked his ingenuity to find out a case, or rather to *make a case*, of contradiction, and absurdity, and inconsistency, in connection with the Gospel narrative of the miraculous conception. Why should he do that? Tom Paine had done it well before him. And so had Robert Taylor; and so had Lloyd Jones and others, with equal vigour if not with equal ingenuity. Mr. Barker *sneered* at the name Emmanuel; and spoke of it being pitiful to apply that name to our adorable Redeemer. In days gone past, Mr. Barker did not sneer at the blessed name Emmanuel, that is, when he used to speak of the Scriptures being the sole rule of his faith and practise; at the time when he said that he "disliked all forced interpretations of the holy volume." When he declared that he relied upon the natural and the most obvious meaning of the sacred passages, he did not then denounce the name Emmanuel: but spoke of it, in a volume which I have here, and in a paragraph which I read to you the first evening—spoke of it as a name (printing it in large capitals, so that I have no doubt he then loved it)—spoke of it as a name which was "rightly applied to the Saviour." And it is *rightly applied*. The evangelist has taken pains to interpret the meaning of the name. It comes from three Hebrew words—*Aum*, with, *noo*, us, *el*, God, namely, "GOD WITH US." Or, as we have it in Greek—*Meth' emon o Theos*, "God with us." "*The*" emphatically, "THE GOD WITH US." Yes! he is God; possessing every attribute, assuming every title, and exercising every prerogative of Deity, he is emphatically styled the brightness of his Father's glory, and the express image of his person: and associating his divinity with a tabernacle of clay, became "God with us;" "bone of our bone, flesh of our flesh;" our near kinsman, with whom the right of redemption lay; God with man. And he is still "*God with us*." With us in the means of grace. "Whosoever two or three of you are gathered together in my name," said the Saviour, "there am I in the midst of you." *With us*, to afford strength and consolation in every hour of trial; speaking, in answer to our prayers,—"*My grace is sufficient for thee: for my strength is made perfect in weakness.*" *With us*, present with his faithful ministers to the end of time. "Go ye into all the world, and preach the gospel to every creature;" and "Lo, I am with you always, even unto the end of the world." *With us*, living in our hearts; "Christ in you, the hope of glory; whom we preach." "He that hath my commandments, and

keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. And we will come unto him, and make our abode with him,"—"God with us." It was not till Mr. Barker had spoken of the Scriptures as "a two-mouthed guide and a double-tongued director," that he ever sneered at the name—the precious name, Emmanuel.

Mr. Barker also *sneered* at the application of prophecy to our Saviour—those prophecies referred to in the two first chapters of Matthew and Luke; where it is said that Christ was 'born of a virgin' in fulfilment of prophecy; where it speaks of him as being 'called out of Egypt;' where it speaks, too, of the 'murder of the infants in Bethlehem;' and where it speaks of the reproaches our Saviour had to undergo in being called a Nazarene, in fulfilment of prophetic testimony. He sneered at these. But let me tell him that they were applied to Jesus by an authority which he has himself acknowledged to be divine; by that authority to which we have mutually agreed to submit, namely, the Greek text sustained by the critics Griesbach and Schulz: and, I may add, which text is sustained by the credit and authority of all the manuscripts and versions contained in the wide world. I am sorry in my heart that Mr. Barker should thus sneer at the application of prophecy to Christ—sorry that he should characterise these prophecies, as he did the last evening on which we met, as fictions, and speak of them as pitiful. There is no need to pity the Evangelists: and he that pities them, in their inspiration, is in danger of putting contempt upon God their author.

Mr. Barker also drew an objection to the truth from the account which we have of the taxing, in Luke's Gospel, chap. 2, verses 1 and 2:—"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)" There is no discrepancy here: for the passage does not clearly imply that Cyrenius was governor of Syria *contemporary* with the birth of our Saviour. Lardner, an Unitarian author, renders it that "it was the first enrolment of Cyrenius, afterwards governor of Syria;" making "governor of Syria" a mere appellation. Campbell, with more propriety, renders the passage,—this first registration took effect when Cyrenius was president of Syria. And I thus give you the testimony of two divines who are opposed to each other in their creed—Lardner being an Unitarian critic, and a very learned man; and Campbell one of the orthodox school. I have done this to show the impartiality which I wish to exercise in giving an interpretation of the passage in question. But suppose there was a discrepancy,

what does it amount to? Who that has read the histories of Herodotus, of Thucydides, of Zenophon, of Strabo, of Diodorus, of Tacitus, of Livy, of Sallust, and of others, both ancient and modern historians, has not found a multitude of instances in which there are discrepancies as to times, and places, and events? I say, suppose we have a discrepancy, then, between the testimony of St. Luke and that of profane historians, is it an evidence of *faith* to adopt the profane writers' testimony, and to reject that which we know to be inspired? Is it not, rather, the proper character of faith to pause, and weigh, and wait for evidence; and never, never reject what God has revealed or stated in his word, but with the Apostle, reckon "God to be true, though every man be a liar?"

Another objection to the account of our Lord's incarnation, derived from an alleged discrepancy in chronology, is that urged by Mr. Barker on Friday evening. The birth of our Saviour is set forth by Matthew as taking place while Herod was king of Judæa: and Luke states that Jesus was about 30 years of age when Tiberius, the Roman emperor, was in the 15th year of his reign. This, it is said, involves a discrepancy; for from the death of Herod to the 15th year of the reign of Tiberius, there was a period of about 32 years: and that objection is held forth to invalidate the testimony of the Evangelists respecting the incarnation. So that it turns out—admitting this to be a real discrepancy for the first moment of the argument—that after a lapse of eighteen hundred years, there is a discrepancy of about *two years* in respect to the event referred to: and that discrepancy of two years between the testimony of an inspired Evangelist, and the testimony, or what Mr. Barker states to be the testimony, of profane authors, is in his view quite sufficient to upset the authority of the Gospel narrative of the incarnation! I would ask, is that the true property of faith in God's holy word? But it so happens, after all, that there is no discrepancy. It so happens that we have the concurrent testimony of profane writers corroborating the testimony of Luke. Tacitus says, "*Filius, Collega imperii, consors tribunitiæ potestatis, adsumitur*"—Annal. i. 3. His son (in law) was adopted his colleague in the government, his associate in the tribunitian power. Now this completely takes away the difficulty. Tiberius reigned jointly with Augustus Cæsar two or three years before he reigned alone. Supposing, therefore, that the Evangelist Luke included this period as a part of the fifteen years reign of Tiberius, the discrepancy vanishes at once; and that which Mr. Barker urges to invalidate the testimony of the sacred historian, when examined, presents a collateral evidence in support of its truth. It is one of those minute instances where there is at

first an apparent discrepancy ; but in which we find, on further examination, that there is, in reality, a most striking and convincing historical evidence of the truth of the Holy Scriptures.

The Evangelist tells us, that when Herod heard that wise men were come from the East, saying, "Where is he that is born king of the Jews? for we have seen his star in the East, and come to worship him," he, that is Herod, was troubled, and all Jerusalem with him. And Mr Barker, with apparent exultation, advanced that as a proof that the miraculous conception was a fiction. Herod was troubled! Was it unnatural in a fierce, despotic, tyrannical, cruel, jealous monarch to be troubled, when he heard that one called "King of the Jews" was born? Or was it unnatural that all Jerusalem should be troubled with him?—not because Christ was born, but when they knew his disposition—Herod's disposition—so characterized by cruelty and by jealousy; and when they knew his character for indiscriminate slaughter, and were apprehensive that they themselves might become the next victims of his jealous ire, was it unnatural that they should be troubled at the same time? especially when we remember that neither Herod nor the mass of the people understood the spiritual objects of the Saviour's coming. The result proves that their fears were not misplaced. I now refer to the murder of the infants of Bethlehem. Mr. Barker adverted to this as one of those events which prove a contradiction to the testimony of the Evangelists with regard to the miraculous conception. He tells you that the murder of the infants is not corroborated by any historian. Really there is something remarkable in Mr. Barker's mode of arguing. He tells you that even when historians *have* corroborated the testimony of the Evangelists in some events, yet if there be a small discrepancy, we are to reject the testimony which is divine, and accept that which is human. But here, where there is *no* testimony at all, but, as he says, perfect silence, we are to regard that silence as sufficient to overturn the credit of the Evangelists. This is reasoning with a vengeance!

Where others toll with philosophic force,
His nimble nonsense takes a shorter course ;
Flings at your head conviction in the lump,
And gains remote conclusions at a jump.

(Laughter and applause.) Well! but cannot we account, think you, for this silence? Josephus, he says, is silent. But he is silent with regard to a multitude of events, as well as this. Roman historians, he tells us, are silent. No wonder if they are. Bethlehem at that time was a reduced village, not containing more than a thousand population, including the surrounding country. The massacre was not indiscrimi-

nate. It extended only to the male children ; and those only of a certain age. And thus the slaughter could not have been so extensive as at first sight might be supposed. Herod, too, died shortly after the event ; and the whole transaction might soon pass into oblivion : but God thought fit to record it as important in marking the commencement of persecution against his beloved Son, who came into the world to bleed and to die for our salvation. It is therefore not at all an improbable event that the Roman historians should have overlooked a transaction like this, occurring in an obscure village fifteen hundred miles distant from Rome ; and I believe there was no Roman historian existing at the time the transaction took place.

But there is another enquiry, far more important. It is this. Does the murder not correspond with Herod's known disposition and character ? It does. What does Macrobius say, in his *Saturnalia* ? He says,—*Melius est Herodis porcum esse quam filium. Abstinebat quippe Herodis à porcis : a filiorum cæde non abstinebat. Macrobi. 2. Satur. c. 4.* "Better to be Herod's hog, than his son ; because while he spares his hogs, he murders his own children." Does it not, then, correspond with the disposition and character of Herod ? And I may ask, is there not here a recognition of the event referred to ? And then, if this be admitted, history is not altogether silent in reference to the event in question.

Another objection of Mr. Barker's was this, that the wise men who came to worship Jesus are called *Magoi*, Magi, in the Greek ; and he tells us that the word means "sorcerers." He should have told you that that was one meaning of the word. And the other is that which we have it rendered in the translation, "wise men." Who were the *Magoi* among the Grecians ? Men devoted to literature—devoted to religion, so far as they understood it : men to whose care was committed the education of the principal children of the empire. And thus the term *Magoi* became a kind of general designation, including both the class of men called sorcerers, and those who had nothing to do with magic arts. Just as our own words, "wise woman," in English, may mean witch ; or the same terms may mean "a woman of intelligence, of sagacity, and of prudence." There is no evidence, then, that these wise men were sorcerers because they were called Magi. Certain it is that whatever they *had* been, they were not sorcerers *now*. They were worshippers of the true God—men who came to inquire for the Saviour—men who found and worshipped that Saviour—men who presented to him their choicest gifts—men who were watched over by a gracious Providence, directed in their movements by Providence, and made objects of peculiar regard,—they were not sorcerers : and, indeed, if

they had been once sorcerers, that is no reason for their not being permitted to worship Jesus. Simon Magus, the sorcerer, was admitted a member of the church of Samaria, and never was ejected from that church until it was found that he continued in the "gall of bitterness, and in the bond of iniquity." Heartily welcome to Jesus, and His salvation, were publicans and sinners, and men with curious books, and who practised evil deeds, when they gave up their abominations—when they complied with the gracious terms of salvation.

Another objection of Mr. Barker's is this, that Jesus followed the business of a carpenter. A most singular objection for Mr. Barker to make! He would have you believe, sometimes, that "college-bred priests" are of all men the most injurious to society; and now it turns out that he can reproach Christ for following an honest occupation. ("Hear, hear," hissing, and applause.) Silence, my friends. Give me a fair hearing,—I want nothing more. Give me your candid judgment,—I want nothing more. Never before did I know that it was discreditable to follow a lawful occupation. Did not Jesus stoop down to man's condition? and is not that condition to earn his bread by the sweat of his brow? Is it not one part of the consequences entailed upon man by the fall? And was it not becoming in him, who became in all things like unto his brethren, to submit to earn his bread by the sweat of his brow; and thus to sanctify and honour the occupations by which men obtain their daily bread? I am sure Mr. Barker must have been at his wit's end for an objection when he could bring forward this, that the Lord Jesus, in his human nature, submitted to the occupation of a carpenter. He submitted to something lower than even this. He submitted so far as to receive alms and support from those to whom he ministered; and said, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Glory be to his blessed name!

But Mr. Barker tells us, as another reason why you should reject the miraculous conception, that you hear nothing of Jesus for 28 years. So then it follows, that however well authenticated may be the account of his birth, and of his ministry at a certain age, and of his death and resurrection, you are not to believe the miraculous conception unless you have the whole of his history before you. You may believe the circumstances of his death—you may believe his resurrection, without having that history; but you are not, on any account whatever, to believe the miraculous conception, unless you have the whole of his history before you. Wonderful logic; and still more wonderful theology! But, then, it is false,

We *have* something recorded of Christ between the period of his infancy and his public ministry. We are told that he grew in wisdom and in stature, and in favour with God and with men. We are told that at twelve years of age he went to the temple, and there gave tokens of wisdom and devotedness to his Father's will. But Mr. Barker will not believe that. And would he believe the whole narrative, think you, if it recorded every event in the history of the Saviour? If he rejects the first fact, would he believe the rest?

He tells us, as another reason why we should reject the miraculous conception, that Anna the prophetess spoke to all about her of the Saviour's miraculous conception; and that afterwards we hear no more about him. It is false. Anna did not speak to the people about our Lord's miraculous conception. She spoke to them not a word about it, that I can find; but spoke of him as being the Redeemer of mankind.

Mr. Barker alleges as another argument why we ought to reject the miraculous conception, and to take our scissors and cut away the two first chapters of the gospels of Matthew and of Luke, that "God has not given us a reason for it." So that we are never to believe in the great and eternal Jehovah until he explains to the creature of a day every reason for his conduct! Did God explain to Adam the reason why he was forbid to eat of the tree of knowledge? Did God explain to Abraham the reason why he called upon him to sacrifice his son? Did Abraham wait for a reason before he went forward to obey? And, besides, if God had given a reason, it is more than probable that Mr. Barker would never have believed it. If he reject the *fact* as a fiction, he might easily treat the reason as being a poetical fable. But, then, the pious mind *can* see a reason—an important reason, why the shrine in which the God-head dwelt should be miraculously conceived—can see important reasons why the humanity of the glorious Redeemer should become incarnate in this miraculous and mysterious manner. But God never panders to human pride. And unbelievers would not submit to God's authority, whatever reasons he might condescend to give for his conduct.

Another reason why we are to reject the miraculous conception is this, that the Saviour's brethren, as Mr. Barker says, did not believe on him. So, then, because *they* did not believe on him, we are to imitate their conduct, and reject the miraculous conception! Just the argument, in principle, which the infidel Gibbon puts forth, by insinuation, in his *Decline and Fall of the Roman Empire*, where he insinuates, with the characteristic subtlety of his specious mind, that it is strange that the Jews should reject the Saviour, and the Gentiles embrace him; intimating that there is no good reason for the Gentiles accepting *him*, since his own countrymen, who saw

his miracles, rejected him. But there is no evidence that his brethren did know of his miraculous conception: and if they did know, there is no rational ground for supposing that would be a sufficient reason to prevent them from rejecting him. They saw his miracles—they beheld the wonders that sprung from his touch, or fiat, or command—they beheld the dead rise at his bidding, and five thousand people fed with five barley loaves and a few fishes—and they knew that devils acknowledged his divinity; but though he presented before their eyes these stupendous manifestations of his power and of his glory, they still continued in hardness and unbelief. How, then, was it likely that the doctrine of the miraculous conception would neutralize an unbelief that could not be subdued by all the wonders they beheld around them?

Further; Mr. Barker gives us some criticisms. I shall have occasion to notice some of his criticisms. He tells us that William Cooke denies the Scriptures in something like about eighty instances, where Christ calls himself "the son of man." Because he is called the son of man, Mr. Barker argues that he could not be miraculously conceived. If Mr. Barker be a scholar, he ought to know that the word "*man*," in English; the word "*Adam*," in Hebrew; the word "*anthropos*," in Greek; and the word "*homo*," in Latin, are all expressive of the female as well as of the male part of the human race.—(Applause, and calls to "Order.") I refer you in the first instance, to the first chapter of Genesis, and 27th verse; and here you find the Hebrew word "*Adam*," comprehending *both genders*. "So God created man [*Adam*] in his own image, in the image of God created he him; *male and female created he them*." Here the word "*Adam*," covers both genders, the *male and the female—the man and the woman*. And the apostle Paul, when writing to the Corinthians, 1st epistle, 11th chapter, 8th verse, says,—“For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.” The fact is, that the word man comprehends both; and hence, in Jewish genealogies, the woman loses her individual descent when she is the wife of the man; she loses her descent, politically considered, and is merged in the person of the man: and hence you find in the genealogies, that it is only the male line that are adopted and made public in the registers;—I mean to say, the male is the only line in which the genealogy is traced. But now for the eighty instances in which he says William Cooke has denied the Holy Scriptures in maintaining that Christ, according to the Evangelists, was born of the Virgin Mary, and not the natural progeny of Joseph. Have I denied the Holy Scriptures? Mr. Barker ought to have known that there are two Greek words to express the human kind. The one is

Aner, which does refer to the male part of the human race almost exclusively: the other is, *Anthropos*, which comprehends *female as well as male*. If Mr. Barker will refer to Schleusner, or Groves, or Greenfield, he will find *Anthropos* put in the *common gender, for both male and female*: and it is a remarkable circumstance that in all the eighty cases Mr. Barker has referred to, there is *not one* in which the word *Aner*, which means man properly, is employed; but in every instance it is the word *Anthropos*, which means both man and woman. (Applause.) It is not *uios andros, the son of man*; but *uios anthropu*, the son of a human being; simply characterizing our Lord's *human nature*, simply implying that he was *human*—partaking of the flesh and blood of our common nature.

I had to notice, on a former evening, that Mr. Barker, while attacking the Holy Scriptures—while endeavouring to unsettle their authority,—while talking about the absurdity which arises from various readings, and all that kind of thing, was himself ignorant of the gender of a Greek pronoun;—that he professed to instruct and reform the whole world by his criticisms, yet he was ignorant of the gender of a Greek pronoun; or, if not ignorant, he concealed the truth from his hearers, and built upon that concealment a false proposition!

I have now to refer to another criticism, which is contained, I believe, in the 4th chapter and 4th verse of the epistle to the Galatians. I'll refer to it, if my time is not going too fast.

MR. GRANT.—You have rather better than a quarter of an hour, between a quarter of an hour and twenty minutes.

MR. COOKE.—Very well. The apostle says—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Made of a woman. Now Mr. Barker, with his critical wit, his ingenuity, and *modesty* too, which *few* will imitate, spoke of the manner in which a man is made; and asked you, is a man made of a woman without a man? Let me tell you that in the passage referred to, the preposition is one which does not here indicate agency, but implies the passiveness of the mother of the Saviour. It is not *upo, by*; it is not *en, by*; it is not *dia, by or through*, all denoting agency; but it is *ek gunaikos, from, or out of the woman*. And thus then, Christ was made *of, or from* the woman, being conceived by the Holy Ghost. All beautifully and critically harmonizing with the declaration of the Evangelists, that the human nature of Christ was conceived by the Holy Ghost.

Mr. Barker, last evening, referred to a variety of passages; and, because I had not time to notice them then, said, with an air of triumph, "I suppose my arguments are admitted by my opponent." Well, let us see. He referred to the 3rd chapter

of Genesis, and the 15th verse, where Christ is said to be the seed of the woman ; and, forsooth, because he is called the seed not of the man but of the woman, I am to admit that as a proof that Joseph was his father ! In Galatians, 4th chapter, and 4th verse—the passage I before referred to—he is said to be made not from man but from a *woman* ; and I am to admit, from that, that he is the son of Joseph ! He referred to the words, “being made flesh,” in the 1st chapter of John, verse 14 ; and I will read you that passage. It is a very important one, and should not be hastily passed by. Now mark the proof that Christ was the Son of Joseph ! “In the beginning was the Word, and the Word was with God, and the Word was God.” The Son of Joseph ! “The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made.” The Son of Joseph ! And at the 14th verse we read that this “Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth ;” and that is a proof that he was the son of Joseph, and that the miraculous conception is a fiction ! Such reasoning as that I never had to combat before in my days.

Well ! but Mr. Barker proceeded in the next place to make a regular attack upon the Holy Scriptures—a regular attack upon God’s blessed word. He spoke of mutilations and interpretations ; and in fact, from what he said, a person might be led to believe that there was no certainty at all with regard to the text of the Holy Scriptures. Now these are the facts that contradict Mr. Barker. As to the alleged negligence with regard to the transcribing of the Holy Scriptures, the accuracy and the diligence of the Jews were proverbial ; and the accuracy and diligence of the Christians were proverbial. It is true that in cases where individuals copied for *themselves*, there would be, sometimes, negligence : but when copies were made for liturgical purposes, to be used in churches, they were made and examined with scrupulous care. Men called scribes, or librarii, were employed on purpose for this important work ; and after they had executed their task, the volume was submitted to the rigid scrutiny of a number of authorities, employed or appointed by the church to examine the whole ; and if errors were found, the volume was discarded, and another copy had to be produced. Mr. Barker knows that there was immense care taken to preserve the Holy Scriptures from corruption. And when mistakes had occurred among the various copies, there were examinations made by pious and talented individuals, who watched over the truth, and were anxious for its preservation and its propagation down to after-ages.—Even the paragraphs, the verses, the sentences, the words, and and the very letters which compose the Holy Scriptures were

frequently numbered as an indication of the care which was exercised to preserve them from corruption.

But let me just state one or two things before my time expires. Dr. Kennicott—and let those men speak and be heard who have paid attention to this subject—let not the rambling and careless remarks of any individual, on a subject so intimately connected with our faith, be regarded, *but let the language of those who have devoted their lives to the subject be regarded*;—Dr. Kennicott devoted thirty years to the examination of Hebrew manuscripts; and at the end of that time expressed something like regret that his labour was lost, because he had *found out no important variations after all his researches*. But a pious friend, who heard him, consoled him by saying, “Doctor, your labour is not lost; for it results in this great fact, that your labour has tended to show the preservation and the incorruptness of the volume on which our hopes are placed.” Dr. Griesbach examined the manuscripts laboriously. After him, Schulz, who is a very great authority, devoted his time and his energies to the same work. Schulz is one of our standard authorities. And what is the result of their toil? What is the result of explorations of the archives of nations? What is the result of their sifting investigations? *Why, the result is, that the received text has become increasingly authenticated and established by the labours of these men; and that some passages (as I shall have occasion to show you when I come to speak about Christ’s divinity,) which had been marked as doubtful, have been restored to their proper places in the sacred text, and their authority established on a solid foundation.*

I might refer you, but I have not time, to the testimony even of the Unitarian Testament—I mean the Testament which has been translated by them—in which there is a declaration as to the genuineness of the whole of the sacred text, with the exception of a few minor matters. And, if you please, you can read that testimony at your leisure. I am grieved at my heart that Mr. Barker should make an attack against the integrity of the sacred volume. I have heard of those who, when unable to combat the physical powers of their enemies, have sought their destruction by poisoning their fountains and springs. I have heard of others who with their axes have hewn down the palm trees in Egypt on which the inhabitants subsisted. And the attack of Mr. Barker against the integrity of the Scriptures appears to me to approximate to attempts like these, and should be repudiated by every lover of truth, and by every one who has a regard for the Christian revelation as taught in the New Testament. I should have expected from him, as a professing Christian, language calculated, rather, to quell doubts, to silence fears, to inspire confidence, and to invigorate men’s hopes with regard to the bright realities that are spread before us in the Gospel revelation.

I could quote from several of Mr. Barker's former publications, showing that in better days Mr. Barker held the integrity of the sacred volume. And I will refer you to a passage or two. When debating with Lloyd Jones, who urged against Mr. Barker the miraculous conception—the very doctrine in debate, and with regard to which Mr. Barker now tries to invent as many contradictions as he possibly can,—he then observed, at the 44th page,—“It has been twice insinuated that there are discrepancies in the New Testament. There are no such things as discrepancies in the Gospels from beginning to end. That is not the subject for discussion this evening; but I am prepared to prove the statement at a proper time,—that the New Testament contains no discrepancies; but that its teachings, from end to end, are all in perfect agreement.” And if you refer to a subsequent page, the 116th, Mr. Barker again says,—“I should like all present to read the New Testament for themselves. What Lloyd Jones has said, that he has confined himself to what was done by Christians, or as he ought to have expressed it, by parties who call themselves Christians, is true. He has done just so: all his arguments refer to that one point: he has not stated a word about Christianity as taught in the New Testament, though we agreed to make that book our only standard. I may say, that had I only known Christianity from what he has stated of it, or had I only studied it as I found it imperfectly exhibited in the character or writings of some professing Christians, I, too, could not have loved it. Or if I had only read what infidels have said about it, instead of reading the Scriptures themselves, I, too, might have yielded to infidelity. Indeed there was a time when I looked at Christianity as it is misrepresented by infidels and false pretenders to Christianity, and I had almost turned infidel myself: but, thank God, I went to the fountain head; I read the New Testament; I looked on Christianity as unfolded there, in the examples and doctrines of its first teachers, and I found it to be—what I still find it to be—the Truth,” in large capitals. **“THE NEW TESTAMENT HAS TRUTH WITHOUT ANY MIXTURE OF ERROR FOR ITS CONTENTS.”**

That statement is correct; and I am grieved that Mr. Barker should subsequently tell us, or rather ask us a question, in the following language:—“And can this two-mouthed guide,” referring to the Bible, “and double-tongued director, that would lead me east and west at the same time, be an infallible guide?” And again he says,—“If when you say that the Scriptures are an infallible guide you mean that they are an infallible guide in this sense merely, that those who make a proper use of them, and act according to the light they receive from them as well as according to the light they receive from other sources, will infallibly be saved, you are

right." Then Mr. Barker goes on to affirm to his readers that the writings of Plato, of Mahomet, and of Cicero, are infallible guides in this sense—thus placing the writings of heathen philosophers,—of Plato, Cicero, and the impostor *Mahomet himself*, on a par with the Holy Scriptures, so far as their being an infallible guide is concerned.

I know that good will result from this discussion. I know that now the public will be made aware of what Mr. Barker's sentiments really are. The public will know what Mr. Barker wishes, with respect to the Holy Scriptures. The public will now be able to judge of Mr. Barker's reforms. The public will see that he could get on well enough, if it were not that this holy book stood in his way. If Mr. Barker could but cut out these two chapters, and cut out what else he pleases, so that the Bible might speak every thing according to his liking, he would probably be content. But while this blessed book retains its authority—while it is held and viewed by men with reverence, with awe, and with confidence, as the inspired word of God—as the infallible word of God, Mr. Barker's system cannot prevail. As his denial of the miraculous conception has failed, so must his other dogmas, equally unfounded, fail in their turn ; and orthodoxy, denounced as it may be by him, and hated as it may be by him, shall, after all, flourish, and expand, and diffuse its triumphs ; and Christians shall yet see deluded men return to right feeling and to confidence in God's word, and develope, in their conduct, a practical demonstration of the divine reality and power of pure and unadulterated religion. Yes ! Christianity shall flourish in spite of all its enemies, and God shall be glorified. (Loud applause.)

MR. GRANT:—I beg leave to say, that I have received a note from Mr. Larkin's son, apologizing for his absence on account of an unavoidable professional engagement.

MR. GILMORE:—I trust, gentlemen, that you will give to Mr. Barker the same fair and patient hearing, that you have given to Mr. Cooke. It adds greatly to the character of the meeting, when there is peace and quietness. I think that, under the influence of Christianity, we should all show an example of candour,—we should all be desirous to know the truth ; and I trust no man will lay a stumbling-block in the way of truth, but let us all hear what may be advanced on both sides of the question. Mr. Barker will now address the meeting.

MR. BARKER:—Respected Chairmen : my Friends,—I am glad that my opponent has at last come to something like argument ; that he has at least *attempted* to meet *some* of the arguments which I brought forward on the subject of the miraculous conception : and though he has passed over the

principal arguments, and dwelt upon the other arguments not as given by me, but as he appears to have misunderstood or misrepresented them, and though the others which he did meet are not of the first importance, yet I still feel glad that something like an attempt has been made to argue the subject before this audience. I feel persuaded that when both sides of any question are brought before an audience possessed of common understanding, and in any measure free from prejudice, truth must be unfolded to their minds, and good must be the result. I am, however, sorry that the subject on which the whole of this force has been spent, has not been any of the subjects which were given in by my opponent, on the list, as the subjects to be discussed on the present evening. I am sorry that a subject of the least importance—a subject not in the list of subjects for discussion, should still be thrust forward, even after I am debarred from discussing it; and that you should be left in the dark as to my opponent's views on other matters of the highest importance, and of a more practical character.

I shall, however, briefly notice what my opponent has advanced on the present occasion; and then proceed to the subjects announced by Mr. Cooke himself as the subjects for discussion this evening.

It was my intention to have made some remarks in reference to the regulations drawn up for this debate, and in reply to a charge which has been brought against me of breaking through those regulations. I have to state that the regulations which I have signed, have been respected by me as far as I understood them; and that I have not wilfully, in any point, deviated from their requirements. While, on the contrary, I assert that my opponent has broken them less or more at every meeting; for while they completely prohibit all reference to personal matters, every one must have observed that, in every speech he has made, personal matters have formed the subject of a considerable portion of my opponent's remarks.

Again, when I have attempted to quote from John Wesley, from dictionaries, and from other authors, illustrating and confirming the views I have given on certain passages of Scripture, or matters of history, or on points of philology, I have been interrupted, as if I were breaking the regulations of the meeting. Now I mean to state that the regulations

forbid no reference to any dictionary or lexicon, nor to any work of history, theology, or philology, except in one case, and that is when it is disputed whether a passage be or be not a part of the original text of the sacred writings. In other cases, the regulations give my opponents no authority to interrupt me as they have so often done. And in reference to the excepted cases, to which the regulations refer, I have never appealed to any authorities, but those named in the list contained in the regulations.

It was, however, supposed, that I ought not to have said a word against the genuineness of those chapters, to which reference has been so frequently made, because I had acknowledged that they were found in all the manuscripts, and in all the versions, with which we are acquainted as being at present in existence. But, then, it ought to be understood, that the question as to whether a passage be in all the manuscripts and versions, and the question as to whether it *ought* to be there, are two quite different questions. I had acknowledged that the chapters which contained this account, were in the versions and in the manuscripts. I had, however, abundance of proof, from the manuscripts and from the versions themselves, as well as from other sources, that those passages *ought* not to be there. If I were asked whether the word "God," in the first epistle to Timothy, forming part of the passage—"God was manifest in the flesh," were in the Alexandrian manuscript, I should say, Yes. If the question was, whether the word God *ought* to be there, I should appeal to the manuscript, not only to ascertain whether the word was there or not, but to ascertain whether there were not marks or evidences in the manuscript to show that it ought not to be there. In order to this, I should ask, how does the word stand in reference to the context? In what ink is it written? In what hand-writing is it found? Many orthodox theologians have said that the word *Theos* is in the manuscript, and so it is, but there is proof even in the manuscript itself that it is a forgery. Mr. John Scott Porter, of Belfast, examined the Alexandrian manuscript in the British Museum, and he states that there is the word *Theos* in the manuscript. But he also states that it is manifestly written in a different ink, at a different time, and in a different hand-writing from the rest of the manuscript; so that, though it be there, the difference of ink and hand-

writing show that it *ought* not to be there. So in reference to the common version; I say these chapters are in the common version, as well as in all manuscripts and all other versions with which we are now acquainted; but I also say, that the common version gives abundant evidence that they ought not to be there, because they contradict the context, both that going before, and that following them, and are at variance with the New Testament generally. In the line of argument, therefore, which I chose to pursue, I was in order, and ought not to have been interrupted.

My opponent says that I confessed these chapters were part of God's word.—I did no such thing.

He says, I acknowledged some truths which overturned my principles.—I fancy not. He mentioned none. I am persuaded that the principles which I have advocated are true; and no one truth can overthrow another.

He says, I acknowledged the chapters about the miraculous conception to be in all the manuscripts and versions; and *therefore* I admitted the doctrine.—I did no such thing. As I have shown, to acknowledge that the chapters are in the manuscripts and versions, and to acknowledge that they are genuine, are two quite different things.

He refers, then, to the article in the 19th "Christian," and speaks about the prophecies respecting Christ as an individual. He says, the chapters referred to contain proofs that Jesus was foretold as an individual, and that he was the Christ from his birth. The chapters, however, have been already proved to be spurious—(hissing and laughter, followed by applause)—and they are, therefore, of no weight or authority. Either these chapters, or the Gospels generally, must be rejected; and as we cannot reject the Gospels, as the Gospels have all the evidence that we had a right to expect in favour of such documents, we must reject the disputed chapters.

He says, God foreknew Christ's character. I answer, The Scriptures no where say so.

He refers to my statement that Christ became a pious young man, which supposes that he once was not pious; and he says, that if he was once not pious, then he was a sinner. I answer, that no child is a sinner at its birth; and yet, no new-born child can be called pious. Every child is born free from sin, but yet he is not born pious, though he is born

with such a nature that he may become so as he grows up. Christ was made in all points like unto his brethren ; and what, therefore, is applicable to children generally, in this case, is equally applicable to Christ.

He speaks about the terrible consequences resulting from my views. But what are the consequences resulting from his ? If Christ was not made like unto his brethren,—if his character was fixed from his birth, then he was not a free agent ; and if Christ was not a free agent, he was not an accountable being. In that case, he would have no virtue. He did as he did because he could do no other ; and no credit is to be given to him for what he was or what he did. On this supposition, his trials were a mere sham, and his temptations were not real. He was not subject to the same failings and trials to which we are subject. Therefore, he could not be our exemplar. He could not feel as we feel ; nor was he subject to our infirmities and weaknesses. He could not sympathize with us, because he could not fail, though tempted : and therefore he could not be our example, and if he could not be our example, he could not be our Saviour. How easily we may draw terrible consequences from principles, if we let our imaginations run loose. The consequences, however, that I have stated to result from my opponent's views, are real ; while those which my opponent has stated to result from my views, are merely fanciful ; for God, of course, could bestow upon his Son, though exactly like his brethren in nature, whatever was necessary to make him a perfect Saviour, both for time and for eternity. And we know from the plainest testimony of the apostle Peter, that Jesus was not a Saviour or the Messiah by birth, but by God's appointment after ; for he tells us, that God *exalted* Christ, whom the Jews slew, to be a Prince and a Saviour ; and that the same Jesus whom the Jews crucified, God had *made* both Lord and Christ. And the same doctrine is taught by the other apostles.

He says, he obtained some *victory*, and obtained it by good means. I was not aware, myself, that he *had* obtained a victory ; and I must acknowledge that what he calls "a victory," I would not have for all the world. If I had gained such a victory, I should never be able to look up again.

He stated that he would meet my objections against the genu-

iness of the chapters in connection with the story of the miraculous conception. You will remember some of my objections ; and I will name a few of them again, and you will see whether he has met them or not. My first objection was, that the genealogies traced Jesus through Joseph up to David ; and that if Joseph was not the father of Jesus, then the genealogies were of no use ; and could only be intended, as some of the Fathers said, to cheat the Jews. Has my opponent answered that objection ? The two genealogies give the descent of Jesus through Joseph ; but if the story of the miraculous conception be true, Jesus did not descend through Joseph ; and the genealogies are of no use. Another was, respecting Joseph being stated to have proposed to put away his wife in a way contrary to the law, because he was a just man, and respected the law. Another was, the passage where Jesus is said to have been called *Jesus*, in fulfilment of a prophecy. But the prophet referred to stated that the individual of whom he spake was to be called, *not* Jesus, but *Emmanuel*. Another was, that the prophecy concerning a virgin conceiving and bearing a son referred to a person born in the days of Ahaz ; that the person referred to *was* born in those days ; and that, therefore, it could not refer to Jesus, or, if it did, that two persons were born of a virgin—that two were called Emmanuel—and that Jesus, even by my opponent, is thus placed on a level with the promised son, to be born in the reign of Ahaz. Another objection which I made, was drawn from the prophecy concerning the destruction of the children—Rachel weeping for her children, as represented by Jeremiah. We showed that the children referred to by the prophet, were the children of Israel ; not the babes of Bethlehem, but the children of Israel generally ; the people of Israel ;—that the prophecy, consequently, as it is called, had no reference to the innocent babes slaughtered by Herod, and was therefore thus applied by mistake. Another was, the pretended prophecy—“ Out of Egypt have I called my son.” This, we showed, had reference simply to a matter of fact, that God had called the Jews out of Egypt, and was therefore applied to Jesus by mistake. The party so applying it could not be the well-instructed Matthew, the Evangelist. Another was, the passage about being called a Nazarene ; and another was, the inconsistency between the concluding verse of the second chapter, and the

following one, the third, which commences with the ministry of John the Baptist. "In those days," i. e. in the days just before mentioned, "came John the Baptist," &c. The days mentioned before are the days of our Saviour's infancy. In chapter 2nd, last verse, he is a babe : in the third chapter, he has arrived at manhood. And yet the words are, "in those days," the days of his infancy, which are immediately preceding. He is thus spoken of as a babe, and reaches his manhood at one time ; thus leaving twenty-eight years altogether unaccounted for.

Another argument brought forward against the miraculous conception was this, that Jesus, who preached the Gospel, never once named it. No such doctrine is to be found in any of his discourses. Another was, that Mark gives no account of the miraculous conception, and yet he says—"The beginning of the Gospel of Jesus Christ, as it is written in the prophets,"—and then he proceeds with an account of John the Baptist, and makes *that* the beginning of the Gospel of Christ. Another argument was, that none of the apostles had ever taught the doctrine ; that in all their discourses, whether to Jews or Gentiles, and in all their writings, too, there is not to be found one single hint at what my opponent states is not only a truth, but the first, and a fundamental, and essential doctrine of the Gospel. We also observed, that when Paul tells us what Gospel he received from Jesus, we find no miraculous conception mentioned in it ; and that when he tells us what Gospel he preached to the Corinthians, which he says would save them if they held it fast and acted according to it, there is no allusion to the miraculous conception. Thus we find, from first to last, in the discourses of Christ and his apostles, and in the writings of the apostles to the churches and to one another, an entire absence of all allusion to any such doctrine as the miraculous conception ; and yet we are called upon not only to believe it true, but to believe that it forms the first essential doctrine of Christianity. These are some of the arguments which I brought forward ; which my opponent has not met ; and which, so far as I am aware, he has not even noticed. Another argument was, that Jesus is called the son of Joseph—that he was regarded as such by Nathaniel and the Jews generally—that Jesus never corrected their error, if it was one ; and that though his being Joseph's son was brought

forward by some of them as an objection to him and his Messiahship, he never once attempted to correct the error, and so relieve them from their difficulty, and bring them to receive the truth.

My opponent thinks he has found a good solution of the difficulty arising from the fact that Jesus is generally spoken of as the Son of *man*. How much more consistent would it have been to have taken the simple explanation of the matter given in the genealogies, which tell us that Joseph was a descendant of David, and gives Joseph as the father of Jesus ? Here is a solution which common sense can understand ; and which requires no learning, no laboured ingenuity, to recommend it to our minds.

He says, it was I that proposed to appeal to the Fathers. I never proposed to appeal to them as an authority on any doctrine ; but simply wished that we might both be at liberty to get any light which they could shed upon the genuineness or spuriousness of any passage contained in the common version of the New Testament. I only wanted each to have liberty to appeal to them, as we appeal to dictionaries, grammars, histories, and the like, on all points to which their testimony might be of service. On matters of character, they are of no authority against those who are opposed to them. On matters of doctrine they are no authorities. The Fathers generally abound in follies and absurdities ; and sometimes in things worse than absurdities. Yet there is not a single Father whose works may not be of use, if appealed to in a proper manner, and for a proper purpose, —the purpose which I have just named.

He says, I did not give page, work, &c., when I referred to the Fathers. The page, work, &c., are at the service of any individual who wants them. (Laughter.)

He says, I attributed sentiments to the Fathers which are not to be found in their works. He gave, however, no proof of this. I may add, that I shall lay the passages of the Fathers to which I referred before you in another form, and you shall judge for yourselves.

He says, Dr. Burton convicted Priestley and Belsham of a number of bare-faced lies. It would have been well if he had produced the lies.

He says, the Gnostics were the parties who denounced marriage. He knows they were not the only parties who

did so. Vast multitudes denounced it. At first but a few denounced it, but in time the heresy may be said to have become general. At first many only considered marriage less holy than abstinence, but allowing that marriage was not sinful ; but people gradually became more corrupt in their views, and marriage was spoken against as evil, until at length certain classes were forbidden to marry, and abstinence from marriage was *recommended* even to other people generally. The doctrine prevailed very early, that though marriage was good, virginity was better ; and this doctrine, carried to the extreme, at length made marriage bad, virginity essential, and entire seclusion from the world requisite, if people were determined to make sure of everlasting life. So far was this error from being confined to the Gnostics.

He says, there were none who denied the miraculous conception in the time of the Apostles. I answer, there is no evidence that any believed it. Many were *ignorant* of it at least in the times of the apostles. And it is certain that Christ and his apostles never say a word to remove this ignorance. We have it also recorded in history that it was disbelieved by the early Jews. The Ebionites and Nazarenes, for whom Matthew, it is supposed, wrote his Gospel, rejected the miraculous conception as a fable, and refused to have the two first chapters inserted in his Gospel. It is also a historical fact that his Gospel, which was written in Hebrew, and which the Hebrew Christians possessed, had not those chapters in : and there is further evidence that the original was likewise without them. He himself also told us, that the Gnostics and the Ebionites denied the doctrine ; yet they lived in the time of the apostles.

He says, I made an attack on the Scriptures, and taught my readers that they were a two-mouthed guide and a double-tongued director. I say it is false. I merely endeavoured to assist men in judging for themselves what is Scripture and what is not ; to assist them in distinguishing between what ignorant or wicked men have added to the Scriptures, and the Scriptures themselves. And the individuals who labour to free the Scriptures from those additions, and to restore them to their original purity, are the best friends of the Scriptures. When Dr. Kennicott, to whom my opponent has referred, examined them with so much care, for this object, was *he* making an attack upon them ? Does not my oppo-

ment speak of his having done great service to the cause of Christian truth? Just in the same way every man who, in a prudent manner—for the honour of God, and the welfare of mankind—follows in Dr. Kennicott's steps, and labours to promote the purity of the Gospel, is doing service to the cause of truth. Let him find a passage in my works in which I attack the Scriptures, and I will abandon all pretensions to the Christian name.

He says, I sneered at the name Emmanuel, and spoke of it as pitiful that it should be applied to Christ. The statement is a most awful slander.

He says, I once talked of taking the Scriptures in their natural meaning. I take them in their natural, obvious meaning still. No man takes the Scriptures in their plain and obvious meaning more than I do; few so much. I have done so during the present discussion, when laying before you my views on the atonement, the nature of faith, and the like; and you have had abundant evidence that I have not advanced a single point which I have not substantiated by plain, straightforward, unperverted, unforced declarations of Christ and of his apostles.

He repeats that I sneered at the prophecies applied to Christ. I sneered at nothing; but I did show that some of the passages quoted in what are called the first and second chapters of Matthew, were no prophecies at all, and that others which *were* prophecies, referred to other matters, and not to Jesus Christ.

He says, there is no need to pity the evangelists. True; but we must, however, either reject the chapters containing the story of the miraculous conception, or reject the evangelists. The evangelists must be pitied, unless we reject those chapters, for the evangelists must stand forth as men contradicting themselves, if we allow these chapters to form part of their writings.

He says, Lardner labours to account for the story of the taxing. So he does, but he labours in vain.

He says, if we have a discrepancy between Luke, an inspired writer, and a profane historian, we must believe Luke. True; but Luke is not the author of those statements which contradict the testimony of other historians.

My opponent brought forward a quotation from Tacitus, to remove the difficulty about the time of Herod's death. It

does not; however, remove the difficulty. It leaves the matter where it was.

He says, with reference to Herod being troubled, and all Jerusalem with him, that it was not unnatural that all should be troubled, Herod was so bad a man. But the Jews were expecting their Messiah to *deliver* them from Herod. It was, therefore, *most* unnatural that they should be troubled. They anticipated deliverance from Herod, and glory at the hands of the new king, and the thought that their deliverer was already come, must have swelled their breasts with unutterable joy, and brought them forth to welcome him, and place themselves under his authority.

He speaks of my gaining remote conclusions at a jump.— You have, however, seen me take some forty or fifty steady steps, one after another; and you have seen that it was by these straightforward and numerous steps, that I came to the conclusion, which has commended itself to the judgment of numbers, that the two disputed chapters were not the production of an inspired evangelist.

He says, the word *magoi* may mean wise men, just as well as magicians. It is never used in that sense in the New Testament: its *only* meaning in the New Testament is that of sorcerers. I will just give you all the passages in which the word, or its relatives, occur. Acts viii. 11, *mageia*; that is the name of the art. The translation is, "bewitched them with *sorceries*." Acts viii. 9, *mageuō*; that is the verb, here translated, "*using sorcery*." In Matthew, 2nd chapter, *magoi*, the noun, is used four times, and is translated, "*wise men*." The same word is also used in Acts xiii. 6, where it is said, "They found a certain *sorcerer*;" and in the 8th verse, it is applied to Elymas,— "But Elymas, the *magos, sorcerer*," &c. whom Paul calls a "child of the devil." and "an enemy of all righteousness." I wonder my opponent did not choose to apply it to myself as well. (Laughter.) Thus the translators have uniformly translated the word *sorcerer* or *sorcerers*, when their theological notions did not tempt them to do otherwise, and only once have they translated the word by softer terms, where their notions interfered to mislead them.

But he says, perhaps those sorcerers were converted. If he chooses to build upon a "perhaps," let him do so. Only, take you care when *you* build on a perhaps, to make your own "perhaps."

He says, I brought forward the fact of Jesus being a carpenter as if it were a discredit to Jesus. I did not ; but simply brought it forward to show, that it was altogether improbable and out of character, to suppose that one who was believed to have been miraculously conceived, who was known to be the Messiah, and to be God over all, should have been held in subjection by earthly parents, and employed by them as a carpenter. And if there be parents in the universe that could hold in subjection the God over all, blessed for evermore, and employ him as a carpenter, let me see those parents.

He represented me as saying, that we should reject the miraculous conception, because we have not the twenty-eight years of the history of Christ from his childhood to his public ministry. I brought forward that fact simply to prove the discrepancy between the two chapters containing the miraculous conception, and the rest of the Gospel.

Another reason, my opponent said, that I brought forward for rejecting the miraculous conception was, that Anna spake of it. I never brought that forward as a reason against it ; but merely to show, that if the fact existed, it had been publicly spoken of, and must have been generally known.

He says—Did God explain to Adam the reason why he forbid him to use the tree ? Most certainly, he did. He told him, "the day thou eatest thereof thou shalt surely die."

He says—Did God explain to Abraham the reason for calling upon him to offer up his son ? Most certainly. He told him it was to try him ; and when he had tried him, he said, "Now I know that thou fearest me," &c., and added, that he would now bestow on him the blessings he had previously promised to bestow.

He says, if God had given a reason, perhaps Mr. Barker would not have believed it. And he who utters that insinuation, calls himself a Christian minister ! Of course, such things admit no answer.

He says, there is no evidence that Christ's brethren were aware of his miraculous conception. True ; there is no intimation that they had ever heard of it. That might have been brought forward by myself as additional proof that the story is not true.

He said something about my being ignorant of a Greek prenoun ; but as I did not understand what he referred to,

I can make no reply, and of course I must pass the matter over. (Loud laughter.)

His references to Genesis iii. and to John i. 14, were all misrepresentations of what I stated ; as all who heard my statement will remember.

He says, I made a regular attack on God's holy word. The statement is a gross slander.

He says, the accuracy of the Christians in transcribing the Scriptures was proverbial. I answer, there are not two manuscripts in existence alike ; nor two versions. There are upwards of a million various readings. Many corruptions, too, have been detected ; and all those corruptions are on the Trinitarian or orthodox side—those corruptions bearing exclusively, I might say, but most assuredly generally, on the great fundamental points of orthodox belief. (Disapprobation.) At the same time, the Scriptures are sufficiently correct for all important purposes : and where there are corruptions, we still have the means of correcting those errors ; and of restoring the Scriptures, in a great measure, to their original purity.

He made a quotation from one of my speeches, in the discussion with Lloyd Jones, about my views of Christianity ; where I state, in substance, that the Gospel of Jesus Christ and his apostles was every way worthy of God, and calculated to bless mankind. Such are my views still. But the miraculous conception, the trinity, satisfaction to justice, natural depravity, and eternal torments, form no part of Christianity, as taught by Christ and his apostles.

If my opponent will now lend me the pamphlet from which he professed to quote my sentiments about the Scriptures, and refer me to the passage in which the words, "a two-mouthed guide, and a double-tongued director," are used, I shall be much obliged to him.

MR. COOKE.—With pleasure.

MR. BARKER.—I will read you the passage. In this passage, I am referring to the notion of my opponent, that the Bible, the books of the Old and New Testament all together, are one infallible guide to truth and holiness. The words are these, and you shall judge whether he fairly represented their meaning :—

"You say the Bible is an infallible guide. Now the Bible means the whole of the books from Genesis to Revelations.

But those books lead contrary ways. I take your infallible guide and open it, and my eye falls on the words—An eye for an eye, and a tooth for a tooth, and life for life. Shall I follow it? While I am pondering this injunction, I open the book again, and it says,—It *was* said, by them of *old* time, An eye for an eye, and a tooth for a tooth; *but I* say unto you, resist *not* evil: but whosoever shall smite thee on one cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy cloak, let him have thy coat also: and if any one shall compel thee to go with him a mile, go with him two. Is this all one guide? And can this two-mouthed guide, this double-tongued director, that would lead me east and west at the same time, be an infallible guide? Again; I open the book once more, and it says, Swear. I open it again, and it says, Swear NOT at all, but let your Yea be Yea, and your Nay, Nay. I open it again, and it says, If you do not like your wife, divorce her, but give her a writing of the divorcement, that she may be able to show it, and so be at liberty to marry again. I open it again, and it says, It *hath been* said, whosoever shall put away his wife, let him give her a writing of divorcement: *but I* say unto you, that whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery;” and so forth. (Applause, and calls to “order.”) You see I have here drawn a contrast between the Old Testament and the New, between the law of Moses, and the law of Christ, to show how opposite they are to each other, and to show the folly of my opponent representing those opposite laws as one and the same infallible guide. Now if, after this partial quotation, and wicked misrepresentation of my meaning, you can ever trust a man that shall pretend to give an account of my sentiments, from my books, without looking—(loud applause)—at my books for yourselves, you will *deserve* to be deceived. (Loud hissing and applause.) I challenge either my opponent, or all the orthodox priests in the world, to prove that the law of Moses and the law of Jesus are the same. I challenge all the orthodox party in the world to prove that the law of Jesus is not better than the law of Moses, and of course different from it; or to show that the law of Moses is not annulled and thrown down, and the law of Christ established in its stead, to be our rule for ever and ever.

My opponent says, the Bible stands in my way, and in the way of my principles. Does the Bible stand in the way of my views on the atonement, redemption, faith, &c? Does it not teach them most clearly and constantly? There is something *else* that stands in the way of those principles; but I have no doubt that whether the whole Bible helps me or not, the New Testament will assist me; and that in spite of all hindrances in the way—(and they are neither few nor slight)—of those principles which I advocate, they will make their way, and will, when known, commend themselves to the minds of men, and continue to spread and triumph until they have overturned every false system of man's invention in the universe, and left nothing but the truth as it is in Jesus to occupy the hearts, and to bless the lives, of mankind.

And now, friends, I shall proceed with the subject which my opponent declared he would introduce on the present occasion: and that is, the doctrine of the Trinity; or the divinity of Christ, which is one part of that doctrine. I did state, that if my opponent did not enter at large into the subject, I should choose rather to take his views as contained in his pamphlet on the subject, than the limited, curtailed statements which he might give in his speech before this meeting. As he has not chosen to give his views on the Trinity at length, I shall take his views as laid down in his pamphlet. But I shall first state my own views: and in so doing, I *must* be perfectly in order, even according to my opponents; for, according to them, there is but one question, namely—What is a Christian? and what are the principles of a Christian's faith and practice? for the whole discussion.

My first remark, then, is this, that there is no such word as "Trinity," to be found in the whole of the sacred Scriptures.

My second remark, is this, that there are no such phrases as "three persons in one God," "Trinity in Unity," "Unity in Trinity," or a "Triune God," in the Scriptures.

[Some communication passed from Mr. Grant to Mr. Gilmore, and was intimated to Mr. Barker; who continued.]

Mr. Grant says I ought to go on with the atonement. I have demonstrated all my views on the atonement; and why repeat what I have already stated, and what has never been replied to? If my opponent had answered me, I should

have gone on : but I have nothing to reply to. I shall, therefore, go on with the subjects I have named, and which were introduced even at the beginning—the subjects which I myself introduced in the first lecture.

On looking over Mr. Cooke's tract, I find such words and phrases as, Trinity ; one essence, but divided into three persons ; a real distinction in the Godhead ; Trinity in Unity, and Unity in Trinity ; and a threefold personality ; the Triune God ; three persons in one substance ; holy Trinity, and the like. I can only say that none of these words or phrases are to be found in the Scriptures. They are all made by men ; and they are all both unscriptural and barbarous, and unmeaning too.

Again, the word "*persons*" is never applied to God in the Scriptures ; nor is the word "*person*" applied to God more than once, and that is in Heb. 1st chapter, 3rd verse, which is a mistranslation. It is when Christ is called "the brightness of his Father's glory, and the express image of his person." The word rendered "*person*" is *hypostasis*—a word which means nature or substance, and is never used to signify "*person*."

Again, God is never, in Scripture, called two or three ; but the Scriptures do expressly declare that there is One God and but One God ; that that One God is only One, and not Three. He is called the Holy One, the Mighty One ; but he is never called the Holy Three, or the Mighty Three.

It might be said, that it is of no moment whether we use Scripture words or not, in stating our doctrines. To me, however, it appears of the utmost moment ; and when it serves my opponent's turn, he himself can speak in the same way. On one occasion, he quoted the words of Paul, where he exhorts Timothy to hold fast the form of sound words. It is true he left out what followed ; which was just that part of the passage on the meaning of which the whole depended, the part which says, "even the words of our Lord Jesus Christ." Still, I suppose he will acknowledge the goodness of the advice. Now if we are to hold fast the words of Jesus Christ in speaking of the God whom he came to reveal, my opponent must be altogether wrong in taking, in their stead, these barbarous, latinized words, that have neither common sense nor Scripture to recommend them.

Another remark is this, that as the word "Trinity," or the words "Three persons in one God," are not in the Bible, no one can prove that the *doctrine* of the trinity is there : for the doctrine itself is acknowledged to be unintelligible—is acknowledged to be an incomprehensible mystery, even by its advocates themselves. No one can explain what Three persons in one God means, as the Orthodox use these words. So that no one can know what it is they seek for in any passages of Scripture, when they are directed to seek for the doctrine of the trinity. I may use the word "atonement," which is not now found in any of the later versions of the New Testament, as the name of a Scripture doctrine. Should any one say, There is no such word as atonement in the New Testament, I might reply ; True, the *word* is not there, but the *thing signified* by the word is there. But how am I to prove that the thing is there ? I answer, by explaining the word, and showing what it means, and then going to the Scriptures to find if the same thing which I have given as the meaning is not in the Scriptures. I explain "atonement" to mean reconciliation—the reconciliation of man to God. I go to the Scriptures, and I find the doctrine of reconciliation plainly stated. So that of course I prove that though the *word* "atonement" is not in the later versions, the *thing*, reconciliation, which is what I mean by the word, is there, by finding passages where the doctrine of reconciliation is taught in the plainest and most intelligible terms. But my opponents not only cannot find the words trinity, and Three persons in one God, in the Scriptures, but they cannot tell you what they *mean* by trinity—they cannot tell you what they themselves mean by Three persons in one God. So that you cannot get hold of the meaning of the words, in order to enable you to go and see whether the thing be in the Scriptures or not. And as you have no idea what it is that you are to seek for, how can you tell when you have found it, or found a passage that contains it ? Unless, therefore, you find the very *words*,—such as Trinity, or Three persons in one God, or Trinity in Unity, and Unity in Trinity,—you cannot find the *doctrine* ; for the doctrine itself is unintelligible, inexplicable.

Again, my opponent has, in his tract, attempted to give an explanation of the words Three persons in one God, in some obscure form. He says, it is three *real*, not *nominal*, distinc-

tions in the Deity. But he tells us, at the same time, that what kind of distinctions they are, he cannot explain. So that he only explains one dark word by another. He only exchanges one bit of a cloud for another, and leaves the darkness still visible and impenetrable. And the new words are quite as unscriptural as the old ones. There is nothing said in Scripture about three distinctions in the Godhead.

Again, the word "person" in ordinary language, means an individual being, and "three persons" mean three individual beings. Now the same word, if it have any meaning at all that can be understood, will have the same signification when applied to the Divine Being : and three divine persons will be three divine beings, and three divine beings will be three Gods. So that the doctrine, if it be any thing at all, is, that there are three Gods in one God ; and if the word person is *not* used in its common signification, if it be used in an unknown, unintelligible signification, then the doctrine of the trinity will mean three nobody knows what. (Hissing.)

My opponent, however, contends that his doctrine of the trinity has been held and taught by heathen writers ; by the ancient Jewish writers previous to Christ's birth ; as well as by the early Christians generally. These, his statements, I am wishful very briefly to notice ; more especially as they will show the credit that is due to Mr. Cooke's professed quotations from those ancient Pagans, and those ancient Jewish and Christian writers.

He tells us, in the first place, that the doctrine of a trinity in the Godhead was held by heathen nations in every part of the world, and in all ages : and he professes to quote a number of authors in support of that statement. Now it might be enough for us to answer,—that if all the ancient heathens *had* held the doctrine of the trinity, it would furnish no proof of its truth ; for we know that the heathen nations generally are charged by Paul, from the beginning, with the crime of corrupting the truth of God and turning it into a lie. They are charged not only with having multiplied gods without end, but with having lost the knowledge of the true God : and they are represented by the apostle as being atheists, or, as it is translated,—as being without God, as well as without hope in the world.

But, in the second place, the statement of my opponent is not true. I have read ancient Pagan writers, both Greeks

and Romans ; and I never found any thing like the orthodox doctrine of the trinity in any of those ancient heathen writers. We know that Plato had a trinity of his own ; but it was not the Christian trinity—that is to say, the Orthodox trinity. It was a trinity that was very likely the father of the Orthodox trinity ; but the father is still unlike the child. The child has grown into a monster a thousand times more hideous than its original parent ever was.

One of the quotations which my opponent professes to give is from Seneca in his work to Helvia. I won't read it to you in Latin ; but my opponent may, if he pleases. (Laughter.) Seneca is telling his friend that the affairs of the Universe are admirably well ordered—that they are ordered in such a way, that those things which are most valuable are the most secure ; and that those of our possessions or enjoyments which are the most uncertain, are those which are of least importance,—that however people may slander and injure us, there are two great blessings, our common nature as men, and our own virtue or goodness, which our persecutors can never take from us. And then he proceeds to say,—“ It has been ordered, believe me, by Him, whoever he was, who formed the universe, whether the Almighty God himself, or the incorporeal reason, the artificer of all great works, or the divine spirit diffused through all things, the least as well as the greatest, or fate and the immutable series of cohering causes, it has been ordered, I say, that nothing but our most worthless possessions shall be in the power of another. A most admirable arrangement ! ” I ask, Where is the trinity here ? Seneca simply refers to a number of different notions which prevailed about the origin or maker of the world, and says, whichever notion be true, whoever the maker of the world might be, he had ordered things well. He does not, himself, profess to believe either in one or other of these notions, but brings forward four or five notions held by different parties, and simply says, whichever notion be true—whether the world was made by God, as some contend, or reason, or some divine spirit diffused through all, or fate,—whichever it was, the world was well made. As you may see, Seneca mentions four or five supposed authors of the world, not three ; but my opponent, by stopping his quotation in the middle of the sentence, and giving part of the sentence as if it were the whole, has com-

pletely misrepresented the author's meaning. But as for the trinity, there is not the slightest vestige of it to be found in the passage. And yet Wm. Cooke is the individual who professes to speak of other people misquoting !

Again ; he tells us that no fact is more clear, or more fully attested, than that the ancient Jews believed in the trinity. I reply, that assertion is quite opposite to the truth. In the first place, the Jews themselves state that the doctrine is not taught in the writings of their forefathers. And in the second place, even orthodox divines have declared that the ancient Jews never could find the doctrine of the trinity in the Scriptures. Bishop Beveridge himself, and other orthodox writers, attest the same truth—that the Jews never made it, never could make it, an article of faith. But assuming that the Jewish writers really had held the doctrine of the trinity, what would the testimony be worth ? Jesus Christ has given an account of the character of those ancient Jewish teachers, and it may not be amiss to remind you of Christ's words. I shall not imitate my opponent, who, when he pretended to give you the character of Marcion, quoted only the testimony of those orthodox fathers who were his persecutors and slanderers, and who, on such matters, were unworthy of the slightest credit : I shall quote from Jesus Christ, whose testimony my opponent will not call in question. He tells you that the ancient Jewish Rabbies were men who substituted their own traditions for the doctrines of God ; persons who got hold of the keys of knowledge, or of the kingdom of heaven, but would neither go in themselves, nor suffer those who were entering to go in ; blind leaders of the blind ; men who devoured widows' houses, and for a pretence made long prayers ; a race of serpents ; a generation of vipers ; wolves in sheep's clothing ; whited sepulchres, fair without, but within full of dead men's bones and of all uncleanness ; full of hypocrisy and iniquity ; liars, deceivers, and murderers. They were, in fact, the very men who were the chief slanderers and persecutors of Christ ; the men that called him a madman and a devil, that charged him with blasphemy, that condemned him on perjured testimony, and then crucified him. This is the character of the old Jews, to whose testimony my opponent refers in proof of the doctrine of the trinity.

My opponent professes to give a quotation from the Tar-

gum of Jonathan, on Isaiah 6th chapter and 3rd verse, where it is said "one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts." He tells us that the comment of Jonathan on these words, is, when literally translated, as follows: "Holy, that is the Father; holy, that is the Son; holy, that is the Spirit." I happen to have an exact transcript of Jonathan's comment on this passage; and it so happens that in the whole passage there is not the slightest hint at a trinity; there is neither the Chaldee word for Father, nor the word for Son, nor the word for Spirit. There is neither *Ab*, which is the word for Father; nor *Ben* or *Bar*, which is the word for Son; nor *Ruach*, which is the word for Spirit; and if my opponent will bring forward Jonathan's Targum, and let the matter be decided by competent witnesses, their testimony shall decide the point; and if he does not bring forward that Targum he will stand convicted of a false or forged quotation from Jonathan;—he will be convicted of either having attempted to impose upon his readers by falsely quoting a work, which, as it is out of the reach of people generally, they had not the means of examining; or else of carelessly following the orthodox falsifiers which went before him.

Again; I have in my hand a work by Rammohun Roy, a convert from Hindooism, a Bramin himself, and afterwards a Rajah. He was converted by reading the Scriptures, without human additions or perversions. He was not, however, converted to orthodox notions of religion, but to simple Christianity. After his conversion, he began to instruct his countrymen in Christianity. He published first the precepts of Jesus, and then he began by advocating simple Anti-Trinitarian Christianity: and the missionaries, Dr. Marshman and others, immediately commenced slandering and opposing him. At page 299, he gives the commentary of Jonathan; and renders it thus:—"Holy in the most high heavens, the place of his glory; holy upon earth, the work of his power; holy for ever, and ever, and ever;"—There is neither Father, Son, nor Holy Ghost in the whole. (Hear, hear.)

I have examined some of my opponent's pretended quotations from the Christian Fathers, by which he attempts to prove that the early Christians, from the beginning, held the doctrine of the trinity; and I find them of a similar character with those he has given from Pagan authors, and from

ancient Jewish writers. He knows that few people have access to those writers, or he would not so frequently refer to them. Of course it is natural for a man, when plain Scripture will not bear him out, to have recourse to Fathers and Rabbies. My opponent leaves the daylight and goes into a dark room where there is plenty of dust, but no light ; and there attempts, by his busy meddling, to make people outside imagine that he is achieving some mighty exploit, while all the while he is merely making a dust. I don't wonder at my opponent plunging amidst the darkness of the ancient Pagans, and more ancient Jews, and the mysteries and absurdities of the ancient Fathers, and attempting to lead away people by displays of pretended learning, because the plain testimony of Scripture will not bear him out ; there is no plain testimony of Scripture in favour of his views. There is not a passage in the whole of the sacred volume that expressly teaches his doctrines. While the plain testimony of Scripture not only bears me out in every thing I state, but it speaks so expressly in favour of the views I advocate, and uses so constantly the same words which I use, that if the Bible had been written on purpose to back my principles, it could not have done so more effectually. (Applause and hissing.) I say, on every subject which I have introduced to your notice, the sacred writings are so plainly, so clearly, so distinctly, so constantly in favour of the principles I advocate, that if they had been written on purpose to defend the principles I have unfolded, they could not have done it more completely, they could not have been more perfectly adapted to my purpose.

But my opponent goes a step further. He proceeds, after he has quoted from Pagans, and Jews, and Fathers, to pay a little respect to the Scriptures, and to propose to come to their testimony. And I shall now briefly notice what he considers his Scripture arguments.

The first argument which he brings forward is, that in the Old Testament the name of God—the name most commonly used for God, is a *plural* name. The word is *Aleim*, as he gives it ; or, as it is generally given, *Elohim* ; and he tells us that the application of this name to God, proves that there are *three persons* in one God. He says the Hebrew language is peculiarly expressive, and that its names of objects are not arbitrary signs, but significant of their *nature* and

properties, or of some remarkable circumstance designed to be preserved in memory ;—that, accordingly, the names of *God* were expressive of himself ; and were *chosen* by him to express *his* nature, and impart instruction. And he adds, that there must be a *fitness* and *propriety* in the names applied to God ; they must be *appropriate* to his *nature*, and *necessary* to explain it. What are the principal names of God in Hebrew ? He answers, *Jehovah* and *Elohim*. *Elohim* is the plural of *El*. But *El* means *God*. It is generally translated *God*. But if *Elohim* be the *plural* of *God*, then it means *Gods*. And it is a fact, that in the original the words translated, “And God made man,” are “And *Gods* made man.” If, then, we take the words literally, we must suppose that *Gods* made man. And it is not merely in a *few* instances that *Elohim* is used ; it is used almost constantly. The word used for God in the original Hebrew is nearly always in the plural form, and, when literally translated, it is *Gods*. Now my opponent says the Hebrew language is *peculiarly expressive*, and that the names that God chooses to give himself must be *fit* and *appropriate*, and must express his *nature* ; but the very name which my opponent says he has chosen, is *Elohim*, *Gods* ; which would prove, on my opponent’s principle, that there are *several* Gods, not *three*—for the number is not limited, but is *Gods*, which may embrace a multiplicity of Gods. He also tells us that the word translated “*Creator*” is plural. It is ; and therefore the literal translation of a well-known passage would be—“Remember now thy *Creators* in the days of thy youth.” Thus the Hebrew language, which is always so peculiarly expressive, and the names given in which are always so appropriate in describing the nature and properties, of the things to which they are given, proves, on my opponent’s principle, that there are more *Makers* than one—more *Gods* than one ;—that we *may* have *Makers* and *Gods* without any limit, and without end.

Now it so happens that all the arguments of my opponent are of the same kind. If they prove any thing, they prove, not that there are three *persons*, but three *Gods*, or rather a great multitude of Gods. But are there three Gods ? My opponent will say, *Nay*. The very word, then, which, according to Wm. Cooke, is so expressive of God’s character, is not to be translated literally. My opponent is obliged to renounce his principle. God is one. The word which in

the Hebrew means *Gods*, is constantly translated *God*. It means God. All the Orthodox Trinitarian translators go upon that principle, not one venturing to translate *Elohim* in the plural, as it is in the original. The word occurs a thousand times in the Scriptures, and yet, when applied to God, it is invariably translated by the singular name *God*, and not *Gods*. When, however, the same word is applied to heathen deities, it is always translated in the plural—as “the *gods* of the heathen;” yet the word is the very same in the Hebrew, whether applied to the heathen gods, or to the true God, Jehovah. You may ask, how, then, is it that a plural word is thus used in the singular sense? I answer, how is it that so many plural names in our own language have lost their singular; as wages, means, sheep, and a number of others that we have in the plural, but not in the singular? Take the word “*news*,” for instance; how is it that *it/s* singular is lost? The reason is, that the things to which these words refer, are generally or always seen in companies. The singular, therefore, falls gradually out of use; the plural alone remains: and we come at length to use the plural noun with the singular verb, even where we only mean a single thing. It was much the same in reference to the word God. All nations that believed in a Deity at all, believed in *several* gods; and when speaking of divine powers, they always used the plural noun—their *Gods*. No nation that ever had a god at all, thought of being content with one. Hence the singular name was almost lost; and the plural name alone remained. This was the case when God called Abraham to teach him the knowledge of the *one* TRUE God. He did not change the *name* for God, but uses the common name, *Elohim*, *Gods*. But while he uses the plural name, he puts the children of Israel upon their guard against misunderstanding him, and imagining that he was *several* gods, like the gods of the nations, saying, “Hear, O Israel, JEHOVAH, *your gods*, is ONE Jehovah.” And if you look through the Old Testament you will frequently find the singular, Jehovah, joined to the plural *Elohim*, *Gods*. They joined the singular verb also with the plural noun, as my opponent says; and this appears to have been done on purpose to prevent the idea that there were *several* gods, and to teach them that Jehovah is God alone, and beside him, or with him, there is no other God.

I ought to observe, that the Almighty might wish to retain the name *Elohim*, because it comes from a word which signifies *powerful, strong, mighty*. He might think, that unless he claimed that title, and exhibited himself as possessing what the heathens considered the chief attribute of their gods, power, and that to a far greater extent than the heathen gods were supposed to possess it, the Israelites would not be likely to rest under his protection. He therefore, chose to continue the plural name, *Elohim*, which custom had deprived of its singular form, and which was given by surrounding nations to their multitudes of gods: but he took care to tell them that He, who now used that name, was the sole, solitary God, was the Most High over all the earth. Here, then, we have in the original the plural noun *Gods* applied to Jehovah; and we have shown that if it proves any thing, it proves, not *three persons*, but a multiplicity of Gods. But we have shown that it proves no such thing. It only proves that Jehovah is the only *strong* and *mighty* God; and that, compared with his, there is no power, or might, or strength in existence.

To show that the argument in favour of the trinity, drawn from the use of the plural word, *Elohim*, has no force, and ought not to be relied upon, I might adduce, in further proof, that the translators of the Bible have always given the name in the singular number wherever it refers to the *true God*; and that they have never given it in the plural but when it refers to *false* deities.

I think we need no other proof. In all the versions in the universe the word is translated in like manner;—not *Gods*, but *God*; not as a *plural*, but a *singular* name.

There is, however, this further proof. In the *New Testament* we find no other than the word *Theos* for God in the *singular*. It is *never* in the *plural* at all. Neither the Latin word *Deus, God*, in the Vulgate, nor the Greek word, *Theos, God*, do we ever find used in the plural number throughout the whole New Testament. And we are also expressly taught, that, as in the Old Testament, among the Jews, so in the New Testament, among the Christians, there is but *one* God, and his name is only one.

There are a number of other arguments of Mr. Cooke's which might be noticed; but I would rather not make his speech and my reply at the same time.

My opponent seemed very wishful to avoid the question of the trinity, or three persons in one God,—to pass it by—and to come to what he appears to think the most defensible part of the doctrine, the deity of Jesus Christ. And as this was one of the points announced by my opponent for discussion this evening, I shall briefly give a few particulars of my views on this subject, and Mr. Cooke may reply when he thinks best.

Well, then, in reference to Christ, what do the Scriptures teach? Now mark, if I do not give the plain, simple, natural meaning of every passage I quote.

1. In Heb. ii. 17, we are told that Christ was “made in all things like unto his brethren.” But his brethren are not made up of a complete God and a perfect man in one person.

2. In the 4th chapter of the same epistle, verse 15, it is said, Christ was “*tempted* in all points like as we are.” But *God* cannot be tempted as we are: nor can a person who is made up of perfect God and perfect man united, be tempted as we are.

3. It is also said, in the same place, that Christ was “touched with the feeling of our infirmities,” or weaknesses. But *God* cannot have our infirmities, nor can he feel them as we feel them; nor can a being made up of perfect God and perfect man.

4. Again; Jesus is called a *man*. He is called a *man* repeatedly. See John, viii. 40,—“But now ye seek to kill me, a *man* that hath told you the truth, which I have heard of God.” Isaiah viii. 3,—“He is despised and rejected of men; a *man* of sorrows, and acquainted with grief.” John the Baptist said,—“After me cometh a *man* which is preferred before me: for he was before me.” Speaking of Christ’s miracles, we are told by Matthew,—“But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto *men*.” And in Acts, ii. 22, the apostle Peter says,—“Ye men of Israel, hear these words; Jesus of Nazareth, a *man* approved of God among you by miracles,” &c. But what is a *man*? Is it a being made up of an angel and a *man*? Or of a *man* and a perfect God? *Such* a being would *not* be a *man*. It would be as improper to call such a being a *man*, as to call God himself a *man*.

5. Again; Jesus is called “the son of *man*” about 84 times; a name which both expresses his manhood, and his

descent from man. It expresses his simple, pure, and perfect manhood, and his descent from man, if the principle of interpretation laid down by my opponent be just.

6. Again ; Christ is said to be the "*sent of God*," or the *messenger* of God. John viii. 42,—“Neither came I of myself, but he”—that is, the Father—“sent me.” John xvii. 18,—“As thou hast sent me into the world, even so have I also sent them into the world.” And numerous other places. But *God* could not be sent into the world ; nor could God send God.

7. Again ; he is said to be *raised up* by God. Acts, xiii. 23,—“Of this man’s seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.” But God could not raise up *God*.

8. Christ is also said to have been *sanctified*, or set apart by God, and sent into the world. John x. 36,—“Him whom the Father hath sanctified, and sent into the world.” But how could God sanctify or separate God ? How could God sanctify himself ?

9. He is said to have been *anointed* by God. Acts x. 38,—“God anointed Jesus of Nazareth with the Holy Spirit, and with power, who went about doing good, and healing all that were oppressed with the devil ; for *God was with him*.” It does not say—for he *was* God. And, again, Heb. i. 9,—“Thou hast loved righteousness, and hated iniquity ; *therefore* God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

10. Christ is called the “*Son of God*.” But it is impossible that he who is the Son of God should be the true God himself. If son refer to his *nature*, it expresses his derivation from God, and therefore his dependence on God for his existence : and if it express his *office*, *power*, and *dignity*, it still implies that he had them all from God.

11. Again ; Christ tells us that he came in the *name* or *authority* of God, and not in his *own* name. John v. 41,—“I am come in my Father’s name.” But why come in the name of another, if he himself was God ? Why come in the name of another, if his own authority was the authority of God—absolute—supreme ?

12. Christ tells us that he *received his doctrines from the Father*. John vii. 16,—“My doctrine is not *mine*, but *his that sent me*.” But if he were God as truly as the Father,

what need could he have to receive his doctrine from another ?

13. Again ; Christ said he was *taught* his doctrine by his Father. John viii. 28,—“ As my Father hath *taught* me, I speak these things.” But *God* could need no teaching. And if you say he speaks here of his human nature, still his human nature could need no instruction from the *Father*, if there was one *equal* to the Father, *God the Son*, within him.

14. Again, he says, John xiv. 24,—“The word which ye hear is not mine, but the Father’s that sent me.” And John xvii. 8,—“ I have given unto them the words which thou gavest me.” Now why receive words and doctrine from any other person in the Godhead, if he himself was a person in the Godhead, and equal to the others ?

15. *Christ wrought his miracles by the power of God*, and not by his *own* power. Matt. xii. 28,—“ If I cast out devils by the *spirit of God*, then the kingdom of God is come nigh unto you.” In Luke xi. 20,—“ If I with the *finger of God* cast out devils,” &c. Hence the works which he did are said to be his *Father’s*, and to be done by him : John, xiv. 10,—“ The words that I speak unto you, I speak not of myself ; and the *Father* that dwelleth in me, *he* doeth the *works*.” And Acts ii. 22—“Jesus of Nazareth, a man proved to be of God, among you, by miracles, and wonders, and signs, which *God did by him*.” This is not the language to be used of a God. If he were God, why need God to help him ? If it was his human nature that needed help, why not have help from his divine nature ? What better was he for being God the Son, if he could do nothing without the help of God the Father ?

16. Christ had all his power and authority from the Father. Matt. xxviii. 18,—“ All power”—authority—“ is *given* unto me in heaven and in earth.” Acts x. 38,—“ *God anointed* Jesus of Nazareth with the *Holy Ghost* and with *power*,” authority. But what need could he have of authority from the Father, if he was God himself, and had equal authority with the Father ?

17. Christ had *every thing* from God. John iii. 35,—“ The Father loveth the Son, and hath given all things into his hands.” Matt. xi. 27,—“ All things are delivered unto me of my Father.” But if he had been *God, God the Son*, he could have received nothing : he must have had all things

from the beginning. And if it was his *human* nature that received all, still there was no need for his human nature to receive any thing from the *Father*, when it was united with *God the Son, equal to the Father.*

18. Again ; Christ received his power or authority to lay down his life and take it up again from the Father. John x. 17, 18,—“ Therefore doth my Father love me, because I lay down my life, that I may take it up again. No man taketh it from me, but I lay it down of myself. I have power (authority,) to lay it down, and I have power (authority,) to take it up again. This commandment, (commission or authority,) have I received of my Father.”

19. Again, it was from God the Father that he received the commission to judge and bless men. John v. 26, 27,—“ As the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of man.”

20. Christ acknowledges his *inferiority* to the Father. John x. 29,—“ My Father, who gave them me, is *greater* than *all*.” John xiv. 28,—“ My *Father* is greater than *I*.”

21. Paul also declares, that as the “*head of every man is Christ, so the head of Christ is God.*” 1 Cor. xi. 3,—“ But I would have you know, that the head of every man is Christ ; and the head of the woman is the man ; and the *head of Christ is God.*” He also says, 1 Cor. iii. 23,—“ Ye are Christ’s ; and Christ is God’s.”

22. Hence the Father had the original disposal of places in his kingdom. Matt. xx. 23,—“ To sit on my right hand, and on my left, is not mine to give, except to them for whom it is prepared of my Father.”

23. Again, Christ is said to receive his *kingdom*, his *high name*, his *Lordship*, &c., from God ; and that *as the reward of his obedience or fidelity.* Acts ii. 36,—“*God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*” Acts i. 30,—“ The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour.” Phil. ii. 9—11. Because he was lowly, disinterested, full of love,—because when he was in the form of God, and clothed with God’s authority, he made not use of his greatness for selfish purposes, but humbled himself, and took on himself the form of a servant, and “ became obedient unto

death, even the death of the cross ; therefore God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." See also Heb. i. 9.

24. Christ received power to forgive sins from God. Matt. ix. 1—8,—“ And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts ? For whether is easier, to say, Thy sins be forgiven thee ; or to say, Arise and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified GOD, which had GIVEN such power unto MEN.” My opponent endeavours to prove that Christ must have been God, as he forgave sin. But this would prove that the apostles also were Gods, for they received the same power. John xx. 21—23,—“ Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost ; whose soever sins ye remit, they are remitted unto them : and whose soever sins ye retain, they are retained.”

26. Again, *the God that was in Christ, was God the Father, not God the Son.* John xiv. 8—11,—“ Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me, hath seen the Father ; and how sayest thou then, Show us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of myself : and the Father that dwelleth in me, he doeth the works.” It was not God the Son, then, that dwelt in Jesus, but God the Father, the only God there is.

27. Again, the Word that was made flesh was God the

Father ; the *true* God, that made the world ; *not* God the Son. John i. 1.—“ In the beginning was the Word, and the Word was with God, and the Word was God ;”—the true God, the One God, the only God there is ; *not* God the Son. By that one God all things were made ; and that one God became flesh ; he dwelt in Jesus, and he manifested himself through him. Hence Christ is called the *image* of God, because God showed himself through him—made himself visible to men’s minds through him.

28. Again, Christ taught that there is but *one* TRUE God ; and that that true God is GOD THE FATHER. John xvii.3,—“ This is life eternal, O Father, that they may know thee the ONLY TRUE GOD, and Jesus Christ whom thou hast sent.”

29. Jesus always *prayed* to the Father. He taught us also to pray to the Father, and he never taught us to pray to any one else. Matt. vi. 9,—“ After this manner, therefore, pray ye : Our Father which art in heaven.” He never told us to pray to himself, but on the contrary, he commanded us not to pray to himself. Referring to the time when he should go away, he said, “ In that day *ye shall ask me* NOTHING ;” but whatsoever ye shall ask the FATHER *in my name*, he *will give it you.*”—John xvi. 23.

30. It has been said that calling upon the name of Christ means prayer to Christ. This, however, is not the case. It means *surnaming* themselves by his name ; taking his name on them as members of his church, or as under his authority.

31. Many passages have been brought forward to prove the pre-existence of Christ ; and some fancy that they can prove his deity by his pre-existence. There are, however, many who believe in his pre-existence, who do not believe in his deity. But I would further add, that there is no proof of Christ’s pre-existence. There is as clear proof that Christ *died* from the foundation of the world—that God *promised us eternal life in Christ* before the foundation of the world,—as that Christ *lived* before the foundation of the world.

32. Again ; where Christ is said to have *come down from heaven*, to be in heaven, &c., it is as “ *the son of man*,” and not as *God the Son*. It is also said that *John was sent from God*. But the meaning is, not that he existed with God, and came into the world from another place, but that God *commissioned* him. So God sent his Son, or commissioned him. And Christ says,—“ As my Father sent *me* into the world, so send

I *you* into the world ;" that is, sent them on a divine commission to preach, and teach, and bless mankind.

33. Again ; in Heb. 1. 9, Christ is said to have been taken from among his fellows. " Thy God hath anointed thee with the oil of gladness *above thy* FELLOWS." He had fellows, equals ; but God raised him above his equals, on account of his peculiar piety.

I shall examine at a future period the statements that Christ created the heavens and earth—that he performed the same works of creation that the Father did ; and I shall be able to show you, by ample evidence, that the creation in which Jesus Christ was the agent, was the *spiritual* creation—the making of all things new.

I am told that my time has just expired. I have no wish to overrun the time. I thank you for your patient hearing ; and trust you will remember what I have said, and see, when the time comes, whether my opponent answers me. (Applause.)

SIXTH NIGHT.

WEDNESDAY, AUGUST 27, 1845.

After welcoming Messrs. Cooke and Barker this evening in the usual manner, the audience continued retorting cheer for cheer—now for "Cooke" and now for "Barker"—for some minutes.

MR. GRANT :—Let me entreat of you to be orderly. You only excite your minds, and unfit yourselves for patient hearing afterwards.

The time having arrived,

MR. GRANT enquired,—Is Mr. Larkin present? [No answer.] I again waited on Mr. Larkin to-day, and he promised, that, if possible, he would come. We shall have to be obliged to the Reporter to sit as umpire again, if he pleases : and as the time is now come for the discussion to be resumed, I shall, without further preliminary, once more introduce Mr. Cooke to the meeting ; but I again entreat each and every one of you, on both sides of the house, to maintain silence and pay every attention. By that means, you will not only hear, but see both sides of the house, and form your own conclusions far better than by diverting your attention, and getting excited and away from the subject.

MR. COOKE :—Mr. Chairman : my Christian friends,—For the sixth time I appear before you to advocate those sacred principles on which we base our confidence for the favour of God and everlasting life ; and, if possible, with a growing confidence in their scriptural certainty, and in their ultimate triumph. The last evening that I addressed you, I took the liberty of making a quotation from one of Mr. Barker's works in reference to the Holy Scriptures ; which quotation expressed the sentiments that Mr. Barker held respecting the Scriptures. He thought good to call in question the truth of my representation ; and, to contradict it, extended the quotation to some few sentences : but you were witnesses that the continuance of the quotation only tended to confirm my representation, and to show that Mr. Barker does hold that "*The Bible is a two-mouthed guide and a double-tongued director.*"

I shall take the liberty allowed me by the rules of this discussion, to make another short quotation from the same work ; and Mr. Barker is at liberty, if he pleases, to extend the quotation when he rises to address you. He says,—“the difference between the different books of the Bible are endless ; and will you pretend that when those clashing and contradicting books happen to be bound up”—mark the word “happen !”—“bound up together in one large volume, that they instantly become a consistent and infallible guide ? Here are fifty or a hundred books, one leading you one way, another a contrary way, and several of them leading you no way at all ; yet, these books, when the bookbinder and printer agree to put them all together, are to make one everlasting and infallible guide. Do you really believe such nonsense ? But it is needless to ask you such questions. Pretend what you may, you do not believe it, unless your ignorance be greater than I have hitherto supposed it to be. But, again, you say the Bible is an infallible guide. What does it infallibly guide men to ? Do you say, ‘to oneness of opinion ?’ The whole world cries, No. ‘To oneness of practice ?’ Our knowledge and our eyesight cry, No. To what then ? I suppose you will answer, ‘It guides all who use it properly to God and to heaven.’ Very true ; but if that be all, we have many infallible guides. There are a thousand things of which you may say, that if people make a right use of them they will guide men to God and to heaven. Afflictions, desertions, oppressions, will do that. And tradition, and the preaching of a popish priest, and the voice of instruction which issues from the sun, the stars, the earth, the elements, the changing seasons, and the heart of man, will do the same. And the works of Channing, or Priestley, or Wesley, or Taylor, or Bunyan, or Barrow, will do the same. And the writings of Mahomet, or Cicero, or Plato, would do the same.”

So that it turns out I have *not* misrepresented Mr. Barker's sentiments. It appears, still, that the Bible is a two-mouthed guide and a double-tongued director ;—that its contradictions and inconsistencies are endless. And the works of Channing, the Socinian ; and of Priestley, who, as I before said, so say I again, held that man had no soul ; and the writings of Mahomet, all these are placed upon a level with the Holy Scriptures, as it regards their being an infallible guide. Mahomet, forsooth ! the false prophet of the east. Mahomet ! who propagated his lying sentiments with fire and sword. Mahomet ! who offered eternal life to those who murdered human beings in propagating his creed. Mahomet ! whose appropriate emblem is the locust rising amid the smoke of the bottomless pit. Mahomet ! who held out the charms and sensualities of a beastly paradise to satisfy his votaries. Mahomet ! whose followers execrate the name of Christian. Mahomet ! whose Koran, as every one knows, is a forgery—an insult against heaven, a wholesale corrupter of the human race and destroyer of immortal souls ;—Mahomet's Koran is placed side by side with your Bible as being equally worthy as an infallible guide. Why not have completed the list with Bolingbroke, Shaftesbury, Voltaire, and Tom Pain, and other infidels whose principles are propagated to corrupt the sentiments and debase the morals of mankind ?

Last evening, Mr. Barker sought to contradict a statement which I made, to the effect that God did not in every instance give an account of himself to man, nor explain the reason of all his positive precepts and injunctions. He has told us that God did explain to Adam the reason why he forbade him to use the fruit of the tree of knowledge. Read the account in the 2nd chapter of Genesis, at the 16th and 17th verses, and you will find that though God did give to Adam a *motive* for obedience, he did not explain to him the reason of the prohibition. Look, also, at the record of Abraham's trial, the other case referred to by Mr. Barker in contradiction to my statement. He said the reason God assigned to Abraham was, that he desired to try him. God assigned *no reason* to Abraham for the command to sacrifice his son. And Abraham asked for no reason. Abraham went forward to obey the command of God ; and yet held fast the promise which God had made to him.

Mr. Barker, last evening, furnished some fine specimens of his ability to weave a web of sophistry ; but every discerning mind will see through its flimsy texture. For example, he reiterated a variety of his leading objections to the incarnation ; brought them up *again* ;—objections which I had exploded to atoms, as this assembly knows. (Hissing, applause, and cries of "Order." The hissing being renewed—)

MR. GRANT rose and said :—What will you benefit by this ?
—[Cries of “The Atonement.”]

MR. GILMORE :—I trust you will give Mr. Cooke a patient hearing.—[Cries of “Question.” “Let him keep to the point,” &c.]

MR. GRANT :—You are forfeiting your pledges. It is not your place to dictate to the platform.

MR. GILMORE :—I trust you will give Mr. Cooke the very best hearing. I have asked Mr. Grant to announce the subject. He says, Mr. Cooke will take his own way. That is perfectly fair ; and Mr. Barker has the same liberty as Mr. Cooke.

MR. GRANT :—Mr. Barker claims that liberty.

MR. COOKE :—There are three minutes, gone, which I must be allowed. Mr. Barker pretended to assail the important doctrine of our Lord’s divinity. And how did he do that ? Why, just by establishing three great principles which all Trinitarians maintain. He proved the *real humanity* of Christ to overthrow the doctrine of his *divinity* ! He proved the mediatorial character of Christ ; and he proved the official subordination of Christ,—doctrines which are held and revered by every Trinitarian. But I must notice the *object* which Mr. Barker had, in introducing these doctrines. His object was to invalidate the doctrine of our Lord’s divinity. I shall meet his arguments, on the present occasion, chiefly confronting them with *his own* recorded statements on this subject. And having done that, I shall refer to the doctrine of the atonement of the Saviour’s death.

You will remember that Mr. Barker asserted, with a good deal of confidence, that the Holy Scriptures might, for any thing they contain to the contrary, have been framed to express the Barkerian heresy. (Laughter.) I will not say Arianism, nor Socinianism ; for surely Socinus and Arius, Lardner and Wakefield, and a multitude of other Unitarian writers, would have blushed to avow the absurdities which are maintained by Mr. Barker ; but he did say that the Scriptures might have been framed on purpose to express what I call the Barkerian heresy. Marvellous, indeed ! if that be the case, that neither Barker nor Barkerianism should make their appearance in the world until the 19th century ! Well, but he says the Scriptures might have been formed for this purpose. *Ought* to have been formed, I suppose he meant, and that such was his opinion. But let us now examine the subject.

He told us, yesternight, that the Bible teaches plainly that there is no trinity ; that Christ did not create the world ; that Christ is not God ; that Christ is a simple man ; that Christ did not exist prior to his birth. Now truth is *one*, though error is undefined and unlimited. The Bible is the same from one year to another. Man may change, but the truth of God

abideth for ever. Of course, what truths the Bible taught a few years ago, it teaches now. I ask, then, did the Bible teach the trinity a few years ago? Let us see what Mr. Barker says:—"On the trinity I would say that the Scriptures uniformly speak of the Father as God, of the Son as God, and of the Holy Ghost as God." These are Mr. Barker's own words. He further states, "And they (the Scriptures) uniformly speak of the Father, Son, and Holy Ghost, as three persons." That is Mr. Barker's declaration in the year 1833. Here, then, is his *own* testimony, that, eleven years ago, the Bible *did* teach that the Father is God, that the Son is God, and that the Holy Ghost is God; and that the same Bible, in speaking of the Father, Son, and Holy Ghost, *uniformly* speaks of them as we speak of three persons. If this be true, as Mr. Barker states—and true it is—the Bible has not changed since then, but maintains the same sentiments *now* that it did *then*, and therefore the trinity is a scriptural doctrine.

Did the Bible uniformly teach the divinity of Christ? Let Mr. Barker himself speak on this subject. In the Evangelical Reformer, page 97, Mr. Barker gives his belief in reference to the person of Jesus Christ:—"On this, as on all other religious subjects, I believe without scruple whatever the Scriptures teach, and I am not aware that I believe any thing more. And I take the statements of Scripture in their plainest and most obvious meaning. I dislike all forced interpretations of Scripture, and it is my wish in all cases to avoid them. I think it wrong to use violence with the words of God, either to force them to speak what they do not mean, or to keep them from saying what they manifestly do mean. And I have no doubt as to the genuineness of those passages of Scripture which speak of Christ, nor as to the goodness of the translation, nor as to the authority of the common readings. I take the Scriptures as they are, and rest my belief upon their plain instructions; and I feel no doubt but that my faith is true and upright, and approved of God. I believe that the Evangelist John is speaking of Christ in the first chapter of his Gospel, and I receive the words of John in their obvious meaning, according to our common translation:—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. That was the true light, which lighteneth every man coming into the world. He was in the world, and the world was made by him, and the world knew him not. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." I believe also that Christ was conceived of

the Holy Ghost, born of the Virgin Mary, and that he was rightly named EMMANUEL, which being interpreted is GOD WITH US. I believe that Christ was 'God manifest in the flesh,' that he was 'the image of the invisible God,' 'the brightness of his Father's glory, and the express image of his person.' 'It pleased the Father that in him should all fulness dwell,' and 'in him dwelt all the fulness of the Godhead bodily.' 'God was in Christ reconciling the world to himself.' 'Christ knew men's thoughts; he knew all men, and needed not that any should testify of man, for he knew what was in man.' All power was given unto Christ both in heaven and in earth. He controlled the elements with a word. He healed the sick, he gave limbs to the maimed, he cast out devils, he raised the dead, he walked on the sea, he stilled the winds, he calmed the waves, he shook the earth, he laid down his life, and he took it up again, he went up into heaven, and there he sitteth at the right hand of the majesty on high. He is head over all things to his church. All judgment is committed into his hands, and God will judge the world in righteousness by him. He is the Mediator between God and man, and through him it is that all blessings are communicated to the church. He sent down the Holy Ghost upon the church, and gave its various gifts unto men, for the perfecting of the church, for the work of the ministry, for the edifying of the body of Christ. He promised to be with his disciples wherever they might be." Now, there is the attribute of omnipresence. "And wherever two or three should meet together in his name, he promised to be in the midst of them; all which things are proofs to me of the Godhead of Jesus Christ. Christ himself also taught, that he came down from heaven, and that he was before Abraham was." Now, there is the pre-existence of the Saviour. "That he was in the bosom of the Father, that he had seen God as no man had seen him, and that he had glory with the Father before the world was. He also taught that he could do nothing of himself, (so inseparably was he united with the Father, as I understand him,) but that what he saw the Father do, that did he; and that whatsoever things the Father did, those also did the Son. 'The Father worketh hitherto,' says he, 'and I work. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him autho-

rity to execute judgment also, because he is the Son of man.' On another occasion he said—'As the Father knoweth me, even so know I the Father. My Father is greater than all. I and my Father are one.' Then the Jews took up stones to stone him, because (as they said to him) 'that thou being a man, makest thyself God.' Jesus answered them, 'Is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe me not, believe the works: that ye may know, and believe that the Father is in me, and I in him.' 'He that believeth on me,' says he again, 'believeth not on me, but on him that sent me. And he who seeth me, seeth him that sent me.' 'If ye had known me,' said he to his disciples, 'ye should have known my Father also, and from henceforth ye know him and have seen him. Philip saith unto him, Lord; show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; and the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. 'All things that the Father hath are mine. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.' Christ taught that he was greater than Jonas, and greater than Solomon; greater than John, and greater than the prophets. The author of the epistle to the Hebrews places him above the prophets and above the angels, above Moses and above Aaron. He says that God hath appointed him heir of all things, and that by him God made the worlds."

Mr. Barker goes on to say—"The following passages place the divinity of the Saviour in a very affecting light:—'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye through his poverty might be rich.' " There we have an assertion—a quotation asserting the pre-existence, and dignity, and glory of the Saviour. Mr. Barker further observes, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every one on his own

things, but every man also on the things of others. Let that mind be in you which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God : yet made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' ”

Again, Mr. Barker says,—“ In these quotations, my views of the divinity of Christ are fully unfolded. They teach all that I believe on that subject, and I believe all that they teach. Those passages and others of a like nature have been familiar to my mind for years, and they always seemed to me to give the fullest demonstration of the Godhead of Jesus Christ. How any one could believe Christ a mere man, and yet profess to believe those passages, has always seemed to me a mystery ; and I still think that those who hold the mere humanity of Jesus Christ, must renounce the New Testament, or be very ignorant of its teachings.” (Laughter.)

It is true Mr. Barker has changed his views since that period, 1838, but the truth has not changed along with him. Nor has any passage of the Bible changed in accommodation to Mr. Barker's wanderings. If the pre-existence and Godhead of the Saviour, as there maintained by him, were then taught in the *plainest passages and terms*, so are they now. If in 1838 a man must either admit the deity of Christ, or reject the Scriptures, so must he now. *And it is a remarkable fact that Mr. Barker's denial of this doctrine, and his invalidation of the divine authority of the holy Scriptures, were events which transpired almost, if not entirely, together.*

But let us hear Mr. Barker again, at a later period. Time makes no alteration in truth ; but since men are influenced more by what is near than by what is distant, we will come to a later period. Let us, then, hear him in the year 1841. I shall now refer to a sermon which Mr. Barker published at the time that he occupied Salem chapel ; a sermon preached shortly after he obtained possession of that place ; and a sermon published for a reason expressed in a note at the end of the discourse, as follows :—“ The preceding discourse, lately preached in Newcastle and Gateshead by one of the Editors of this periodical may serve ”—as what ?—“ as an answer to those who ask, What are the sentiments of the Editors with respect to the Divinity of Christ, and the Doctrine of the Atonement.” To express the sentiments not merely of *an* Editor, but “ *of the Editors* ; ” one of whom was the Rev. Mr. Trotter, whose sentiments with regard to the Holy Trinity and the Atonement are too well known to this respectable assembly to be for one moment questioned. Now this sermon was to give forth to the public a *real exhibition* of the views of the editors with regard

to the important subjects there mentioned. It was to show men that they believed in the pre-existence of Christ, as distinct from the Father; to show men that the Saviour was truly and properly God; that the creation of the universe was by Christ; that the duty of loving Christ with supreme affection was the same as the duty of loving the Father; and that the duty of men and of angels to worship Christ was commanded by the Scriptures. Now listen whether or not these sentiments *are* maintained in the sermon which I have before me. The sermon is entitled "Love to Christ;" and the text is the 21st chapter of John, from the 15th to the 17th verse.

The preacher observes:—"Two things are taught us in the text, first, that it is our duty to love Jesus Christ; and, secondly, that if we do love Jesus Christ, we ought to show our love by feeding his lambs, and feeding his sheep. 1. We are taught by the text, in the first place, that it is our duty to love Jesus Christ. The same lesson is taught us in several other passages of the New Testament. In Matt. x., 37, 38, the Saviour says, 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.' The Apostle, in Eph. vi., 24, speaks of all true Christians as 'those who love the Lord Jesus Christ in sincerity.' So the apostle Peter, in 1 Pet. i., 8, after speaking of the glory and sufferings of Christ, says, 'Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.' And on one occasion, 1 Cor. xvi., 22, the apostle used these solemn words, 'If any man love not the Lord Jesus Christ, let him be anathema maranatha.' The sacred Scriptures not only teach us that it is our duty to love Jesus Christ, but present to our minds the claims which he has upon our love. Christ is set forth in the Scriptures as every way worthy of our love, and as worthy of the highest love that we can render."

The Scriptures say, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" *and here this highest love which the human mind can render is stated to be due to Christ.* The preacher proceeds,—“Christ is entitled to our love in the first place, on account of the excellence and glory of his character; and, in the second place, on account of what he has done for us, and the inestimable blessings which he has bestowed on us.

1. "Christ is entitled to our love, in the first place, on account of the excellence and glory of his character. Christ is set forth in the sacred Scriptures as the loveliest of all beings. Many noble and lovely characters are presented to our view in sacred history, but Christ is exalted above them all. Abra-

ham was a noble character, and worthy to be remembered with affection and admiration by all the saints of God. At the call of God he left his father's house and his native land, and became a pilgrim in a strange land. Such was his confidence in the promise of God, and such his obedience to the divine commands, that he was called the Father of the Faithful, and the friend of God. Yet Christ, when conversing with the Jews, gave them to understand that he was greater than their father Abraham, and that before Abraham was, he was." Another declaration, this, that Christ had a pre-existence—lived before Abraham:—"Moses was a still greater character than Abraham, and he was employed by God in the accomplishment of the highest and most honourable undertakings that earth had ever witnessed; but even Moses was inferior to Christ. Moses was faithful as a servant, says the writer of the epistle to the Hebrews, but Christ as a Son: and he further intimates that Christ is worthy of a greater honour than Moses, as he that buildeth a house is worthy of greater honour than the house itself."

He then shows that Christ is greater than Jonah, greater than Solomon, and greater than David; that though he acknowledged himself David's son, yet he claimed the honour of being "DAVID'S LORD;" and that in the book of Revelations Christ is called not only the offspring, but "the ROOT of David," and the bright and morning star. He proceeds:—"One of the noblest characters mentioned in the Old Testament was Elijah. He lived at a time of general apostacy; when both the people and the priests had renounced the worship of Jehovah for the worship of idols. Instead of going with the multitude, he became the more zealous for the Lord of Hosts, and he carried his reproofs and warnings even into the palace of the King."

But Mr. Barker maintains that Christ is greater than Elijah;—"Elijah is spoken of as a servant and an attendant on Christ; and it is plainly intimated that the greatest honour that God could confer on him was, to appoint him to be the herald, the fore-runner of Jesus. In the New Testament we meet with still greater ones than those that we have mentioned hitherto. Christ tells us that John was more than a prophet, and that among them that are born of women, there hath not risen a greater than John the Baptist. Yet John considered himself as nothing in comparison of Christ: he declared that he was not worthy to stoop down and unloose the shoes of the Redeemer: he regarded it as an honour too great for him to be employed as one of his humblest servants."

Then Mr. Barker goes on to show that Christ is greater than the apostles; and proceeds as follows:—"But the Scriptures do not allow us to stop here. There are beings of a higher

order than men; Angels that excel in strength, that inhabit the world unseen, and that rejoice in the full purity and blessedness of heaven. But Christ is placed even above the angels. The angels are dignified and faithful ministers, but Christ is a Son: the angels are honourable and loyal subjects, but Christ is a King: the angels are among the first of creatures, but Christ is *The Creator and upholder of all things*: 'The brightness of his Father's glory, and the express image of his person. And when he bringeth his only begotten into the world, he saith, And let all the angels of God worship him.' There is, therefore, no one either in earth or in heaven that can be likened unto Christ. He stands alone: he has 'a name above every name;' a glory above every glory; a loveliness beyond all other loveliness: and it is appointed 'that at the name of Jesus every knee shall bow, both of things in heaven and things on earth, and that every tongue should confess that he is Lord, to the glory of God the Father.' Whatever, therefore, is lovely in the highest, the holiest, the wisest, the mightiest, and the most honoured and favoured of creatures, whether in earth or in heaven, is to be found in Christ in fuller measures; and whatever may be the claims of the high and holy and glorified spirits of heaven to our admiration and affection, the claims of the Saviour are still higher." Mr. Barker observes—"But the sacred Scriptures carry our views of the greatness and glory of the Saviour still higher. They surround him with the glories of the Godhead, and set him forth as having the same claims upon our affection and homage as God himself. It is, in fact, the doctrine of the sacred Scriptures that *Christ is God*: that Christ and God are one. Yes, it is the doctrine of the New Testament, that while Christ was truly man, he was, nevertheless, truly God. The MAN Jesus Christ was the TABERNACLE in which the Godhead DWELT. *The words of the evangelist John on this subject are so decisive and plain, that no ingenuity of man can explain them away.* 'In the beginning was the Word.'"

We shall see whether Mr. Barker tries to explain them away. And then you will remember this expression, that the words of John on this subject "are so decisive and plain, that no ingenuity of man can explain them away." I proceed with his sermon:—" 'In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made.' "

And so Mr. Barker goes on to quote the whole passage:—"In the person of Jesus Christ, therefore, the Godhead and Manhood were united: Christ was 'Emmanuel.'"—Thus Christ is Emmanuel here, though the name is not allowed to him in the present day:—" 'Emmanuel, which, being inter-

puted, is God with us.' He was 'God manifest in the flesh' 'In him dwelt all the fulness of the Godhead bodily.' The Redeemer himself knew that this was his character. He spoke in such a manner to the Jews as to leave them under the impression that he made himself equal with God, And on another occasion, he told them plainly; 'I am in the Father, and the Father is in me: I and the Father are one.' He told people, that the words which he spoke, were the words of God: and that the works which he wrought, were the works of God. *This doctrine of the divinity of Christ,—the doctrine that while Christ was man, he carried in his humanity the fulness of the Godhead,—that his humanity was the tabernacle in which the Godhead resided, and through which it shone forth and revealed its glory, is the doctrine of the whole New Testament.*"

Mr. Barker goes on to observe,—“Our obligations therefore to revere and love the Saviour are the same as our obligations to revere and love God himself. It is accordingly appointed that all men should honour the Son, ‘even as they honour the Father.’ God hath highly exalted him, and given him a name above every name; and it is ordained, that ‘at the name of Jesus every knee shall bow, of things in heaven, and of things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.’ The saints of heaven are represented as singing, ‘Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever, Amen.’ ‘And I beheld,’ says John, ‘and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb’”—not the Son of Joseph —“‘worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.’ It is in Christ that we see the character of God revealed in all the fulness of its glory; and it is only in proportion as we love Christ, that we can be said truly to love the Father. His loveliness is the loveliness of God himself.”

There is another passage which refers to the creation of the world; and which is so decisive and plain, “*that*,” as Mr.

Barker says, "*no ingenuity of man can explain it away.*" He goes on to affirm :—"But Christ has still further claims upon our love, in virtue of what he has done for us. We are, in fact, indebted to him for every thing we enjoy. We are told in the Scriptures that he made the world : that all things were made by him, and that without him was not any thing made that was made. We are therefore indebted to him for our very being, and for all our daily blessings. 'The light of the sun, the fresh air of heaven, the herbs and flowers, the blossoms and the fruits, the clouds, the mists, the showers, the woods, the streams, our rest by night, our joys by day, our life and friends, all that sustains and all that sweetens life, all are his gifts ; all come as messengers of his love, and claim for him the affectionate and grateful homage of our souls.'"

And then we have another passage on the mediatorial character of Christ, which I must pass by for the present ; and another speaking decisively of Christ as the High Priest who died for our sins, and made *atonement* for us. And he gives us a sweet hymn to Christ, which I must read to you :—

"Thy mighty name salvation is,
And keeps my happy soul above ;
Comfort it brings, and power, and peace,
And joy, and everlasting love ;
To me, with thy dear name are given,
Pardon, and holiness, and heaven."

I wonder whether this is in Mr. Barker's new hymn-book ?

"Jesus, my all in all thou art ;
My rest in toil, my ease in pain :
The medicine of my broken heart ;
In war my peace ; in loss my gain ;
My smile beneath the tyrant's frown ;
In shame, my glory and my crown.

In want, my plentiful supply ;
In weakness, my almighty power ;
In bonds, my perfect liberty ;
My light in Satan's darkest hour ;
In grief, my joy unspeakable ;
My life in death, my heaven in hell."

He adds,—"*The heart that can look on such glory, and on such perfection of moral beauty and grandeur, as are found in Christ, and that can contemplate such riches of grace and blessing as he has procured for them by his sufferings and death, without being melted into gratitude and love, must be harder than a rock.*" And so think I.

But we have Mr. Barker's sentiments at a still later period. He says, "Our belief in the divinity of Christ, the atonement, the influence of the Holy Spirit, &c., are so well known, that we do not expect that any Unitarian will apply for admission

into our churches. If a Unitarian were admitted amongst us unawares,"—mark that "*unawares*?"—"he would be so frequently and so constantly referred to the plain and decisive teachings of the New Testament on those subjects—he would be surrounded with such abundance of clear, convincing light on the divinity of Christ, and the doctrine of the atonement, &c., that he would, if sincerely desirous of knowing the truth, be speedily converted." And he concludes thus,—“But let all act on our plan, and Unitarian errors will perish speedily.” So that so late as October, 1841, the pre-existence and glory of Christ before all worlds, were true, according to the Scriptures : the distinction between the Father and the Son before all worlds was a true doctrine, according to the Scriptures ; the creation of the natural universe by Christ was a true doctrine, according to the Holy Scriptures : the doctrine of atonement for our sins by his sacred death was a true doctrine, according to the Scriptures : the doctrine that Christ as our CREATOR as well as our Redeemer, is entitled to supreme affection, was a true doctrine, according to Mr. Barker : the doctrine, too, that Christ was to be *worshipped by all the bright intelligences who surround the throne of God, including angels and men—beings of the highest order, was a doctrine of the Scriptures*, so late as October, 1841. The doctrine of the trinity, too, was so manifestly true, a few years back, that the Scriptures *uniformly* speak of the Father as God, of the Son as God, and of the Holy Ghost as God. And when speaking of the Father, Son, and Holy Ghost, they *uniformly*—not now and then—not by *inferential* reasoning—not by some doubtful intimation—but they UNIFORMLY speak of them as we speak of three persons. These were the sentiments of Mr. Barker. All this, then, was *true—plainly true, permanently true, conspicuously true*. All those truths were taught by the *plainest* passages—passages *so plain*, that “*no ingenuity of man*,” not even Mr. Barker’s ingenuity, “*could explain them away* ;” they were so brightly conspicuous, so palpably plain, so published, as with a sunbeam ; standing out in such bold and prominent relief, that he who rejected those truths, must reject the New Testament ! Surely what was true then, is true now.—What was so plainly taught then ; is as plainly taught now. And though Mr. Barker has changed, the Bible has not changed, and never will change. If, then, Mr. Barker rejects these truths, it follows, on his own showing, that he rejects the New Testament ; and he who rejects the New Testament is an unbeliever !

Now, I’ll present Mr. Barker with this, *his own testimony*, as to the fact that our doctrines are *not* unscriptural, that they are in the highest sense scriptural, and that they are sustained by the plainest passages in God’s word, which no ingenuity of

man can set aside ; and if Mr. Barker be a *man*, then *his* ingenuity cannot set them aside. He says they are so plain, that should even a poor Unitarian get into a church holding these scriptural doctrines, the flood of convincing light around him would soon dissipate his errors ; and he must, if sincere, be converted to the truth.

I shall now address myself to the important subject of the atonement. But think not that I have done with the divinity of Christ. I have a mass of overwhelming evidence—(hissing, applause, and calls for “order,”)—which will shiver into ten thousand fragments all the silly sophisms which were brought forward last evening to disprove the Divinity of Christ. But let Mr. Barker first *cut his way, if he can, through his own arguments, and prove what the Scriptures taught then so clearly, they do not teach now !*

With regard to the atonement of our Saviour,—I regret that Mr. Barker’s windings to and fro should have thrown me so much in the rear in my observations on this doctrine. I commenced this subject two or three evenings ago ; but he introduced so much irrelevant and foolish matter, that I had to follow and explode his sophisms. (Hissing.)

MR. GRANT :—It is exceedingly unbecoming to behave in this manner. You are pledged to non-interruption ; but you care nothing for pledges, it appears.

MR. GILMORE :—Keep perfect order. Any man who does not keep order, infringes on the rights and liberties of those who are more peaceable. Your card pledges you to order : and if you desire to know the truth, you will best hear it by keeping peace and quietness. Those who believe in the power of truth, and not in the force of clamour, will peaceably sit quiet. (Hear, hear.)

MR. COOKE :—I shall first advert again to the important passage contained in the 3rd chapter of Paul to the Romans, at the 25th and 26th verses,—a passage which Mr. Barker himself has introduced ; and I deemed it proper to demolish his sophisms, and to unfold the true meaning of this passage. “Whom *God* hath set forth”—so that it is not a human doctrine, but divine in its origin—“Whom *God* hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of *God* ; to declare, I say, at this time, his righteousness ; that he might be just, and the justifier of him which believeth in *Jesus*.” I have observed before, that the apostle here emphatically states the object of the Redeemer’s death. The shedding of his blood was to make a propitiation ; and that propitiation was not made to *man* but to *God*. Then, we have already seen that the *object* of that propitiation was that man might be pardoned : that he might receive “remis-

sion of sins which are past ;” and that the necessity for pardon being communicated through this medium existed in the moral perfections of Jehovah ; his justice requiring it, “ that he might be just, and the justifier of him who believeth in Jesus :” plainly implying, that without this propitiatory sacrifice, God’s justice and the sinner’s pardon could not be harmonized. God’s justice and the sinner’s forgiveness would be incompatible ; and thus the justice of the Almighty would have presented an eternal barrier to the sinner’s pardon, without this propitiatory sacrifices.

I now advert to other proofs. You will remember that I stated there was a connexion existing between the ceremonial law and the Gospel—between the typical priesthood, and the victims offered under that economy ; and the priestly character of our Lord Jesus Christ ; and I shall now refer to Scripture testimony with regard to the priestly character of our blessed Saviour. I refer you to the 7th chapter of St. Paul’s epistle to the Hebrews, beginning at the 19th verse—“ For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God.—And inasmuch as not without an oath he was made Priest, (for those Priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec :) by so much was Jesus made a surety of a better testament. And they truly were many Priests, because they were not suffered to continue by reason of death : but this *man*, because he”—the word “ man” is not in the original : it is supplied by the translators. But this *person or being*, “ because he continueth for ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those High Priests, to offer sacrifice first for his own sins, and then for the people : for this he did once, when he offered himself. For the law maketh men High Priests which have infirmity : but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.” And in the 9th chapter we have the same connection existing between the ceremonial law and the Gospel of Christ—betwixt the priesthood under the law, and the true and effectual priesthood of our Saviour. “ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made ; the first, wherein was the candlestick, and the table, and the shew-bread ; which is called the sanctuary. And after a second vail the tabernacle which

is called the Holiest of all ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubims of glory shadowing the mercy-seat, of which we cannot now speak particularly. Now when these things were thus ordained, the Priests went always into the first tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people : the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing : which was a *figure for the time then present*"—mark the phraseology!—"in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" And then, in the same chapter, we read at the 19th verse,—“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us : nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others ; for then must he often have suffered since the foundation of the world : But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for them shall he appear the second time without sin unto salvation."

Such, then, is the clear and distinct reference existing betwixt the type and anti-type. Christ is our high Priest, and as our High Priest he hath something to offer ; "for every Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin." What did the Redeemer offer? His own glorious body. He was both the Priest and the victim too ; and he offered himself a sacrifice for our sins. I observed that this sacrifice was a holy one. In the High Priest was required a *ceremonial* purity, but Christ had a *real* purity ; for he was holy, harmless, undefiled, and separate from sinners. And having no sin of his own, he was liable to no penalty, he was subject to no curse, and was thus distinguished from all merely human beings, and offered himself to God as the Lamb without blemish and without spot.

His death, too, I remarked, was *voluntary* ; for being under no obligation from the law to suffer on his *own* account, nor compelled, by any necessity of his nature, to suffer for others, his great undertaking was voluntary, and sprang from his own spontaneous benevolence, agreeably with the words of Scripture,—“Lo, I come as it is written of me in the volume of the book, to do thy will, O God.” He had the power to lay down his life, and he had power to take it up again.

This sacrifice, too, was one of transcendent dignity, as Mr. Barker has most clearly shown in those passages I have read in your hearing this evening. A being of supreme dignity and glory, existing before all worlds ; forming the world by the word of his power, and yet united with a nature like our own.

This great High Priest offered himself to God for the *special purpose* of making atonement for sin. Hear the words of the Saviour,—“The Son of man is not come to be ministered unto, but to minister, and to lay down his life a ransom for many.” “I give my flesh for the life of the world.” Hear the language of prophecy, marking the same design and object of our Saviour's death. “He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed.” And the same intention with regard to the Father is expressed :—“It hath pleased the *Father* to bruise him ; *he* hath put him to grief—he hath made his soul an offering for sin.” The prophet Daniel foretold that “Messiah should be cut off, but not for himself,” but “to make reconciliation for iniquity.” So distinct and so specific are the Scriptures in assigning an appro-

prate object to the Redeemer's death ; and that object is the atonement, exhibited so plainly in the numerous passages I have read over in your hearing.

That object, too, stands conspicuous in the terms employed to express the design of the Saviour's death. And here I shall refer to the Hebrew terms used in the Old Testament with regard to the victims offered under the law. As there is a connection existing between the type and the anti-type, so the object of the Saviour's death stands revealed in the terms applied to both type and anti-type.

The Old Testament, you are aware, was written in the Hebrew language : the New Testament in the Greek. We cannot, therefore, have Hebrew terms introduced into the Greek Testament : but it has pleased Providence that we should have a medium by which we can most accurately determine what is the meaning of the Hebrew terms ; for it is a fact that about 287 years prior to the coming of our Lord, the Hebrew text was translated into Greek, and that translation is called the Septuagint ; and this Septuagint has come down to our times ; a copy of it lies before me. Therefore, we can easily ascertain what sense the Jews, who translated the Hebrew Scriptures into Greek, have assigned to the terms in Hebrew ; and thus we can compare the terms to the Septuagint with the terms employed in the New Testament.

In the Old Testament, the Hebrew word "*to atone*" is *Kophar*. It is translated in the Septuagint by the word *Hilasko*, or *Exilasko*. Now we have the very same term employed in the New Testament with regard to the object of our Redeemer's death. But I shall first give you a few familiar instances, which will render every English reader familiar with the meaning of the words employed. I say the word *Kophar*, as a Hebrew verb, signifies *to atone, to appease, to pacify, to procure favour*. Now take a few examples,—Genesis xxxii. 20, Jacob had incurred the displeasure of his brother Esau. He is afraid to meet him. He sends a present to him, and assigns his motive for doing so ; for, Jacob says, "I will *appease* him with the present that goeth before me, and afterwards I will see his face : peradventure he will accept of me." Here the word *Kophar*, is rendered to *appease*, and in the Greek it is *Exilasko*.

Take another example. In Proverbs, xvi. 14, it is said,—"*The wrath of a king is as a messenger of death : but a wise man will pacify it.*" Here the word *Kophar*, is rendered to *pacify*, to turn aside displeasure. And in the Septuagint it is again *Exilasko*.

Take another example. In the 16th chapter of Ezekiel, and 63rd verse, it is written,—"*That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all*

that thou hast done, saith the Lord God." Here the same Hebrew word again is rendered "*pacified*," to turn away displeasure ; and it is the same in the Septuagint.

Now look at this word employed in a ceremonial sense ; and I refer you to the 16th chapter of the book of Numbers, and the 44th verse. Here we find that the people of Israel had murmured against God—had incurred his righteous displeasure ; and the plague had broken out amongst them, but Moses commanded Aaron to put on incense to make *atonement* for the people. "And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them :"—(the word is *Kophar*) ;—"for there is wrath gone out from the Lord ; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation ; and, behold, the plague was begun among the people : and he put on incense, and made an atonement for the people. And he stood between the dead and the living ; and the plague was stayed." Look at the condition of the people. They were perishing under Divine displeasure. Aaron puts on incense to make atonement, and the plague is stayed. Now the Hebrew word *Kophar*, to atone, is *Exilasko*, in the Greek ; and we find that *very same term* employed in the New Testament with regard to the object of the Redeemer's death. Hence in Heb. ii., 17, it is said,—“That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation (*Hilaskesthai*) for the sins of the people.” In not less than eighty-nine instances is the word *Kophar*, employed in this sense in the Old Testament ; and its correspondent term in the New Testament, from the Septuagint, or agreeing with the Septuagint, is *Hilasko*. And the case itself presents a striking parallel. We have offended God. We are subject to his displeasure. We are liable to eternal death. But our great High Priest has put on incense—has offered his precious life as a sweet-smelling savour, to turn aside the shafts of justice, and to procure for guilty rebels the blessings of pardon and everlasting life.

Such is the meaning of the word as a verb. And what is the word as a noun? The Hebrew word is *Kopher*, rendered *atonement*. And in the Greek it is rendered *Hilasmos*, and *Exilasmos*, *atonement* : and we have the same word, as a noun, transferred to the New Testament, and applied to our blessed Saviour in reference to his sacrificial death. Take the following passage, in John ii., 1, 2,—“And if any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the *propitiation* (*Hilasmos*) for our sins : and not for our's

only, but also for the sins of the whole world." And in the 4th chap. and 10th verse,—“Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation (*Hilasmus*) for our sins.”

It has been remarked by Mr. Barker that the word *atonement* never occurs in the New Testament except once, when the original is *Katallage*; and that it ought to be, and is now rendered, *reconciliation*. Admit that it may be rendered reconciliation, and what follows? That the word *atonement* is not contained in the New Testament? No such thing. It *is* contained in the New Testament, only concealed under the veil of our English translation. (Hissing.) He knows very well, or ought to know, (if he does not know, it is a proof of his incompetency to enter upon this argument—if he does know, it is a proof of a want of ingenuousness in not confessing it, and in building upon the concealment a false proposition); he ought to know, that in the Septuagint the word *atonement* is *Hilasmus*; and he ought to know that the word, when transferred to the New Testament, and applied to our Saviour, must have the *same* meaning: and in the passages I have quoted the word rendered propitiation is *Hilasmus* “THE ATONEMENT FOR THE SINS OF THE WORLD.”

Further, to illustrate the subject of the Redeemer's death, I shall refer also to the *victims* which were slain in sacrifice. Those victims were numerous, and of various kinds. There were, for example, the two lambs, daily slain and offered in sacrifice as a morning and evening sacrifice. Here is the type. Christ, as the anti-type, is said to be “the Lamb of God which taketh away the sin of the world.” And the same character which our Saviour bears on earth, he sustains in heaven. The apostle John beheld him, in the midst of the throne, in the same appropriate character, “as a lamb that had been slain.” Amidst his glory, the emblems of his passion were visible. There were the tokens of his death; there was the deep and fatal gash; the death-wound was obvious, indicating recent slaughter.

It is remarkable that sometimes our Lord is said to be “the *Lamb* slain from the foundation of the world,” to denote, not only the original design of Christ to die for sin, but to denote that the efficacy of his death reaches backward through past ages to the period when man first fell by transgression. But *here* he is described as the “Lamb that *had* been slain,” the marks of his death being obvious to denote the freshness and abiding virtue of the Saviour's passion at present, and through all future ages down to the end of time. What the Redeemer was when he hung upon the cross, he now appears in heaven—a sacrificial victim. His wounds seem fresh, and the validity and efficacy of his passion are the same now as when he

hung upon the accursed tree. His atonement once made, its efficacy remains for ever.

And then, we have in this emblem, too, an indication of his resurrection, for the Lamb *stood* in the midst of the throne. Though it had been slain, and bore the marks of death upon it, it stood erect, to indicate our Lord's triumphant resurrection; and that though, as a man, he died, by the power of his God-head he rose. He burst the barriers of death. He trampled upon sin, and death, and hell. The seal melted, the stone retired before the brightness of his rising majesty, and he ascended on high into the heaven of heavens, and took his place at the right hand of God, where he ever liveth to make intercession for us. He is the Lamb of God that taketh away the sins of the world. (Applause.)

Take another example—the *pascal lamb*. Read the 12th chapter of the book of Exodus. You will find, there, that a lamb had to be slain; its blood had to be sprinkled on the lintel and side posts of the door; and *that* blood propitiated or saved from death: for the destroying angel, when he beheld that blood, passed over the houses of the Israelites, and they were left in safety, under the protection of the covenant into which they had entered with God by the sacrificial blood. Here was the type. Christ as the anti-type, is emphatically said to be "Our passover—sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor., v. 7.)

Take another example. On the day of atonement, held annually, there were several victims appointed. One was the "*scape-goat*." This animal was led to the door of the tabernacle, and there the hands of the priest were laid upon its head, and the sins of the people were solemnly confessed over it; and after that interesting ceremony, the animal was led away unto a land uninhabited, as the original expresses it, *bearing the iniquities of the people*. Here was a typical *transfer* of the guilt of the criminal to the innocent victim. Now, here was the type. Christ, as the anti-type, is said to have "once suffered to *bear* the sins of many;" it is said that "he bare our sins in his own body on the tree;" and to make the parallel more complete and emphatic in language, the prophet says,—"All we like sheep have gone astray, and have turned every one to his own way; but THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL."

On the same day of atonement, there were other victims offered. There were the bullock, the ram, and the goat.—These were presented in sacrifice; and after having been slaughtered, their blood was solemnly taken by the High Priest into the holy of holies, and sprinkled upon the mercy-

seat, to propitiate, to atone; and then the Priest might appear without danger—might go with boldness into the holy of holies into the presence of God. Here was the type. Christ, the anti-type, is said to have “entered once into the holy place not made with hands, by his own blood, having obtained eternal redemption for us. Nor yet that he should have offered himself often, as those high priests who entered the holy place once every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” Thus we have, then, the most intimate connexion between the type and the anti-type—the object of the victim under the law, and the object ascribed to our blessed Saviour’s passion and death upon the cross.

It has been said that confession and repentance, combined with obedience, are of themselves sufficient; and that the object of our Lord’s death is merely to act upon the mind by a kind of moral influence, to produce repentance and a turning to God. But how happens it that, in the appointment of the type, there were required not only confession, and repentance, and amendment, but even when all these were present there was an absolute requirement of the shedding of the victim’s blood before pardon could be procured? I will refer you to a passage or two which clearly unfold the doctrine. Lev. 6th chapter, from the 1st to the 7th verse.

MR. GRANT :—Your time is up, sir.

MR. COOKE :—I am sorry for that; but I must finish my argument another night. (Applause.)

MR. GILMORE :—I trust, gentlemen, that you will be perfectly orderly while Mr. Barker addresses you. The question is of too serious a nature to admit of the meeting being disturbed during its consideration. We had better all of us hear uninterruptedly, and then we shall be best able to judge on which side the truth lies.

MR. GRANT :—I request you will give the same attention to Mr. Barker that you have given to Mr. Cooke.

MR. BARKER.—Respected Chairmen: my Friends,—Before I proceed with my reply to my opponent, I must make one or two remarks in reference to what took place yesterday evening. 1, My opponent brought forward a strong argument to show that Jesus was the son of Joseph. The audience did not appear to see its force, but seemed rather to consider it a weighty argument in favour of my opponent’s view of the case. The argument of my opponent was, that *Adam* in Hebrew, *anthropos*, in Greek, and *homo* in Latin, meant not only man, but woman also; and that therefore

Jesus might be called the son of man, and yet be the son of a woman. He said *Adam* meant both man and woman ; and quoted Genesis,—“ And God made man in his own image ; that is, male and female made he them,”—to prove that male and female were both included in the term *Adam*, or *man* ; observing, that in Greek and Latin the same rule was observed with regard to *anthropos* and *homo*. If what he stated be true, what follows ? Simply this, that if *anthropos* means both *man* and *woman*, Jesus Christ was the son both of man and woman. It proves that Jesus was like other men. He was the son of man,—of man and of woman too, like his brethren.

2. As my opponent has so frequently misrepresented my own writings, by giving you partial and false quotations, I think it only right that he should be desired by his own chairman, when he reads a portion of a passage from my writings, to read the passage through. If we take the sacred Scriptures, and quote only one small part of a passage, we may make every book in the Bible contradict itself a thousand times, and every sacred author contradict the plainest truths of religion. Just so with respect to any human writing. The sentiments of any individual, by this mode of quotation, may be made to appear just opposite to what they are. When a man uses no other words but the words that are found in a book, he may imagine that he steers clear of falsifying, though he misrepresent the writer's sense : but I may observe, that the worst falsifications of all, are those in which men make use of *truth* for the purpose of deceiving ; and, while taking a *portion* only of what is said, endeavour to make the impression, on the minds of those who hear, that the sense of the whole has been given. My opponent made several statements in reference to my views of the sacred Scriptures, last night ; and professed to quote my sentiments from a work of my own. I have only to say, that I shall feel exceedingly obliged indeed if he will read through what I have written from the beginning to the end, in reply to his notions about the infallible guideship of the Bible, and afford you an opportunity of seeing my views, as I have stated them. And I feel persuaded, that when once he has read the article through, he will find more work to answer it, than would occupy him from this time forth to 1870. (Laughter, hissing, and applause.)

3. He mentioned a passage where I state that the differences between the different books of the Bible are endless. Now, I say, let any individual take up Matthew's Gospel, containing Christ's discourses, and hear what Jesus says upon the way to a state of everlasting happiness ; and then take up Exodus, Numbers, or Leviticus, and compare the two together ; and if he does not find that the differences *are* endless, then let him blame me for having made the statement. Every body knows, that while one book tells us to be circumcised, the other says, even to the Jews themselves, "circumcision is nothing, and uncircumcision is nothing, but faith that worketh by love." While one directs you to worship in this mountain, another tells you that you shall worship neither in this mountain, nor yet at Jerusalem, but that the "*true* worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him." And for a person to take the Jewish Scriptures, which in many of their requirements are thus flatly contradictory to the Christian Scriptures, and to put them with the Christian Scriptures into one book, and speak of them as forming *one guide*, is a most monstrous proceeding : and no individual, who did not calculate, to a fearful extent, upon the ignorance and blindness of those he addresses, could ever attempt to treat them as one guide, and to say that the Old Testament and the New are one in their instructions. If the Old Testament had been perfect, says the author of the epistle to the Hebrews, no other would have been brought in ; but it was *not* perfect. Both in its laws and in its worship, in its priesthood and in its precepts, in its promises and in its threatenings, the law of Moses differs widely from the Gospel of Jesus Christ.— Things promised in the Old Testament as blessings, are spoken of as things to make people weep and lament in the New Testament : for while one speaks of men being blessed who have a long life and a good name, the Redeemer tells us that "blessed are those who are persecuted, and those who are reviled, and have all manner of evil spoken of them, for his sake." Just let my opponent read this article through ; it is No. 5, of "*Truth and Reform against the World.*" It is one of seven letters to William Cooke, in answer to his attacks on Joseph Barker. Let him read No. 5 through ; and if he can answer it, let him do so : if he *cannot*, let my hearers learn the difference between truth as stated by a writer himself, in

his own books, and truth as misrepresented by an individual for evil purposes.

My opponent, this evening, has read two or three extracts from documents and writings of my own. He has not, however, in *one single instance*, given the *whole* of the articles from which he read. He quoted one about the trinity. He left out a sentence, at the close, to this effect :—" But what mode of existence in the divine Being it is that gives rise to this mode of speaking, I know not ; it is a mystery." Yet on these very words which he omitted, the sense of the whole document depended. He quoted this document to prove that I professed to believe in the common doctrine of the trinity when admitted into the New Connexion ministry. The document, however, when read entire, proves that I did *not* profess to believe in the trinity of persons in the God-head ; that I was careful in what I said to keep within the language of Scripture. And I steadily refused to profess to believe a trinity, or three persons. I was content with professing what was taught in the simple language of Scripture, and I was unwilling to carry my hearers or readers further.

My opponent read a portion of an article in the Evangelical Reformer. He, however, in that article, also, left out bits, here and there, that did not suit his purpose. (Hissing.)

MR. GILMORE.—This interruption ill befits the calm dignity of persons who are persuaded they are right. Mr. Cooke has had a fair hearing—" No he has not," said some one] ; —why not give Mr. Barker the same ?

MR. BARKER.—If my opponent had not a fair hearing, it was contrary to my wish ; for my desire is that he should have a perfectly fair hearing. Hear the following,—it is something of what is omitted from the article which my opponent professed to read. You will find that he gave but *one side* of my views.—

" Having stated so fully what I *do* believe respecting the divinity of Christ, it may be requisite that I should say something about what I *do not* believe. Writers on religion have seldom been content with teaching what the *Scriptures* teach on this subject. They have started questions which the Scriptures do not meddle with, and have given answers which the Scriptures do not warrant. The Scripture theory seems to have been too simple and practical for many of them, and they have laid it by, and formed another theory, full of per-

plexities and mysteries, contradicting the plainest and most certain dictates of man's mind. With writers of this description, I disclaim all connexion. I cannot enter into their foolish and daring questions; I cannot receive their ill-favoured and unfounded systems. If a question be asked me respecting the person of Christ, my answer is, What saith the Scripture? If the Scripture furnishes an answer, it is right; if it does not, who is he that will speak, when the voice of God is silent? But all have not modesty. There are, therefore, many things taught respecting the person of Christ, by religious writers, which I am unable to believe. I DO NOT BELIEVE THE ATHANASIAN CREED: I DO NOT BELIEVE IN THE SEPARATE 'SUBSISTENCES' OR "BEINGS" OF RICHARD WATSON. I have no faith in Watson's eternal filiation; nor do I altogether agree with Adam Clarke on that subject. And as I keep to Scripture in my *doctrine* on those matters, so do I think it best to keep to Scripture *words*. When I have my choice, I always prefer the words of God to the words of man. I think it best in *language* as well as in *doctrine*, to follow the great apostle, and know nothing but Jesus Christ. Hence I never use the word *Trinity*, and I never apply to God the word *Person* or *Persons*. And though I believe that the Holy Spirit is God, as I believe that Christ is God, yet I dare not apply to them, without good and sufficient reason, any names of man's invention. I dare not speak unadvisedly on such matters; and my conscience obliges me therefore to keep close to the manner of the Saviour and of his holy and inspired apostles. All that I know of God, I *learned* from Scripture language, and all I have to teach I can *teach* in Scripture language. I have now a work before me by Baxter, one of the greatest of men, a notable lover of truth, and a man of great modesty, too: yet he proposes questions which *I* could not propose, and employs words which *I* dare not employ. He talks of a trinity of '*principles*,' of '*essentialities*,' of '*primalities*,' and of '*persons*.' He asks what *relation* there is among the Divine persons;—how the principles or divine virtues differ among themselves; and on all those questions he gives endless quotations of mysterious, discordant, blind and *rash* sentences from schoolmen and fathers, and modern divines; but I find not a word of Christ among them all. Christ knew better than to meddle with such things: he was too well

acquainted with men's capacities and necessities to lead us into those dark and barren regions. It would have been well if all who have called themselves the followers of Christ, had been his followers indeed. It would have saved the minds of pious people from many distressing perplexities, and preserved religion from much abuse and calumny.

"If some should think that my views do not go far enough, let them shew me a warrant from Scripture, and I will go farther. I will go any where, if God will lead the way; but I dare trust no other guide. I dare not rest on man in the things of God. Man is not my Saviour; man will not be my judge. 'To the law and to the testimony; if any speak not according to them, it is because there is no light in them.' 'If any man speak, let him speak as the oracles of God.'" (Applause.)

Such is the conclusion of this article. And Conference voted the article defective and unsatisfactory. It seems that it would give satisfaction *now*. But it is too late. Thank Heaven! I have got led a few steps further still since then. (Laughter and applause.)

He made something to do about my having stated that if all that my opponent meant by describing the Bible to be an infallible guide was, that it would lead those who used it properly to happiness and to heaven, then the works of Channing, Wesley, Barrow, and the like were infallible guides in that sense. Some seem to think these sentiments not quite right; but the Redeemer tells us, that whatever light a man has, if he follow it faithfully, it will lead him unto heaven. The Redeemer teaches us that the man who improves his talent, will, though it be but one, secure more; and that his lord will say unto him, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I will, however, now go a step further, if it be so; and say, that if a man be left without *any* book at all, and have only his own nature for his guide, if he do by nature the things written in the law, he being a law unto himself, God will look upon him with approbation, and receive him into his kingdom. I will go still further than this, and say, that any one like Cornelius, who may not even have *heard of* Jesus or of Christianity, and who is still in pagan, compara-

tive darkness, will, if he fear God and work righteousness according to the light he has, be accepted of God ; and that in every nation he that feareth him, and worketh righteousness—whether under the Old or the New Testament—whether under the law of Moses or the law of Christ, is accepted ; for God is not only just, but kind and merciful to all his works.

My opponent said, this evening, it was strange that Barker and Barkerianism did not appear till the 19th century. But of course every thing has a time when it makes its first appearance, and many good things have not appeared till rather late on. Thus the law of Moses did not appear till the world was more than two thousand years old. *Christ* did not appear until the world was more than *four* thousand years old. And the New Connexion did not appear until it was nearly *six* thousand years old. (Loud applause and hissing.) Luther himself did not appear until the 15th century. John Wesley did not appear until the 18th century. It would be a curious fact indeed if a thing were to be considered wrong, because it did not make its appearance sooner than it happened to do.

He gave us several other quotations from other writings of mine. What the quotations proved, I cannot tell. They only seemed to me to prove that it was possible for a man in four, and especially in a dozen years, to grow a little wiser than he was before.

He quoted my views on the divinity of Christ from a sermon in the *Investigator*. Those views, unless they are not quite so easily understood as I think they are, he might have seen, came near my present sentiments ; namely, that Jesus was a proper man, but that he was the tabernacle in which God dwelt, and *therefore* was called Emmanuel, "God with us." Mark you, I never state in that sermon that there are *three* Gods, or divine persons, or that God the *Son* dwelt in Christ. From the beginning to the end I teach that there is just one God ; and that that one God, even the Father, dwelt in Jesus. Jesus was therefore the tabernacle in which God dwelt, and through which he manifested himself to the world. I did, however, at that time, consider that the fact of God dwelling in Christ, made it proper to call Christ himself God. I do not think so now. My views have changed. (Laughter.) I now believe that the truth re-

vealed in the sacred oracles is, that there is one only whom we ought to speak of as the true God. Jesus Christ never claimed the honour of being God ; but expressly declares,—“ This is life eternal, to know *thee*, the Father, to be the only true God ; and to know *me* to be the messenger whom thou hast sent.”

He says, that Christ was Emmanuel *then*, but *now* he must not bear that name. I answer : it is a name I give to Jesus still,—and which appears to me to express his character truly. He is indeed “ God with us.” The fulness of the Godhead dwells in him ; and the Godhead is revealed through him. There is nothing in this at variance with the doctrine of the pure humanity of Christ.

He says, I then believed in the pre-existence of Christ, and that he was God. I have shown you in what sense I then believed Christ to be God. But does my opponent mean to prove that men must never grow wiser ? That they must be as wise when children, as when men ? That Peter, and Paul, and Luther, and Wesley, and Penn, when they rose from the midst of Judaism, or modern false theology, into purer and brighter light, did wrong ; that when they changed the rudiments of the law, or the inventions of men, for the pure Gospel of Christ, they forsook the truth ? I should be ashamed, if I were my opponent, to pursue such a course of observation, especially after I had pledged myself to abstain from personalities, and to discuss only principles. Still, if this is the best course he can find, he must be allowed to go on in it : but I cannot follow him. I must proceed with *principles*.

He referred to the song, “ Worthy is the Lamb,” &c. ; and said, “ not the son of *Joseph*.” But I suppose he acknowledges that Jesus was the son of *Mary* ; and to be the son of Mary could be no way more honourable to Jesus than to be the son of Joseph.

He referred to the New Hymn Book, and read a hymn, and intimated that I should not regard it in the same light now. I answer, I look upon the hymn with great pleasure, only it has one fault—that of being addressed to Christ, instead of to that Divine Being to whom Jesus himself always prayed. It is addressed to Jesus, contrary to Christ’s doctrine, that under all circumstances, we should pray to the Father. Christ said,—“ In that day ye shall ask *me* NOTHING ; but whatso-

ever ye shall ask the *Father*, in *my name*, he will give it unto you."

One passage that he read over contained a reference to Unitarians. The impression which seemed designed to be made by my opponent was, that the churches with which I and W. Trotter were united, were formed on the principle of *excluding* Unitarians. If my opponent had read the whole of the "*Investigator*," he would have seen a number of articles on the right of private judgment, by that same W. Trotter whom he now lauds, though he was expelled along with me. W. Trotter, in those articles, pleads expressly for the admission of Unitarians and Socinians into the church, if they believed in Jesus as the Messiah, and manifested a sincere determination to study and to do God's will. These were the principles on which we ourselves were united. At the same time, I confess that at that period I regarded Unitarians as very seriously in error. Unitarians and Unitarianism had been so slandered by all the parties among whom we had moved, that it was impossible to steer clear of prejudice. Hence I was prejudiced both against the system and against the men. I had never been in the company of Unitarians during all my life; and I had never heard of them except as the greatest sinners on the face of the earth. I heard them regularly doomed to eternal damnation. The principal persons with whom I associated, said it was impossible that they could be sincere, and that it was, therefore, impossible that they could be saved; though I never joined with those who said so. I, however, for a long time, regarded them as a kind of infidels. I considered that they did not sufficiently respect the sacred Scriptures; and believed they were far away from truth. At length, I became acquainted with one of them,—Franklin Howarth, of Bury, a minister; and I found him one of the loveliest characters I had ever known,—one of the greatest lovers of truth, and one of the warmest lovers of mankind,—one of the most laborious men I ever met with in the cause of temperance and human improvement. I found him a modest, humble man, ready to sacrifice even his life for the cause of God. I also became acquainted with another Unitarian minister, Philip Carpenter, son of Dr. Carpenter, of Bristol—a worthy, Christ-like, good young man. This led me into the company of others, and I became, to some extent, acquainted both with the men and

with the system. I now saw that they had been wickedly slandered. I had always heard them spoken of as men who were either enemies to Christ, or ignorant of Christ's religion, or as individuals who set at nought divine authority, and as so bad, that one did not know what manner of dreadful characters they were. I soon found that these statements, made by hired and interested individuals, were false ;—that Unitarians did not reject the Scriptures ;—that they respected them ;—that the liberty they sought was simply the liberty of judging for themselves as to their meaning, and of applying the Scriptures to all the purposes of the Christian life for themselves. I therefore changed my views of Unitarians, and of Unitarianism itself : and though I cannot be a Unitarian, as Unitarianism is presented to my mind at present, yet still I must declare that Unitarians are, so far as I have known them, the best body of Christians I have met with ;—that they are remarkable for intelligence, for love of truth, for virtue, for philanthropy,—for every thing like God and Jesus Christ ; and that they will not only bear a comparison with professing Christians of other denominations, so far as I am acquainted with them ; but that they are, in fact, far superior to them generally in these respects. This testimony I am glad to have an opportunity of giving on behalf of this most abused—this most unjustly and wickedly slandered and persecuted people of God.

I come, now, to what my opponent said on the subject of atonement ; and I must confess that I am sorry there is so little for me to answer. (Laughter.) I am sure there are parties present who would make out a better case in favour of some kind of satisfaction to justice, than has been made out by my opponent. However, such as it is, I shall just notice it, and pass along.

He says, the object of Christ's blood was to be a propitiation. True ; but was it to propitiate God by *satisfying his justice* ; or by *redeeming men from sin* ?

He says, God's justice and the sinner's pardon could not be harmonized. I proved that God's justice, in Scripture language, generally meant mercy. But even suppose it to mean justice in the orthodox theological sense, what does the passage in Romans prove ? Simply this, that so long as people are wicked, God's justice will reward them according to their works ; but that when men become good, and are

brought to love and obey God, God's justice itself can forgive them then,—that Christ's death was needed to enable justice to forgive men, because it was needed to bring men from bad works to good works—to bring them from dead works to serve the living God ; and that when Christ's blood had done this, God's justice forgave them, and God's righteousness accepted them.

He spoke of type and anti-type. I wish he would explain his meaning, and give us his theory of types and anti-types.

He referred to the 7th and 9th chapters of Hebrews, showing that the High Priest entered the holy of holies with blood. But the very thing he quoted was to this effect ; that as the blood of bulls and goats was to sanctify and purify the flesh, so the blood of Christ was not to satisfy God's justice, but to *purify* and *sanctify* our *minds* that we might *serve* the living God. And that is the doctrine I have all along taught. If the blood of bulls sanctifieth to the purifying of the flesh, how much more must the blood of Christ purge your conscience from dead works to serve the living God ?

The blood of the New Testament, or New Will, is mentioned ; that is, the blood by which the New Will is sealed, made valid, powerful ; not blood by which God's justice is satisfied.

Another passage was quoted, confirming the same view ; “ Once in the end of the world Christ hath appeared to put away sin by the sacrifice of himself.” He has, you see, *put away sin, not satisfied justice*.

He says, Christ was once offered to bear the sins of many. True ; to bear *away* their sins. As he bore sickness away from men, by *curing* them of it, so Christ died to bear away men's sins, to redeem them from all iniquity, to purify them, and make them a peculiar people, zealous in all good works.

He says, Christ offered himself to make an atonement for sin. The New Testament does not say he ever did. But if it did, what would it mean ? That he died in order to reconcile men unto God, and make both one. But this cannot be done, except so far as men are redeemed from iniquity.

He says, Christ gave his life a ransom for many. True. But for what purpose ? To redeem them from iniquity.

He says, it pleased the Father to bruise him. True. But

for what end ? That he might redeem us from all iniquity, and bring us to God.

He says, the Messiah was cut off, not for himself, but to make an end of sin, and to bring in everlasting righteousness. The very doctrine I had taught.

He says, the word *Kopher*, in the Hebrew, means atonement, and that the same word rendered into Greek, *Ilasco*, means to appease. All right. But *when* is God appeased ? Is he appeased towards any man who is still living in sin ? Or is it *then* that he is appeased, when men are redeemed—brought from sin ? God is *angry* with men on account of sin ; and he is *appeased* towards men when they are *redeemed* from sin. This is the constant doctrine of the Scriptures respecting the end of Christ's death or sacrifice.

He says, Moses made atonement with incense. Then it seems atonement can be made without blood. In truth, forgiveness can be obtained from God at any time when men offer the sacrifice of a broken and a contrite heart. A broken and a contrite heart, O God, thou never wilt despise.

He says, Christ made reconciliation for the sins of the people. True : but *how* ? Did he effect reconciliation between God and those men who still remained in sin ? Are not many still alienated from God by their sins—by their wicked works ? Is any individual brought to a state of reconciliation with God until he is delivered from sin, and brought to act righteously ? The whole epistle shows that Christ makes reconciliation by *purging* men,—by *sanctifying us from dead works, to serve the living and true God*.

He says the word "atonement" is in the New Testament, only concealed under the veil of the English translation. So it seems my opponent himself has found out that the common translation is not quite correct, and that one of the most important of Christian doctrines is *hid* in the common version, under the veil of a false translation. But how is it in the *new* translations ? Neither John Wesley nor Dr. Conquest put it in in Romans. Whether they have put it in in any other part, I cannot positively say. But if it is there, let any one show it me ; and let us see if any orthodox translator has *taken away* the veil from the doctrine of the atonement.

He says, Christ is a lamb that taketh away the sin of the world. True ; he takes it *away*, as already repeatedly explained ; literally and truly takes it away.

He says, Christ is compared to the paschal lamb whose blood saved the Israelites from death. True, again ; but the paschal lamb did not save them by satisfying divine justice ; satisfaction to God's justice was in no way concerned with the passover.

He referred to the scape-goat ; and said that the sins of the people were confessed over it ; that it was led away into a land uninhabited, bearing away the sins of the people. Just so. But here, also, there is nothing done to satisfy God's justice. The goat bore the sins away. So Christ bears *our* sins away truly ; he redeems us from all iniquity.

He spoke of the blood shed on the day of atonement, and sprinkled on the mercy-seat, &c. That has been already explained. I observed that the sacrifice was called sin, and represented the putting of sin to death : that when the blood was shed and sprinkled before God, it was received by God as a declaration on the part of the people, that they had put their sins to death, and were resolved to sin no more, and that God accepted them on that account. This is all in harmony with the views we have laid down.

He says, it had been said that confession, repentance, and obedience were sufficient ; and that Christ's death was to bring us to these ; but, he adds, how was it that, besides these, the shedding of the victim's blood was requisite before pardon could be granted. We answer, See the Psalms of David :—"Thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering. The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise." If David speaks true, God did not care for the *outward* sacrifice. He forgave sins out of respect to the *inward* sacrifice, if that sacrifice was an humble, penitent heart.

I have gone through my opponent's remarks ; and I now come to the doctrine of the Trinity.

My opponent stated that this doctrine had been held by all heathen nations, in all ages. I showed that this would be no proof of its truth, if it were so ; but that in fact it was not so ; and that his quotations were false. I gave you one from Seneca as a specimen. I thought he would have tried to explain it, and tell you how it was that he mis-quoted that author ; but he did not.

He then said the doctrine of the trinity was held by the ancient Jews. That, however, was proved to be false ; and

it was also shown that if it had been proved to be true, it would have been no argument to prove the truth of the doctrine. But I showed that the quotation which he pretended was from Rabbi Jonathan, was a false one. He stated that it was,—“Holy, that is the Father; Holy, that is the Son; Holy, that is the Holy Ghost.” I gave you a copy of Jonathan’s comment; and I told you that there was neither Father, Son, nor Holy Ghost in the whole. I gave you for that statement, the authority of Rammohun Roy, one of the cleverest scholars that ever lived. [Some confusion was here evinced on the platform and in the meeting.] I should be glad to have a little order, (which the chairmen used their exertions to effect.) We did, however, wish to have still better authority, that there might be no mistake; and we accordingly wrote to Rabbi Raphall, one of the first Hebrew scholars of the day. [More confusion on the platform.] It would be well if the committees would set an example of orderly behaviour to others. I have heard many complaints of my opponent’s committee, and if those complaints are true, I do hope they will change their conduct, and maintain order. (Hear, hear.) I say we wrote to Rabbi Raphall. We wrote to ask for a transcript from Jonathan’s Targum, and he has sent us it, and given us a literal translation of it. I shall read it, and then Mr. Cooke may examine it, if he pleases, to see if it be correct. The translation is this:—“Holy in his heaven on high, the exalted house of his presence. Holy on earth, the work of his power. Holy for ever, and for ever, and ever.” That is the translation which the Rabbi gives us. His note accompanying it is as follows:—

“My dear Sir!—In a hurried reply to your favour, I beg to say, NO RABBI ever held the doctrine of the trinity, or of three persons in the Godhead. The passage in Isaiah, from the version of Jonathan, I give at foot, with a literal translation, for the accuracy of which I vouch.

“You will pardon the extreme briefness of this note, as I am on the point of leaving town for Ireland.

“Yours very respectfully,

“M. J. RAPHALL.”

“Birmingham, 25, 8, 45.”

Now I expected that my opponent would have given us some account of the way in which he was led to make this

false quotation; and either acknowledge that the error was wilful, or that he was led into it by the authority of some orthodox guide that had preceded him. But on this point, also, he has chosen to be silent. I make no appeal to your passions on this subject. I wish not to excite any improper feelings towards my opponent. I wish you not to be excited. But these are curious facts. I have no doubt you will remember them, and form your own judgment with respect to the party who employs such means in defence of what he calls the essential doctrines of Christianity. The reason I mention the matter is, that you may know what credit—what weight to give to other quotations from books with which you are not acquainted, and to other statements which are made in reference to authors to which you have not access. I mention those things that you may be on your guard, and not follow a man thoughtlessly into the dark, when you find that he has already lost his way so sadly in the dark himself.

I will now notice another argument which my opponent brings forward in proof of the trinity. He says the Jews had a name of twelve letters, which they substituted for Jehovah; and that Galatinus states that this twelve-lettered name is, literally, Father, Son, and Holy Spirit. I answer, 1st, this statement is made by Serle, the same person who gives the false and forged comment of Rabbi Jonathan. 2nd, I learn from Rammohun Roy, one of the best of scholars, and one of the cleverest and most upright of men, first, that Galatinus only *believed* that these twelve letters were Father, Son, and Holy Spirit. Second, that Serle himself expresses *doubts* as to the source from which *Galatinus* had obtained his information. Third, that the construction of the sentence of twelve letters is conformable to the *European* style of writing, but is quite foreign to the *Hebrew* idiom; proving it to be a European invention. Fourth, that Maimonides, the original authority of Serle, owns that these twelve letters were the *first letters of twelve other names*, and *not* three complete words in themselves.

Other arguments apparently borrowed by my opponent from Serle, are exposed by Rammohun Roy in the same effectual way.

My opponent next tells us that the early Fathers held the doctrine of the trinity. I answer, 1. They did *not* hold the doctrine which is *now* called the doctrine of the trinity, nor

any thing like it. But 2, If they *did*, it would not prove it Scriptural. 3. The earliest Fathers of all do not mention either the trinity, or the Godhead of Christ. The oldest creed, called the Apostles' creed, does not teach it; nor do the writings of the earliest fathers. 4. Many of the works referred to by orthodox writers in proof that the early Christians held the doctrine of the trinity are *forgeries*; *others* are sadly *corrupted*; and the quotations generally made from them are any thing but fair representations of their meaning. I have examined several of those pretended quotations; and they are as partial, as garbled, and altogether as false as my opponent's pretended quotations from my own writings.

He tells us, again, that heathen writers have recorded the fact that the early Christians worshipped a Trinity in Unity. I would like to know WHICH Heathen writers have recorded this fact? I have never met with any such writers. Let my opponent produce them.

He says, the trinity is maintained by almost the entire mass of professing Christians. I answer, so is the infallibility of the Church of Rome; the duty of laymen to submit to their priests; and the propriety of praying to the Virgin Mary. For the Protestants are but a handful compared with the Catholics and the Eastern churches; and a few ages back, they were fewer still. Three hundred and fifty years ago, the priests were not allowed to marry; and even to this day the great majority regard the marriage of a priest as an intolerable abomination. So that a number of persons believing in a doctrine is no proof of its truth. I further observe, that the doctrine of the trinity is not held by so many people as my opponent fancies. Silence is not consent! Multitudes do not think of it. When they *do* think, they generally differ in opinion; then doubt, then disbelieve.

He says, the great body of the Church are *united* and *harmonious* on the trinity. Not so; they are very far from being united and harmonious on this subject. The differences of opinion among the Trinitarians on the subject of the trinity are endless. I shall give you a few specimens. One of the first statements of the doctrine is the Nicene Creed. It says Christ was begotten according to his divine nature, before all worlds; teaching the doctrine of the eternal sonship, &c. But neither Moses Stuart nor Dr. Wardlaw agrees in this. Adam Clarke calls it eternal nonsense, or a

contradiction in terms. I will give you Adam Clarke's opinion. It is from his Notes on Luke i:—"The eternal sonship I reject, for the following reasons:—1st. I have not been able to find any express declaration in the Scriptures concerning it. 2ndly. If Christ be the Son of God as to his divine nature, then he cannot be eternal: for son implies a father; and father implies, in reference to son, precedency in time, if not in nature too. Father and son imply the idea of generation; and generation implies a time in which it was effected, and time also antecedent to such generation. 3rdly. If Christ be the Son of God, as to his divine nature, then the Father is of necessity prior, consequently superior to him. 4thly. Again, if this divine nature were begotten of the Father, then it must be in time; i. e. there was a period in which it did not exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. 5thly. To say that he was begotten from all eternity, is, in my opinion, absurd; and the phrase 'eternal son,' is a positive self-contradiction. Eternity is that which has had no beginning, nor stands in any reference to time. Son supposes time, generation, and father; and time also antecedent to such generation. Therefore the conjunction of these two terms, Son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas."

The next form of the trinitarian doctrine is the Athanasian Creed. With that creed some of you are acquainted. I will read you, however, a small portion of it. "The true Catholic faith is this:—That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost." Yet these three persons are all said to be one God. The Father is said to have begotten the Son, yet the Son is of the same age with the Father. Neither of them was before or after the other. The Holy Ghost proceeded from the Father and the Son; yet he, too, is of the same age with them. In fact, the creed concludes thus,—“And in this Trinity none is afore or after the other, none is greater or less than another; but the whole three persons are co-eternal together, and co-equal.” This creed is not only disapproved of by Wardlaw and Stuart, but also by John Wesley, who rejects it as incorrect and

mischievous, and says all explanations of the trinity are wrong. And he adds, that he imagines that no well informed man would attempt to give any explanation of the doctrine at all.

Again ; Dr. W. Sherlock states that the trinity is three separate minds, as distinct from each other as Peter, James, and John. He says,—“ It is plain the persons are perfectly *distinct*, for they are three distinct and infinite *minds*, and therefore three distinct *persons* ; for a *person* is an *intelligent being* ; and to say there are three divine *persons*, and not three distinct infinite *minds*, is both heresy and nonsense.—Father, Son, and Holy Ghost, are as really distinct persons as Peter, James, and John.” Dr. South gives the following summary of Sherlock’s opinions upon the trinity : “ In his discourses upon the trinity, he calls the three persons in the Godhead three *minds*, three *spirits*, three *substances*, *essences*, and *natures*. To these expressions he adds, in his last book, three *selves*, three *is’s*, three *singulars*, three *sames*, three *wholes*, one absolute divinity, with two internal processions,” &c.

We have next the doctrine of Dr. Wallis, who opposed Sherlock, and got him condemned. He says,—“ To find out the true sense of the word person, as applied to the trinity, we are to consider what was the true sense of the word *persona* in approved Latin authors. It did signify the *state*, *quality*, or *condition* of a man, as he stands *related to other men*.” Then he proceeds to say that *David* was, at the same time, the *son* of *Jesse*, the *father* of *Solomon*, and the *King* of *Israel* ; thus presenting three characters, and *this* is what *he* means by three persons. And then he adds,—“ Now, if three persons, in the proper sense of the word person, may be one man ; what hinders but that three divine persons, in a sense metaphorical, may be one God. And what hinders but that the same God, distinguished according to these three considerations—those of Father, or Creator ; Son, or Redeemer ; and Holy Ghost, or Sanctifier,—may fitly be said to be three persons ? Or, if the word *person* do not please, three *somewhats*, that are but one God.” And thus he makes the trinity into what has been very properly and shrewdly designated, “ Unitarianism in a mist.”

We have then the view of Leibnitz, who says the three

persons are three *relations* in the divine substance, but not absolute *substances*. Still they *are* three substances, but not as absolute substances *separately*, as they are all *together*.

Toellner says ; they are three eternal and really different *actions*, with three really different *substrata* ; he also calls them three distinct *energies*, three distinct *substances*.

S. T. Coleridge says ; " God is the absolute will : It is his name and the meaning of it. It is the *Hypostasis*. As begetting his own Alterity, the Jehovah, the Manifested—he is the *Father* : but the Love and the Life—the *Spirit*—proceeds from both."

Of course I am not expecting you to *understand* those explanations ; I am not expecting you to understand any one of them ; but only shewing that the whole Christian world, happens *not* to be *united* on the subject of the trinity.

Another definition given by Archbishop Whately, as a quotation from a Protestant Author, is as follows :—" Theology teaches that there is in God one Essence, two Processions, three Persons, four Relations, five Notions, and the Circumincession, which the Greeks call Perichoresis." The Archbishop rejects this definition, and adopts the theory of three Relations, similar to Wallis. Tillotson calls the trinity three *Differences* ; Burnet, three *Diversities* ; Secker, three *Subsistences* ; others, three *Postures* ; Le Clerc thought them to be three *Cogitations* ; and William Cooke thinks they are three *Distinctions*, but what *kind* of distinctions he says he cannot tell.

There are multitudes of other definitions, as unscriptural and unintelligible as these.

As we have shown, Wesley disapproves of *all* explications of the subject. He tells us that all we have to believe is the text which says that " there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one." We are just to believe in these words without any explanation ; for he says,—" I do not know that any *well-judging* man would *attempt* to explain them at all." Yet he says we are not required to believe any mysteries. However, this is *his* trinity. Now it turns out that the passage in 1st John is a forgery ; so that John Wesley's trinity is gone.

My opponent tells us that the notion of a trinity is very

ancient. I answer, infidelity and sin are more ancient still.

He says, the trinity has always been connected with the Divine blessing, with rich experience, perfect development of Christian character, abundant usefulness, and triumphant deaths. Now I ask, with what was it connected during the dark ages? I answer, mystery and abomination went hand in hand. With what is it connected now in Italy, Spain, and South America, &c.; and with what is it connected in the orthodox sects of Britain and North America? With intolerance, divisions, and persecutions,—with priestcraft, tyranny, and slavery; with man-stealing, and slave-breeding, and slave-dealing; with covetousness, oppression, and drunkenness; with lying and slandering; with forging lies and hypocrisy; with robbery and murder; with adultery and fornication; with rapes and sodomy; with beastiality and incest; with wholesale and horrible profligacy, and with all abominations. And the *priests*, the ADVOCATES of those mysteries, are the WORST, the MOST PROFLIGATE, the MOST FILTHY, and the MOST ABANDONED OF ALL. (Loud hissing and groaning, answered by applause.) I have no wish to excite strong feeling, if I could help it; but when individuals talk as if rich Christian experience, abundant usefulness, the perfect development of the Christian character, and the like, were to be found in connection with a belief of the trinity only, I think I have a right to point out with what other characteristics it is associated. (Hissing, and various remarks made in the body of the meeting.)

MR. GILMORE:—You speak as men that are afraid of the truth.

MR. GRANT:—Nothing can be more indecorous; and, what is another thing, nothing more unwise.

MR. BARKER:—When I speak thus of the priests of orthodoxy, I speak not at random. I *know* them. I utter what I have *seen* and *proved*.

I will tell you what the trinity has been connected with elsewhere. It has been connected with the INQUISITION, with its cruelties and tortures, with its robberies and murders, with its darkness and terrors, with its groans, and sighs, and deaths.

It has been connected with the murder of the Huguenots,

and with St. Bartholomew's day : with the diabolical persecution of the poor heterodox Waldenses and Albigenses : with the Holy Alliance, and the enslavement of Europe : with our national grievances, and with the cruel, unrighteous, and exterminating wars of the government. It has been connected with the abominations of our colleges and universities : those sinks of iniquity, those most profligate and licentious of all places. It has been connected with Easter-dues and church-rates ; with lordly bishops, and enormous salaries, and idle lives ; with Irish oppression, and Rathcormac slaughters : with a million able-bodied priests who live on the hard-earned pence of the poor, and refuse to work for their bread ; who "devour widows' houses, and for a pretence make long prayers." (Boisterous hissing and applause, with numerous questions and short observations, apparently addressed to the speaker.)

MR. GRANT :—Gentlemen, I beg to express it as my own opinion that you will do best quietly to hear Mr. Barker. Let him stand in his own proper colours, and on his own responsibility ; and you can form your own judgment. (Applause.)

MR. GILMORE :—I trust you will take Mr. Grant's advice. Mr. Barker desires nothing but to stand in his own proper colours ; and I trust you will give him leave to show them. (Applause.)

MR. BARKER :—Mr. Cooke says he desires to make you understand my principles, to lay them all before you. I desire to help him. He will never be able to do it alone ; I therefore trust you will allow me to aid his efforts, or to do it for him. (Laughter and applause.) I know there are truly religious people in the various denominations of orthodox professors. I cannot doubt but that there are many men of truly Christian feeling, and godly tempers, and holy lives, both among Catholics and Protestants, Calvinists and Methodists, as well as among other sects. I know this. I am acquainted with many such. I know, too, that there are mixed up with the orthodox system great quantities of truth, calculated to exert a good influence upon the heart and mind. But those persons that are good, and holy, and useful in connection with the orthodox system, and with orthodox exclusive sects, are not good, and holy, and religious *through* a belief in the trinity, or *in consequence* of such belief, but

in spite of it. As Wesley observes, "not one in twenty, perhaps, of those who become religious, ever *thinks* of the trinity at first." When they do begin to think, they generally either disbelieve the doctrine, or become intolerant and malignant. The good that is in them is to be traced to those better principles which they hold *in connexion* with false orthodoxy. The natural tendency of *orthodoxy*, apart from those great truths which the heterodox, so-called, are accustomed to unfold, is to destroy man's freedom, and to impoverish, and pervert, to enslave and to destroy men's souls.

My opponent says, where the trinity is denied, there is a moral blight: Unitarianism is cold, insipid, and unblest. I answer; it is not *always* cold; it is not *always* insipid; and if, by "unblest," my opponent means unblest with *success*, when properly advocated, he is greatly in error. And if by unblest he means that it does not exert a godly influence on men's hearts and lives, when allowed full operation among the masses of mankind, then the statement is a great falsehood. Socinus is represented as one of the most exemplary of his age, and as *surpassing* his age both in goodness and understanding. I never heard any thing to the discredit of Servetus, who was persecuted to death by Calvin for his anti-trinitarianism. Newton and Locke were *called* Unitarians by the orthodox; yet *they* were noble characters. If they were *not* Unitarians, then their Trinitarian opponents most wickedly slandered and belied them. The chief reformers in America—the most active non-resistants and abolitionists—are chiefly anti-trinitarian. Wm. Penn, and his fellow labourers in the cause of truth and freedom, and of universal improvement, were the same. The Arians of Ireland, so far as I am acquainted with them, are among the most kind-hearted and generous, the most pure and lovely, the most beneficent and Christ-like of the human race. The Unitarians of England are amongst the best specimens of sanctified humanity with which I have become acquainted here. I know, of course, they have their failings. They have allowed orthodox intolerance and overbearing almost to alarm them, and make them think the world is not yet ripe for their sentiments. They have not done all they should have done for rousing, enlarging and enlightening the public mind, and exposing the errors and abominations of false orthodoxy. But taking them in other respects, they are a

people truly worthy of the Christian name ; and Christianity may well receive honour from the character of many of them. The first movement in the *Teetotal* cause, and almost the first movement in the cause of temperance, was made by Joseph Livesey, of Preston ; and his *labours* in the cause of temperance and human improvement generally, have been unceasing and abundant. He is the friend of freedom and improvement in all forms ; and he sighs and toils devoutly for the regeneration of the human family. And *he* is an anti-trinitarian, and an anti-sectarian. The chief opponents of war, of capital punishment, of restrictions upon commerce, and all such-like abominations, are to be found among Unitarians. Unitarianism, therefore—though it is a name I never liked, and with which I could not be identified—is not cold, insipid, and unblest. Moral barrenness and spiritual sterility are not inseparable from anti-trinitarian principles.

I come now to some further arguments which my opponent has made use of in favour of the trinity. His first argument is drawn from the fact that in the Hebrew writings God is generally called *Aleim*, or *Elohim*. This word means "Gods," as I have already stated ; so that if we are to accept the principles which my opponent lays down about the Hebrew language,—the names of which, he says, were correct descriptions of the nature of the things to which they were applied,—Jehovah is not *one* God, but *several* ; and my opponent ought to believe and teach, not three inexplicable, unintelligible *distinctions* in the one God, but three or several Gods in one Jehovah. Now if the language of God be fit and proper,—if it be expressive of God's nature, and necessary for our instruction, why does he not *use* it ? Why not speak of God as God himself speaks ? Why not, instead of saying *God*, always say *Gods* ? And why not, instead of telling his young friends to remember their Creator, or their Maker, teach them to remember their *Creators* and *Makers*, according to the original Hebrew ; which are the words which my opponent says God himself chose on purpose to express his nature, and which he also says are strictly proper. And why use the word *Persons*, or *Distinctions*, or *Personalities* ? God has employed no such words. God uses the word *Gods* : and why exchange God's *fit* and *proper* words, for words of *man's* invention, which you

yourselves acknowledge to be *not* quite fit and proper ; to be inadequate to express the idea of the trinity ? Such conduct is the extreme of inconsistency. It is an insult, in fact, to God.

Again ; if we take the word *Elohim* as the plural for God, and proceed on the principles laid down by my opponent, that, as it is a name of God's own choosing, it must exactly express God's character or nature, then we are brought at once to heathenism. The word *Elohim*, Gods, is the same word which is applied in the Old Testament to the gods of the Gentiles. It is applied to them about two hundred times ; and in *every* instance, I believe, it is translated *gods*, and in every instance it is *correctly* so translated. My opponent's principle thus brings us to a level with the heathens, the nations of many gods. He may say that the gods of the Gentiles are, not *true* gods ; but this still leaves us with a *number* of true Gods instead of *one*. The Old Testament, it seems, does not teach us that *Elohim*, or the *true* Gods, are one *El*, or one *God*. That would do away with Polytheism, or a multitude of Gods ; but it would also entirely do away with the *trinity*. The Old Testament does, indeed, say that *Elohim*, the Gods, are but one *Jehovah*, or essence ; but still it teaches us there are many *Gods*, on Wm. Cooke's principle. And I am told by Rammohun Roy, that the Hindoos say the same of their thirty, or three hundred millions of gods ; they say they are all one in *essence*, or *nature*, though not in person. According, then, to my opponent's principle, we are to believe in *several* gods ; for God's own chosen words *express* that idea, if we take the words as they stand.

Again ; the word "*persons*," when applied to God, if it means *any* thing, means *Gods*. It is used instead of *Elohim*, I suppose ; but *Elohim* means Gods ; and if "*persons*" is employed in its place, it will mean the *same* as *Elohim*, Gods. If the words "*divine persons*" do *not* mean Gods, they are mere gibberish, and mean nothing at all. The doctrine of the trinity, therefore, becomes three Gods in one *Jehovah* ; and all my opponent's arguments prove the existence of three Gods, if they prove any thing at all. He proves, first, that the Father is God, and all agree to it ; he proves, second, that the *Son* is God ; true God ; very God of very God ; God, yet a separate person from the Father.

That is *two* Gods. He proves, third, that the *Holy Spirit* is God, true God, proceeding from the other two persons or Gods, and yet, though true God, a really distinct and separate person from the other two persons proved to be God : and this is *three* Gods.

But, again ; my opponent even proves that there are not only three *Gods*, but three *Jehovahs*. He says the *Father* is Jehovah ; that is one. He says the *Son* is Jehovah, yet a separate or distinct person from the Father ; that is *two* Jehovahs. And he says the *Holy Ghost* is Jehovah, yet separate or distinct from the other persons which are each Jehovah ; and that is *three* Jehovahs.

It is plain, therefore, if there be several in Jehovah, they are several *Gods* ; and that if we are resolved to speak of a plurality in the Godhead at all, we must, to speak scripturally, and in accordance with the principles laid down by my opponent, speak of several Gods in one Jehovah, and not of three distinctions in one God.

But, then, here arises a difficulty. God is the author of the *New Testament*, as well as the *Old* ; and in the *New Testament* all the names of God are singular : there is not a plural name among them. Jesus and the apostles all say *God*, not *Gods* ; *Father*, not *Fathers*. Here the two Testaments clash. One almost always says *Gods* ; the other, always, *God*. They cannot both express exactly the same thing, if my opponent's principles are good for any thing. Yet they must both be equally fit and proper, on his principles. What shall we say to this ? We are obliged, of course, to tumble my opponent's principles overboard, and declare his criticisms and rules of interpretation to be a bundle of orthodox folly. The word *Elohim* does *not* prove a plurality of *Gods* : then it proves no plurality at all.

What, then, is the truth of the case ? We answer, the word *Elohim*, when applied to the *true* God, *Jehovah*, is to be taken as a singular noun only ; as expressing simply *one*. We will prove that this is its proper meaning.

First ; it has always been *translated* by the singular name, God, in all versions, whether made by trinitarians, or others. The Septuagint, the Vulgate, and the modern versions all translate the word, not *Gods*, but *God*. Now if God used the plural, *Gods*, to express his *nature*, or some *plurality* or other, all the translations of the Scriptures in the world have

thwarted God,—have frustrated his purpose,—have used words that *conceal* this idea of plurality from people's minds.

Second ; my opponent himself is guilty of doing the same,—*He* does not use God's own plural name in speaking of God : he uses the *singular*, both in reading the Scriptures, and in preaching and writing ; thus helping to conceal God's revelations in this respect.

Third ; Jesus and his apostles regarded the word as singular when applied to God ; and in all the discourses of Christ, and in all the writings of his apostles, the singular name is employed.

Fourth ; both Christ and his apostles declare most solemnly that there is only *one* God ;—not only that there is but one *Jehovah*, but that there is but one *God*.

Fifth ; neither Christ nor his apostles ever tell us that though there is but one *God*, yet there are several *persons*. They allow the old plural name *Elohim*, *Gods*, to fall to the ground in the new and brighter dispensation, and put no other plural name in its place.

Sixth ; many trinitarian authors, both Roman Catholics and Protestants, have declared it to be foolish to attempt to prove the trinity from the use of the plural *Elohim* in the Old Testament. I will give you the statements of a few of them on that subject :—

Tostat says,—“The second principal authority which the Master of Sentences adduces for a plurality of persons is Gen. i. 1, ‘In the beginning God created,’ where, in the original, the noun *Elohim* is put in the plural, and the verb in the singular ; the former signifying a plurality of subsistences ; and the latter, unity of nature. But this cannot be maintained, for the plural is here used for the singular. It is evident, that the noun is to be taken *improprie*, as otherwise it would indicate many *Gods*, as many men. Those err egregiously who would prove a plurality of divine persons from such passages ; for the change of number does not arise from any mystery, but from an idiom ; such changes being made from the usage of the Hebrew language.”

Sixtus Senensis observes,—“With the exception of Peter of Lombardy, and Paul of Burgos, there has not been, amongst the Greek, Latin, and Hebrew writers, one commentator worthy of imitation who has explained the word *Elohim* of the trinity.”

Turrien remarks,—“A certain catholic and learned writer is of opinion, that the Father, Son, and Holy Ghost are Gods, because in the Old Testament the name of the Almighty is always expressed in the plural number ; as *Elohim*, which he thinks ought to be rendered *Gods*. The doctrine itself I do not impugn, but, convinced by other means, I acknowledge not this argument to be solid.”

Cardinal Cajetan says,—“It is not on account of the mystery of divine persons, but because the signification of *Elohim* is singular, that Moses joins this noun with the verb ‘created’ in the singular number.”

Cardinal Bellarmine says,—“To prove the doctrine of the trinity, many allege, that Scripture joins the plural name of God with a singular verb : as *Elohim Bara*, ‘*In principio creavit Dii* :’ as much as to say, *Gods creates* ; but I do not think that the argument is at all solid, since, according to the usage of Scripture, the names of illustrious persons are put in the plural number, though the verbs retain their singular form ;—a usage which we Italians partly imitate, when, in addressing any eminent individual, we say, not ‘thou,’ but ‘you.’ Lest this, however, should be deemed to savour of Rabbiniism, to which I am greatly opposed, I shall adduce for my opinion the reasons by which I have been convinced :—1. In Scripture the same phraseology is adopted in speaking of men, or of false deities ; as, Exod. xx. 3, ‘Thou shalt not have strange Gods,’ lit. ‘*Non erit tibi dii alii*, Gen. xxix. 9, ‘He put his hand under the thigh of Abraham his lord ;’ in Hebrew *adonim*, ‘of his lords ;’ and so Exod. xxi. 4. 2. If such words have a plural signification, it would be proper to say that there are many true Gods ; for who could blame us if we followed the Scriptures in this matter ? And I ask, why should it be allowable in Hebrew to call the divine persons, *Deos*, *Gods*, but not in Latin ? If you reply that in the Old Testament the name of God is put in the plural number only when joined with a singular verb, I answer, that is not true ; for we read in 2 Sam. vii. 23, ‘What nation is there upon earth, as thy people Israel, whom God went to redeem ?’ in Hebrew, *iverunt Dii*. And in other passages you will find many similar examples. Why, then, is it lawful in the Hebrew to say, of the Divine persons, *iverunt Dii*, and not also in the Latin ? Certainly for no other reason than this, that the Hebrews were accustomed

to employ a plural noun with a singular signification ; whereas the writers in the Latin tongue have no such usage.—3. Neither Jerome nor the translators of the Septuagint version ever rendered the word *Elohim* in the plural number [when applied to the Divine Being], which proves that, in those passages, such nouns have not a plural, but a singular, signification.—4. If this Hebrew word have a plural meaning where ever it is found in the plural number, there would be a most evident and very common contradiction in the language of the Bible ; for we often read that there is only *one* God, and yet as frequently [according to this criticism] that there are *Gods*, But it is incredible that the Deity should, by these obvious contradictions, harass his people, and afford an occasion of blasphemy to their adversaries.”

Perevia, Petavius, Calmet, Dr. Geddes, write much to the same purpose ; but it is not needful to quote them. Among Protestant commentators who take the like view, I find Calvin, Mercer, Daneau, Drusius, Grotius, L. Cappel, Ley, South, Limborch, Le Clerc, Dawson, Dr. Campbell, and a number of others, whose names I need not enumerate. Thus we have a long string of most respectable authorities, both among Roman Catholics and Protestants, by whom it is considered to be a folly to attempt to build the trinity upon the simple fact that God, in the original Hebrew, is called *Elohim*, literally *Gods*.

It is plain, therefore, 1. That if *Elohim* implies a trinity of any thing, it implies a trinity of Gods. And 2. I may add, that if it implies a trinity in *Jehovah*, the same word implies a trinity in *Moses*, in *Ashtaroth*, in *Dagon*, in *Chemosh*, in the golden calf, &c., for it is applied to them all : and similar words, such as *Adonim*, *Baalim*, &c., will imply a trinity in Abraham and other single men.

Again ; my opponent's principle about the Hebrew language is not correct ; nor his idea about the words employed by the sacred writers. They do *not* use words always according to the strict rules of grammar, or the realities of science ; they use such words as men were *used* to ; and men could understand no other words. Hence they talk of the sun rising, setting, standing still, going back, and going down ; they speak of the walls of cities reaching up to heaven, and of lands that eat up their inhabitants ; they speak of God's hands, and eyes, of his face, his feet, his bowels, &c. ; they

speak of his eyes running to and fro in the earth ; and we must believe all these things literally, if my opponent's principle of interpretation be admitted. And there are a million of such absurdities, *all* of which you must believe, if you adopt my opponent's principles, as contained in his tract on the trinity. And on just the same principle, the English might prove from French writers, that some people in France have no entrails, that others have five times the quantity of common men ; and that to have abundance of entrails is a Christian duty. So in reference to our own language. If we act upon the same principles, a foreigner reading English works, would conclude that we believed that dead men's souls got into living men's bodies and drove them mad ; that others are driven mad by a stroke of the moon, and others by black bile. For the word *maniac*, literally, means one possessed by *manes*, or the souls of the dead ; and the English word "*lunatic*," from *Luna*, means moon-struck person ; and "*melancholy*" means the black cholic ; and so on.

Another argument employed by my opponent to prove the trinity, is drawn from such passages as these :—" Let us make man ;" " let us go down ;" " Who will go for us ?" But this argument must share the fate of its predecessor.

1. If there *be* several somethings in God, it is several *Gods*, as we have seen ; but several Gods there are not.
2. If *Elohim*, *Gods*, could be used for one God, we can easily understand how "*we*" and "*us*," can be used for one God. It is no more improper for one God to say "*us*," or "*we*," than it is for him to call himself *Elohim*, "*Gods*."
3. If God speaking of himself, says "*we*," and "*us*," and if the words are designed by God to indicate a trinity, and are strictly proper, as Mr. Cooke says, then *we* ought, in speaking of God, to follow this Scriptural, this Hebrew, this Divine example ; and say, "*you*," to God, not *thou*, when we speak to God, and "*them*," not him, and "*they*," not he, when we speak of God, or the Gods, to others. Yet my opponent won't follow those Scripture examples on which he builds his argument. When he talks to God, he says "*thou*," as if he believed God *one* when he prays to him ; and when he speaks of God, he says "*he*," and "*him* ;" not *they*, and *them* : thus veiling the truth which God sought to reveal, on Wm. Cooke's principle, from the minds of the

people. I say our orthodox opponents will *not* speak as the Hebrew Scriptures speak ; they will *not* imitate God. They will be *wiser* than God. Now if their principle is not good enough to regulate their own way of speaking, they need never expect it to influence our way of *thinking*. If they can be wiser than God, we can be wiser than they. 4. Again ; the Mahometans, who are all anti-trinitarians—as you might have guessed from the abuse which is generally thrown upon them—use the same kind of language of God.—God is represented in the *Koran* as saying, “*We*” and “*us*,” just as if they believed in several Gods. Whereas they are strict anti-trinitarians. 5. Rammohun Roy has shown this to be a common way of speaking throughout all the nations of the east. This way of speaking is common, in fact, in all languages. Even in Yorkshire, if you get hold of a little child, and tease it, it will say, “let us alone.” And if you have something that it would like to have, it will say, “give us a bit.” And a man will often say the same. But does the child believe itself a trinity ? The same form of expression is frequently used by us ;—we constantly say, “*we*” and “*us*,” for “*I*” and “*me*.” The argument, therefore, for the trinity, founded on this form of speech, is deservedly rejected, even by sensible trinitarians. I will give you a few specimens of their way of speaking on this point, out of Wilson’s Concessions of Trinitarians :—

Speaking of the passage, “God said, let us make man,” Luther observes,—“With how much confidence [foolish confidence] did Augustine treat of these words, ‘Let us make man,’ as an assertion of the trinity ; since this doctrine cannot be proved from the passage.”

Mercer says,—“Because God speaks in the plural number, our friends apply it to the trinity, as if the Father addressed the Son by whom he made all things. This opinion, indeed, I would not condemn, but prefer attributing the phraseology under consideration to the usage of the Hebrew and other languages ; namely, that God is introduced as speaking, and mention made of him, according to the manner of men. Hence at one time he speaks of himself in the plural number, and at another in the singular ; as, I will make a help meet for him,’ Gen. chap. ii. 18 ; and, ‘Let us go down, and confound them on the tower of Babel,’ chap. xi. 2. He therefore says, ‘Let *us* make,’ according to

human speech, and not as if he required any assistance in the work of creation. For as these matters were written by *men*, God could not be represented as speaking, except agreeably to *human conceptions*; nor could language be otherwise properly attributed to him. It behoves us to press the Jews with *clearer* passages in favour of the doctrine of the trinity."

Then we have a number of other testimonies, which it is not necessary for me to read.

My time, it seems, is nearly up.

I shall proceed with the trinity as opportunity offers. If my opponent goes on with the atonement to-morrow evening, I will answer him, and then proceed with the different doctrines on the list without taking further notice of the course he may think fit to pursue; my desire being to lay those subjects before you, with as much clearness as possible; to go forward until I have laid down my views on all those points fairly and fully before you. (Applause.)

SEVENTH NIGHT.

FRIDAY, AUGUST 28, 1845.

Mr. Barker was first on the platform this evening. He was received with gentle applause.

On Mr. Cooke's arrival, the plaudits were loud and long continued. This gave rise to a cry of "*One for Barker*;" which was responded to, though still without any of the warmth manifested by his opponent's friends.

At seven o'clock, MR. GRANT rose and said:—"The time has now come when the discussion should begin, and, as on former occasions, all that I have to request of you now is again to reflect and turn over in your minds the great advantage resulting to all parties from calm, silent attention and observation. If I could, by any thing I could do, repress every mark of approbation or of disapprobation, I would do it. I entreat you by all means to keep calm while the parties are speaking. Any interruption coming from you can be of no service whatsoever. I beg to impress this upon your minds; and I now introduce Mr. Cooke to the meeting.

MR. COOKE:—Mr. Chairman: my Christian Friends,—Mr. Barker proposed at first, the question—What is a Christian;

and what are his principles?—which he was bound to prove from the Holy Scriptures. But instead of that he has brought forward all the stale objections of unbelievers and avowed infidels, to prove that *he* is a Christian !

Mr. Barker evidently has no wish that I should answer and refute his cavils ; for as soon as he has fired off his infidel artillery, he runs away to another subject in order to prevent my replies. But I am not quite so foolish as to follow his wanderings till I see fit to do so. The lead in the discussion, you will remember, is mine. Mr. Barker forgets, or is ignorant of the fact, that a child can ask questions which its parent cannot answer ; that a fool may do the same to a philosopher ; and that an infidel may offer more objections to divine truth in five minutes, than can be effectually refuted in five hours.

Mr. Barker said that Christ and the Scriptures teach that whatever light a man may have, if he follow it, it will lead him to heaven. True ; but utterly foreign to Mr. Barker's case ; who has an abundance of light that he *will not* follow. Christ also said, " This is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil."

Mr. Barker asserted that the Passover had no reference to God's justice. Was the destruction of the first-born, and of Pharaoh and his host afterwards, a display of God's mercy ? If not, the Passover *has* to do with God's justice ; and the blood that protected the Israelites from the sword of the destroying angel, was blood which *propitiated* and saved from displeasure.

Mr. Barker referred at great length to the differences existing amongst ministers and Christians of every denomination with regard to the important subject of the trinity ; as if that variety of sentiment with regard to the *mode* of the Divine existence invalidated the doctrine itself. But this is a silly sophism. He ought to know, and this assembly will know, that the names he brought forward, multitudinous as they were, present a striking evidence of the fact that the trinity *is* taught in the Holy Scriptures ! for the names he adduced were the names of men *who held* the doctrine, though they differ in the ways they choose to represent their views of that doctrine. The different terms, however, in which men have expressed their views on the doctrine of the trinity, do not in the least invalidate the question itself, as a scriptural one, but establish it.

Mr. Barker has connected the trinity with all the abominations that disgrace depraved humanity, and in language and manner that must have disgusted every reflecting mind. But after all has proved just as much connexion between them as he can prove between the innocence and holiness of Christ, and

the abandoned wickedness of the Jews and of those who murdered the Saviour.

Mr. Barker argued at great length to prove that *justice* meant *mercy*. Let us take a few examples. The Greek word for justice is *dike*; and it occurs in the following passages:—Acts xxv. 15,—“Festus declared Paul’s case unto the king, saying, There is a certain man left in bonds by Felix, about whom, when I was at Jerusalem, and the chief priests and the elders of the Jews informed me, desiring to *have judgment against him*.” Did they desire to have *mercy* against him.

Take another example. Acts xxviii. 3, 4,—“And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet *vengeance* suffereth not to live.” The word is *dike*, here rendered “*vengeance*.” Does vengeance mean mercy?

Take another example. 2 Thes. i. 6, 7, 8, 9,—“Seeing it is a righteous thing with God to *recompense tribulation* to them that trouble you;” was it “*mercy*” to recompense tribulation?—“and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire *taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be *punished*”—who shall receive justice—“with everlasting destruction from the presence of the Lord, and from the glory of his power.” The word rendered “*punished*,” is *dike*, who shall *receive justice*. I ask, is it *mercy* that is here represented as punishing men with everlasting destruction.

The word *dikaïos* is an adjective; and the following are examples of its meaning. Matthew xx., beginning at the 3rd verse—“And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard: and whatsoever *is right* I will give you: and they went their way. Again he went out about the sixth and ninth hour, and did likewise. About the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever *is right*, that shall ye receive.” The word “*right*,” is here *dikaïos*, *just*.—This refers, you perceive, to the wages which a master gives to his servant. Is it *merciful* to give the servant his wages? There are, it is true, some who confound mercy with justice. It appears Mr. Barker does. I have heard of some who, when they pay their workmen’s wages for their hard labour, call that wages “*charity*,” or mercy: but the honest

labourer does not call it "*charity*," or mercy; and he will not admit that it is mercy, or "*charity*." He calls it "*justice*;" and so will all mankind who have not lost either their reason or their *moral principle*!

The word *dikaïos* is an adverb; and the following is an example of its meaning. Luke xxiii. 39, 40, 41,—“And one of the malefactors which were hanged, railed on him, saying; If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed *justly*;"—*dikaïos*—“for we receive the due reward of our deeds; but this man has done nothing amiss.” Does the word *dikaïos* mean merciful? Was the expiring thief when suffering for his crimes against the laws of his country,—suffering and expiring because of mercy?

Take another example. Micah vi., 1,—“He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do *justly*,"—*dikaïos*—“and to love mercy,"—here justice and mercy are placed in palpable contra-distinction, “and to walk humbly with thy God?”

The reasoning of Mr. Barker would go to prove that there is no such thing as justice in existence;—no justice in man—no justice in human governments—no justice in God. Such reasoning is trifling in the extreme, and scarcely deserves a reply. However, just to expose his weakness and folly, in confounding God's justice with his mercy, take the following passages:—

Genesis xviii., 25,—“That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the judge of all the earth do *right*?”

Deut. xxxii., 4,—“He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, *just* and *right* is he.”

Job xxiv., 12, and following verses.—“Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. Who hath given him a charge over the earth? or who hath disposed the whole world? If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again into dust. If now thou hast understanding, hear this: hearken to the voice of my words. Shall even he that hateth *right* govern? and wilt thou condemn him that is *most just*?”

Psalms lxxxix., 14,—“*Justice and judgment* are the habitation of thy throne: *mercy* and truth shall go before thy face.”

Zephaniah iii., 5,—“The *just* Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the *unjust* knoweth no shame.”

Rev. xv., 3,—“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, *just* and true are thy ways, thou King of Saints.”

Rev. xix., 2,—“For true and *righteous* are his judgments : for he hath *judged* the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever,”

Nothing can more clearly prove the distinction between justice and mercy, and nothing more completely overthrow Mr. Barker's argument.

While Mr. Barker would exclude justice from the Divine nature, his mode of arguing excludes equity from the Divine government. He makes sin a trifle ; and the Divine government distinguished by the indulgence of a weak-minded parent ; not the holy and equitable administration of a righteous Judge. The claims of law and justice, on his scheme, are disregarded and set aside ; and man is left to infer that sin is not so serious an evil as is represented ; but that either God's law is too stringent to be just, or his threatenings too severe to be inflicted.

In the face of this evidence, what becomes of Mr. Barker's attempt to reconcile Romans iii., 26, to his theory ? What becomes of his attempt to show that *dikaioos*, just, means *eleemos*, merciful ? His representation, too, of Dr. Clarke's interpretation of this passage is partial and false. I will read you Dr. Clarke's own words on verse 26 :—“To manifest *now*, his infinite mercy ; and to manifest it in such a way that he might still appear to be the JUST God, and yet the JUSTIFIER, the pardoner of him who believeth in Jesus. Here we learn that God designed to give the *most evident* displays both of his *justice* and *mercy*. Of his *justice*, in requiring a *sacrifice*, and absolutely refusing to give salvation to a lost world in any other way ; and of his *mercy*, in providing the sacrifice which *justice* required. Thus, because Jesus was an atonement, a *ransom price*, for the sin of the world, therefore God can, consistently with his justice, pardon every soul that believeth in Jesus. This is the full discovery of God's righteousness ; of his wonderful method of magnifying his law, and making it honourable, of showing the infinite purity of his *justice*, and of saving a lost world.”

Thus Dr. Clarke translates *dikaioos*, *just*, not *merciful*. After this exposure of Mr. Barker's misrepresentation, will any one believe him again ? (Hissing and laughter.)

While Mr. Barker's theory of non-satisfaction excludes justice from God's nature and administration, it excludes also all efficacy from the sacrifice of Christ. For who was the victim ? A pious young man, he tells us. And, forsooth, this pious

young man is represented as the "Lamb of God that taketh away the sins of the world." What was his character? One who "became a truly pious young man." Dr. Priestley and Mr. Belsham distinctly state it to be their view that Christ was not only peccable, but chargeable with ignorance and with sin;—if not with gross immorality, yet with violations of the moral law of God. This, then, was the victim who died for the world's transgressions! And what did he render in sacrifice? His life, Mr. Barker will say; but, then, a life which he could not retain; a life which he had previously forfeited by sin; for "the wages of sin is death." Christ's death was, therefore, no sacrifice at all, properly so called: no more than the death of Paul, or Stephen, or James, or any man who dies in the cause of God as a martyr. It was no more an expression of Christ's love to man than the death of an apostle. It was no more expressive of dignity—it was no more expressive of the intensity of his own love—and therefore, on Mr. Barker's theory, no more calculated to bring men to God, than the death of any other martyr. It was no more an expression of God's love to man than he exhibits in giving any human being to die as a martyr to the cause of truth. For what was there peculiar or transcendent in God giving up a pious young man to die? He had given up others before—and has given up others since. What is there, then, I ask, peculiar in the giving of Christ as a sacrifice?

The death of Christ, therefore, on Mr. Barker's principle, is totally inadequate to save men. The cause does not correspond to the effect. It cannot exert that moral influence which Mr. Barker assigns to it. I put it to the common sense of mankind; what special reasons can you see in the death of this young man, inducing you to hate sin and love God, which you do not see in the death of Paul, or Peter, or James, or any of the apostles of our Lord, or in a thousand good men who have died in the cause of truth? Divesting the Saviour of his proper character as Emmanuel, as the WORD, the eternal WORD, who was in the beginning with God, and by whom all things were made—who made the world in which we live, and, as Mr. Barker told you, in my quotation last night, made the universe and made angels;—divesting Christ of his proper character, as Emmanuel, "God with us," we have even *less* moral reasons in his death for hating sin, and turning to God, than we have in the death of many others. Christ laboured in the ministry only three years; he never left his own country to labour for the welfare of others; and his bodily sufferings, which continued only about six hours, could not be more intense than numbers have experienced. The Saviour expired before the malefactors who hung by his side.

But look at Christ in his proper character, and the plan of

mercy is consistent and harmonious. Admit the victim to be Him whom the Scriptures represent, EMMANUEL, and there is harmony in the scheme. Admit his nature to be holy, and his obedience perfect ; that he was holy, harmless, undefiled, separate from sinners, and offered himself without spot to God, and there is harmony in the system. Admit that the life he laid down was what he had a legal right to retain, and that out of love to us he voluntarily laid it down as a sacrifice, and here you have a cause adequate to the effect ; here you have a sacrifice of infinite worth and importance, adequate to redeem and to save. And here, too, you have such a display of love as the Scriptures constantly exhibit. The Holy Scriptures exhaust the powers of language in describing the immensity of that love which is exhibited in the sacrifice of Christ. They say, "God so loved the world that he gave his only begotten Son." They declare, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins ; and not for ours only, but for the sins of the whole world." They declare, "God spared not his own Son, but freely delivered him up for us all." They speak of this exhibition of Divine mercy as outstripping every thing which the human mind could contemplate, and presenting reasons for banishing every doubt of the divine goodness, and as furnishing an argument for unbounded confidence that "he will freely give us all things." And if the Saviour was the Son of God, and if his death was a proper atonement for the sins of the world, there is propriety and force in these descriptions. The high-wrought style, the glowing fervour, the admiration and wonder are natural—are adapted to so sublime a subject ; and instead of surpassing, fall short of its full sublimity.

The Holy Scriptures constantly distinguish the death of Christ, in its character, in its objects, and in its efficacy, from the death of any martyr, however holy, or devoted, or useful. At an early age of the church, some sealed the truth with their blood. Righteous Abel fell a victim to his brother's malice because of his fidelity to God. His own works were good, and his brother's evil ; and when we read about the blood of Abel speaking, what did it speak for ? For vengeance. "The voice of thy brother's blood crieth unto me from the ground." The blood of Christ speaks ; but does it speak the same language as the blood of Abel. It speaks better things than the blood of Abel, righteous as he was. It pleads for mercy, and in behalf of his very enemies. Mark this distinction. James was slain with the sword for the honour of his God. Stephen was stoned to death, and prayed for his murderers with his expiring breath. Paul knew very well that he would have to die a martyr. Yet the blood of these

men is never said to be precious—is never said to propitiate—is never said to be sprinkled upon men's conscience, to purge them from dead works—is never said to justify the soul—to give peace with God—to cleanse from sin. No, never. Yet Mr. Barker's theory, which makes the Saviour a man only, and his death merely that of a martyr, ascribes to their death just the some kind of efficacy or influence as it does to the blood of Christ. How is it, then, that their death is never once mentioned in Scripture as saving men's souls? Clearly because Mr. Barker's theory is not the system of the New Testament, but is another Gospel, which God does not own, and which has no resemblance to the pure Gospel of Christ.

If the object of Christ's death was merely to seal the truth with his blood, and to exert a moral influence upon the heart of man, the death of the apostles would, of course, have the same effect. But it is a remarkable fact that in the Holy Scriptures the death of our Lord, and the death of the apostles, are placed in *contrast*, or such a difference is marked between them that their object *cannot* be the same. The apostle in 1 Cor. xv., 1 to 3, says, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—Mark!—"For I delivered unto you first of all that which I also received, how that *Christ died for our sins according to the Scriptures.*" Now there is here an object ascribed to Christ's death which can belong to no other person.—*Christ died for their sins.* This the apostle published to them "*first of all.*" But when the same apostle is reproving the same people for their strifes and divisions, and glorying in man, he asks *Was Paul crucified for you?* No: but Paul knew that he would have to die for the truth; and he knew that others had died for the truth. Yet that implied no such efficacy in their death. The Corinthians, therefore, were not to glory in Paul, or in any man, but in Christ who had died for them: and the object of his death as a sacrifice for their sins was the reason why they were to glory in him and not to glory in man. Christ was their Saviour, and no one else.

The death of the saints, when they expire as martyrs, has an influence, it is true,—an influence not only upon the heart of man, but upon the administration of God's moral government; that is, it appeals to his justice, and calls for vengeance upon the enemies of God. The souls described as being under the altar—not *upon* it, for the altar is the place where the great sacrifice of Christ alone must be,—the souls under the altar—the souls of those who died for the truth, are described as crying,—“How long, O Lord! holy and true, dost thou not judge

and avenge our blood on them that dwell upon the earth." *That* is the specific influence which the blood of martyrs has. It appeals to heaven for vengeance upon the guilty. 'But the blood of the slaughtered Lamb does not cry for *vengeance*, even upon the Saviour's enemies, but for salvation—the salvation of the worst of men—the salvation of those who imbrued their hands in his most precious blood. Here is the difference, then, betwixt the blood of martyrs and the blood of Jesus Christ. The one calls for *vengeance*; the other *propitiates*: it turns aside vengeance, and procures favour and everlasting life.

In connexion with Mr. Barker's doctrine that Christ's death saves the human race by exerting a moral influence upon their hearts, we may consider the happiness of those who die in infancy. I hold the salvation and eternal happiness of all those who die in infancy. I rejoice in the thought that millions of them are in heaven. But Mr. Barker, cannot, on his principle, unite with the Scriptures in ascribing their eternal salvation to Christ. The New Testament tells me that all the blessings of Salvation come to human beings *through* Christ. It tells us that the wages of sin is death; and facts around us show that even infants suffer a temporal death, not in consequence of any sin of their own, but as the result of Adam's defection and apostacy. No other cause can be assigned. The word of God emphatically says, "The wages of sin is death." Here, then, they are cut off from life through the sin of another. But the same apostle tells me that the gift of God is *eternal life, through* our Lord Jesus Christ.

Now I would ask, how can the salvation and eternal happiness of infants be *through* our Lord Jesus Christ if his death had no efficacy affecting the moral administration of God? If his death exert only a moral influence upon the human heart, I ask how can infants be said to be saved *through a Saviour's death*? Infants never heard of the Saviour—never knew of the Saviour. The tender displays of his compassion and love can exert no influence on their minds. His teachings and his example can effect no change in their hearts. For in this world they never knew that Christ existed. Yet they are said to be saved *through* Christ, and through him alone. How, I ask, can they be saved *through* Christ at all, if his death only saves souls by exerting a moral influence upon them? The fact is this,—they all *are* saved through Christ. There is no passage to heaven but *through* Christ. The whole volume of Scripture declares that doctrine. And if children are *not* saved through the moral influence of a Saviour's death, they *must* be saved by virtue of an *expiatory* influence, or efficacy in the Redeemer's death, procuring for them the blessing of everlasting life. And if the death of Christ *procures* for infants ever-

lasting glory, and a joyful resurrection, it *procures* the same blessings for all men. And if it procure those blessings, it must procure all other blessings : and if it procure all other blessings, there must be an efficacy in it, not merely to affect the human heart, but an efficacy affecting the moral administration of the Deity ; and presenting such reasons as render it just and righteous with God, to open the kingdom of heaven to our spirits, and admit them to everlasting bliss.

Reconciliation is a subject on which Mr. Barker has dwelt at length ; and he has endeavoured to show that it means only subduing man's enmity, and thus bringing him to God. But here he has sadly failed. If man's enmity alone had to be subdued, I have already shown that the death of a "*pious young man*" is by no means adequate to do it. But if this were the object of Christ's death, and nothing more, then, surely, the sacrifice should have been offered *to man*. To *him* should the propitiation be presented, and not to *God*. But the whole volume of Scripture goes to show that the sacrifice is presented *for man*, not *to him* ; is presented to *God*, and to *God alone*. This striking fact, of itself, completely overthrows Mr. Barker's theory.

I have shown you how reconciliation was made in the case of Aaron putting on incense. When the plague was making its ravages—when wrath had gone forth from the presence of the Lord against the guilty murmurers, Aaron put on incense, and made atonement for them, and the plague was stayed. And I showed you, at the same time, that the same effect is ascribed to the Saviour's death, where precisely the same word is used, namely, *Hilasko*, as in Heb. ii. 17,—“That he might be a merciful and faithful high priest in things pertaining to God, *to make reconciliation* for the sins of the people.”

Mr. Barker objects to the case adduced, alleging that in this instance no blood was shed. I reply, No time was allowed for blood to be shed—for a victim to be offered. Aaron was commanded to make haste ; to put on incense quickly ; and to go between the living and the dead and make atonement for them. But be it remembered that Aaron was God's anointed high priest, and was the type of Jesus Christ, our great High Priest ; and that the offering of incense was typical of our blessed Saviour's intercession before the throne of God : and that intercession, combined with his death, is available for us, procuring for us the blessings of salvation. “He ever liveth to make intercession for us.”

But I will furnish other instances, wherein the victim *was slain and offered*. Lev. viii., 14, 15,—“And he brought the bullock for the sin-offering : and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it ; and Moses took the blood, and put it upon the horns

of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation upon it." Here was a sin-offering. The victim was slain, the blood sprinkled, and the effect is to make "reconciliation"—the same word elsewhere in a multitude of cases is rendered *to make atonement*. See also Lev. vi., 30,—“And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation *to reconcile* withal in the holy place, shall be eaten : it shall be burnt in the fire.”

Now let us see how this same word, *kopar*, is used in the same sense when applied to our blessed Lord. Daniel ix., 24. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and *to make reconciliation for iniquity*.”

Thus, then, to reconcile is *to atone—to propitiate*, not *man*, but that *Holy Being* against whom our sins have been committed, and this was accomplished by a substitutionary victim. Now, observe how this effect of reconciliation is ascribed to the Saviour's death in the New Testament. Rom. v., beginning at the 6th verse,—“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.” Here is substitution—one life given for another. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” This is substitution—the Saviour dying in our stead. “Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, *we were reconciled to God by the death of his Son*, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement ; or, as we have it in the margin, the “reconciliation.” Now in this passage the death of Christ is the *procuring* cause of a state of reconciliation betwixt God and man. How ? By a moral influence proceeding from the Saviour's death, and acting upon the human heart ? No ! For the sacrifice is offered, not to man, to remove his displeasure ; but to God *for* man,—in man's behalf, and in man's *stead*. And believing in Christ as our atoning sacrifice, we are justified—we are saved from *wrath* ; not our wrath against God, but the wrath of God against us, and which our sins justly deserve. Thus we receive the *atonement*—the reconciliation which Christ has procured for us : we receive, and rejoice in God's pardoning love.

The same great doctrine is taught in the following passage, 2 Cor. v., beginning at verse 18,—“And all things are of God, who hath *reconciled* us to himself *by Jesus Christ*, and hath

given to us the ministry of *reconciliation*; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Here man is besought to be reconciled to God: but the embassy is based upon the great fact that God is waiting to be reconciled to man, because Christ has already laid down his life as a sacrifice to God in our behalf. Just observe the connexion betwixt the embassy of the apostle, and the great fact of the atonement:—"Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Why? what is the foundation of this entreaty? What is the basis of our hope? What is the world's reason for expecting mercy from God? The next verse declares it; "For he hath made him (even Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

In all these cases, then, reconciliation takes place through Christ having presented his sacrifice to God as an appeasement. And, from the passages adduced, it is evident that the doctrine of *reconciliation* and the doctrine of the *atonement*, as applying to God, are one and the same: and the reconciliation of man to God is the result of the provisions already made, by Christ having made atonement for man.

Mr. Barker observed that the offerings under the law were called *amartia, sin*. So they are, as an abbreviated form of expression, meaning a *sin-offering*. However, to get rid of the atonement, he observed that the victim called sin was slain; thus showing, he says, that we are to slay our sins. But he forgot to state that the victim slain was *presented to God*. So then, according to Mr. Barker's interpretation, we are to present our SINS as an offering to God. *What a sacrifice is this!* Man to present his *sins* and *abominations* as an offering to God; and this to be an odour and a sweet smell—a sacrifice well-pleasing to God! The idea is monstrous! On a former evening we had the merits of Christ discarded *in toto*, and the merits of man substituted; the merits, too, of an unconverted man—a proud Pharisee and a bloody persecutor; but now we have the *sin itself* abstracted from the man, and presented to God as a sacrifice. What a loathsome offering! What a monstrous doctrine!

Mr. Barker quoted a passage from the 51st Psalm, where it is said, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a

broken spirit," and so on. But this is not to be regarded as a denial of the acceptability of sacrifices, or a release from the duty of presenting them. There was here a special case. David had been guilty of murder, for which no sacrifice was appointed. It was a sin not only against God, but a capital crime against the civil law : and as it was not designed that the ceremonial law should frustrate the end of civil government, no sacrifice was appointed for murder. The law must take its course. But the ordinary sacrifices *were* well-pleasing to God, when offered with suitable dispositions. They were of divine appointment, and God is pleased with his own appointments. David continued to offer them all his life : and prepared to build the temple where they were to be offered in after-ages. And it is worthy of notice, that *this very same Psalm* concludes with a recognition of sacrifices, the duty of presenting them, and the fact that God would be well-pleased with them :—"Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering ; then shall they offer bullocks upon thine altar."—Psalm li. 39.

The fact is, that one duty cannot supersede another, when we have ability to perform it. As sacrifices cannot be a substitute for penitence and good works, so repentance and good works cannot be a substitute for sacrifice. Hence we find *both* were required. When the people under the Jewish law had performed both confession and restitution, still sacrifices were indispensable to their pardon. Lev. vi., 1—7,—“And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep ; or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour ; or hath found that which was lost, and lieth concerning it, and sweareth falsely ; in any of all these that a man doeth, sinning therein : then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely ; he shall even restore it in the principal, and shall add the fifth part more thereto, and give unto him to whom it appertaineth in the day of his trespass offering. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation for a trespass-offering unto the priest : and the priest shall make an atonement for him before the Lord : and it shall be forgiven him for any thing of all that he hath done in trespassing therein.”

We take another passage which refers to *any sin* against

God. Numb. v., 5—8,—“And the Lord spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall *confess their sin* which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the Priest; beside the ram of the atonement, whereby an atonement shall be made for him.”

X Now here there were *confession, restitution, and good works*; yet there was no pardon without shedding of blood. After all, the ram *must* be slain, and atonement **MUST** be made for the transgressor. Just the same words are used here as are applied to Christ in the New Testament. Both are called *Hilasmos*, the propitiation or atonement; and the act of the sacrificer *Hilaskesthai*, that of making appeasement or reconciliation. The same principle in the divine economy still obtains. Sin is not to be pardoned without a propitiation—“without the shedding of blood is no remission.” Hence the apostle tells us, That God hath set Christ forth as a propitiation, that he might be just and the justifier of him that believeth in Jesus: which implies that he cannot be just and pardon sin without a propitiation being offered. The apostle reiterates the sentence that without shedding of blood there is no remission of sin. But Christ informs us that his blood was shed in order that we might have this remission; for he plainly says, “This cup is the New Testament in my blood which is shed for the remission of sins.”—Matt. xxvi., 28.

Hence it is, that under the Gospel neither repentance, restitution, nor good works are sufficient of themselves. There must be also faith in the Saviour's blood. For “we are justified *by* his blood,”—“we have redemption *through* his blood, the forgiveness of sins.”—Rom. v., 9; Ephes. i., 7; Col. i. 14. Faith in the death of Christ connects the soul with the objects of that death; and then the conscience becomes purged from dead works, and being justified by faith we have peace with God through our Lord Jesus Christ.—Rom. v. i.

The vicarious character of the Saviour's death is spoken of under other representations. He is not only our *Hilasmos*, that is, our *propitiatory sacrifice*, our atonement, the Lamb of God, and our sin-offering, but he is also our *Ransom*. This word is often applied to the Saviour. We find this word both in the Old and New Testament. The word in Hebrew, is commonly *Kopar*, the same word as is elsewhere rendered *atonement*; and, indeed, it has the same meaning. In the Septuagint it is rendered by *lutron*; and in the New Testament this

same word *lutron*, and *antilutron*, is applied to Christ as our ransom. But the Scriptures are the best interpreters of themselves. I like to compare Scripture with Scripture—to allow the word of God to speak for itself. Just follow me then, and we shall soon see that the word *ransom* conveys the same vicarious meaning as the word atonement, and propitiation.

As God had saved the Israelites from death when the Egyptians were destroyed, he requires a sum of money to be paid by each above twenty years as a *ransom price* for his life, and as an *atonement*. Exod. xxx., 11—15,—“And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them ; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary : (a shekel is twenty gerahs :) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.” There can be no mistake about the meaning of the word “*ransom*,” in this passage, nor the object for which the ransom was paid. It was an *offering* to save from death by the plague ; and from the payment of this ransom no one of age was exempt.

We pass to another part of Scripture, where, again, a sum of money was appointed as a “*ransom*,” a commutation, *to deliver from death*. If an ox had gored a person, so that he died, the owner's life was liable to be taken away ; but, under certain circumstances, he might *ransom* his life by a sum of money being paid instead. “If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.” Thus the word is used in the book of Job, xxxvi., 18. Speaking of God's displeasure against sin, it is said,—“Because there is wrath, beware lest he take thee away with his stroke : then a *great ransom* cannot deliver thee.” Again, speaking of God's goodness to man, it is said, “Then he is gracious unto him, and saith, Deliver him from going down to the pit. I have found a ransom for him.”—Job. xxiii., 24.

God has found a ransom, and a great one. He has laid help upon one mighty to save—Jesus Christ the righteous. He is our ransom : for he himself declared, that “he came not to be ministered unto, but to minister, and to lay down his life a ransom, (*lutron*,) for many. Matt. xx., 28 ; Mark x., 45. When he bled upon the cross, he became, as the apostle says, a ransom, (*antilutron*,) for all, to be testified in due time.

Since Christ, then, tells us that he had laid down his life as our ransom, we understand what those passages mean which speak of Christ *redeeming* us with his precious blood. "Forasmuch as ye know that ye were not *redeemed* with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i., 18, 19. "Feed the flock of God which he hath *purchased* with his own blood." Acts xx., 28. "For ye are not your own, ye are *bought* with a price." The whole church of God says, "Thou art worthy, for thou hast *redeemed* us to God by thy blood." Rev. v. But unbelievers are those "who bring in damnable heresies, even denying the Lord that *bought* them, and who thus bring upon themselves swift destruction." 2 Peter ii., 1.

Many objections are sometimes alleged against the term, *Satisfaction* to justice; but without foundation. If Christ's death be an atonement for sin, it is undoubtedly such a satisfaction as renders it compatible with justice for God to pardon sin: and without which, as the apostle states or implies, he could not pardon sin compatibly with justice. Nor is the term *satisfaction*, unscriptural, any more than the doctrine. Hence we read, in the book of Numbers, xxxv., 30—33,—“Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die. Moreover ye shall take *no satisfaction* for the life of a murderer, which is guilty of death; but he shall be surely put to death. And he shall take *no satisfaction* for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” And though here the term in Hebrew is *kopar*, and in Greek *lutron*, yet the context clearly shows that *satisfaction* is the thing meant. Although for murder no satisfaction could be made, yet for other sins *satisfaction* might be made, that is, an atonement might be offered.

Since, then, the doctrine of *satisfaction* is thus admitted to be scriptural, there can be no objection to the *phraseology*.—But if the sacrifices of the law could not make *satisfaction* for the murderer, and cleanse him from sin, the blood of our Lord can; for “the blood of Jesus Christ cleanseth from all sin:” therefore it makes *satisfaction* for all sin. However, in the death of Christ, there is satisfaction made, not to justice merely, but to wisdom, to holiness, to the Divine government, and to love itself. It presents reasons why all the attributes of Deity

can concur in the bestowment of pardon to "him that believeth in Jesus." Romans iii., 26.

The idea of *satisfaction*, or substitution, is so clearly taught, that Christ is said to have "*become a curse for us*," that we might be delivered from the curse of sin. Having broken God's law, we had come under its curse; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." But, says the apostle, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. iii. 10.

Now the "*law*" here alluded to is evidently not the ceremonial law, for two reasons. First. Because the curses referred to are in Deut. xxi., 23; and xxvi., 26, and these refer to the moral law. And, secondly, because Gentiles, never having been under the ceremonial law, could never be under its curse. But all men are under the curse of the moral law, because "all have sinned." But Christ delivers from all the curses of sin. This is owing to his death, which satisfies divine justice in our behalf.

It is in harmony with this doctrine, that in many parts of the New Testament, Christ is set forth as having died "*for us*"—suffered "*for us*." The prepositions used in such cases are *anti* and *uper*. And though they sometimes mean "*on account of*," "*for the sake of*," they also mean "*instead of*," and clearly imply *substitution*. Take a few examples, such, in the first place, as are unconnected with the controversy. We begin with *anti*. Matt. xi. 22. Archelaus is said to have reigned *anti Hrodou tou patros autou*, *instead of* Herod his father. Luke xi., 11.—"If his son ask a fish, will he" *me anti Hichthuos ophin epidosei*, "will he *for* (instead of) a fish give him a serpent." "An eye *for* an eye—a tooth *for* a tooth." Does not *anti*, in these examples, clearly imply substitution? So when Christ is said to have become a ransom (*anti pollon*) for many, it is evident as language can make a subject evident, that the *vicarious* nature of his sacrifice is intended. Take a few examples for the other preposition *uper*. The apostle Paul, writing to his beloved Philemon, and speaking of his servant Onesimus, says, "Whom I would have retained with me, that in *thy stead* (*uper sou*) he might have ministered unto me. Is not *substitution* here intended. The service of Onesimus for the service of Philemon? In 2 Cor. v., 20, he says, "Now then we are ambassadors *for* Christ, as though God did beseech you by us; we pray you in *Christ's stead* (*uper christou*) be ye reconciled to God. Here is *substitution*; and if substitution be intended here, it is equally intended in the very next sentence, where the same proposition is used:—"For he hath made him to be sin *for us*." In Rom. xvi., 3, Paul, adverting with gra-

titude to the devotedness of Priscilla and Aquila, whom he calls his helpers in Christ, says, "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have laid down their own necks (*uper tēs psuchēs mou*) for my life." What does this mean but *substitution*?—that they had on some occasion voluntarily offered their own lives to save the apostle's life. And such is the *substitution* of the Saviour's life, who died that we might live. Such is the *substitution* intended when the apostle affirms of our glorious Redeemer that he "suffered *for* us;" that "he died *for* the ungodly; that he tasted death *for* every man; that Christ Jesus died the just *for* the unjust, that he might bring us to God, being put to death in the flesh." "Who his own self bare our sins in his own body on the tree." 1 Peter iv., 18; ii., 24.

Hence it is that all the blessings of grace, salvation, and eternal life come to us *through Jesus Christ*. *Through* him we are pardoned. "Be it known unto you, therefore, men and brethren, that *through* this man is preached unto you the forgiveness of sins." Acts xiii., 38. "Being justified freely by his grace, *through* the redemption that is in Christ Jesus." Rom. iii., 20. In whom we have redemption in his blood, even the forgiveness of sins." Eph. i., 7. *Through* him we have peace. "Being justified by faith, we have peace with God *through* our Lord Jesus Christ. By whom also we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v., 1, 2. *Through* him we have joy. "And not only so, but we also joy in God *through* our Lord Jesus Christ." Rom. v., 11. All this is beautifully consistent. Since *he procures* our pardon, it is of course *through* him we receive our pardon, our peace, and our joy.

Through him, too, we have the privilege of approaching God at all times, and on all occasions. Hence the Saviour himself taught, in John xiv., 13,—“And whatsoever ye ask in *my name*, that will I do, that the Father may be glorified in the son. If ye shall ask any thing in *my name*, I will do it. Chap. xv., 16th verse,—“Ye have not chosen me, but I have chosen you, and ordained you, that ye shall go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in *my name*, he may give it to you.” Chap. xvi., 23, 24,—“Verily, verily”—a double affirmative—a solemn form of words—“I say unto you, Whatsoever ye shall ask the Father in *my name*, he will give it you. Hitherto have you asked nothing in *my name*: ask, and ye shall receive, that your joy may be full.”

Thus they were commanded to pray *in the Saviour's name*. And as he is our propitiatory sacrifice, whose blood has sprinkled the mercy-seat, and rendered it accessible; and since he is

our great High Priest, who ever liveth to make intercession for us, we see the important reason *why* we are to pray *in his name*. It is a name in which the Father is ever well pleased : and though our name is unworthy, his blessed name is ever worthy and ever available. And hence it is that the name of Christ is the only name in which we are to pray. Prophets and apostles, however holy, however exalted, are never to be employed by us in prayer, as reasons why God should bless us. There is no name but that of Jesus through which we can have access to God ; for, says Jesus, "I am the way, the truth, and the life : no man cometh unto the Father, but by me." John xiv., 6. "Other foundation can no man lay than that is laid : which is Jesus Christ." 1 Cor. iii., 11. "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." Acts iv., 12.

It is *through* the undertaking of Christ that the dead are to be raised. "For since by man came death, by man came also the resurrection from the dead." "For as in Adam all die, even so in Christ shall all be made alive." But how is it that we are to be made alive by Christ? Not merely because he taught the doctrine of a future life—not merely because he himself has risen from the dead,—for others had been raised from the dead before the Saviour's resurrection,—but because his death has *procured* our life ; because he has opened the kingdom of heaven to all believers ; and because his death does away with the original curse of sin, and procures for the world a glorious resurrection,—a glorious resurrection to be given to all them that believe in him.

It is also *through* Christ that we have eternal life given unto us. "For as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life."—How? Not through the divine clemency merely, but *by Jesus Christ our Lord.*" Romans v., 21. Christ is its procuring cause, and therefore there must be an efficacy in that death which procures eternal life for man. He has not merely taught it. Not merely has he ascended to heaven as a kind of pledge of our immortal life, *but he has procured it by the shedding of his precious blood.* Now the atonement explains all this ; and this is further illustrated by the circumstance to which I before alluded in reference to the eternal happiness of those who die in infancy.

This doctrine explains the reason also *why* our Lord's death is so constantly exhibited to the view of men—why he is constantly set forth as a *Saviour*. "For this is a faithful saying, and worthy of all acceptation ; that Christ Jesus came into the world to save sinners ; of whom," says the apostle, "I am chief." He "is the Saviour of all men, but especially of those

that believe." He died to save all men, but those who believe in him for themselves are especially and personally saved. His name signifies that he is a Saviour, and was given to him for this reason. "Thou shalt call his name Jesus, for he shall save his people from their sins." For this reason men are expressly commanded to believe in him; and their faith is to have express reference to his blood—his death, his sacrificial character. If men are commanded to behold him, they must behold him as "The Lamb of God which taketh away the sins of the world." If they are required to have faith, it must be 'faith' in his *blood* as a propitiation. Now, there is reason and consistency in all this; because it is 'his blood which justifies'—'his blood which purges the conscience'—'his blood which cleanseth from all sin.'

This faith evidently includes *dependence*, *trust*, a committing of the whole soul's interest into his hands, as our mediator and Saviour. Hence the apostle says, "I know in whom I have *trusted* (*ὁ πεπιστευκα*); and I am persuaded that he is able to keep that which I have *committed* unto him until that day." Thus, believing in Christ is a solemn *committing* of the soul to him as an all-sufficient Saviour. It is confidence in his willingness and his ability to save even to the uttermost all that come unto God by him. And observe, a man is no longer justified than while he continues to believe. For "the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." No matter what his works may be—his alms-giving to the poor, and his labours—if he cease to believe in the Saviour's death, he is dead while he seems to live,—he is a decayed branch. Such is the connection between faith and salvation. "He that believeth shall be saved, but he that believeth not shall be damned."

Since, then, we are told that there is no salvation by the law of works; since Christ is exhibited as our "*Saviour*," and our "*only Saviour*;" since he is set forth as our "*Propitiation*," our "*Ransom*," our "*Mediator*;" since he is the sole "*Procurer*" of pardon, of peace, of holiness, and of heaven; since *through* him alone we have *access* to the Father; since by his death we are delivered from *damnation*; since by him we obtain *every* blessing of the covenant, and, finally, *everlasting life*, there is an efficacy in his death; and there can be no wonder that an efficacy is everywhere ascribed to his *name*, his *blood*, his *death*. No wonder at the consolation it gave, the joy it inspired, the triumphs it afforded,—no wonder that the apostles gloried in the cross, and accounted his reproach an honour,—no wonder that men were overpowered with a sense of their mighty and overwhelming obligations,—no wonder that words were found inadequate to express his love, and the comprehensive grasp of the human in-

telleet too confined and too feeble to conceive his worth,—no wonder that inspired writers heap term upon term, and epithet upon epithet, and figure upon figure,—no wonder that they search through nature and art for figures of the vast, the sublime, the rich, and the wonderful, to help the labouring mind to utter its sense of obligation to Christ for the shedding of his blood as the ransom of our souls from everlasting death,—no wonder that, long ere he appeared, the prophetic bards dwelt upon his atoning death, and struck their harps to sweeter notes and louder numbers when they sung of the sufferings of Christ and the glory that should follow,—no wonder that John the Baptist, standing, as he did, between the two dispensations, the Old and the New, should direct the enquiring eye to Jesus, should turn his attention from all but Jesus,—no wonder that the apostles resolved to know nothing amongst men but Jesus, and him crucified,—no wonder that the whole church on earth celebrates the efficacy of his blood, and ascribes all her salvation unto him,—“unto him that loved us, and washed us from our sins in his blood,—to him be glory and dominion for ever and ever,”—no wonder that the whole church in heaven celebrate the same efficacy of the Saviour’s blood, and sing of the same obligations, “Thou art worthy, for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,”—no wonder that the angels become fired with the delightful theme, and unite in the pealing anthem to him who died for the world’s salvation,—no wonder that their mighty minds are interested, and their noblest powers are exerted in pondering over that blessed and glorious theme,—no wonder that they unite in the pealing anthem that bursts forth from every tongue and fills the arch of heaven, and proclaim “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” He is worthy of it. (Loud applause.) He is God as well as man—man as well as God, the two natures combined in one person. Bone of our bone, and flesh of our flesh—lifting man up to heaven and bringing Deity down to earth—obeying the law which man had ungratefully violated—honouring its righteous claims—vindicating its divine authority ; and yet preparing the way for the out-going of boundless mercy, that the guilty might be forgiven, that the lost might be saved, that the trembling penitent might hear the glad sound of mercy, that the sceptre of forgiveness might be touched, that this world of sinners might be brought to embrace the divine benevolence secured to them by Jesus Christ the Righteous and ultimately be raised to eternal bliss.

“ Were the whole realms of nature mine,

“ That were a present far too small ;

“ Love so amazing, so divine,

“ Demands my soul, my life, my all.”

[Loud applause and cheering. Throughout this speech, indeed, the expressions of approbation, on the part of Mr. Cooke's friends, were frequent and enthusiastic; and towards the close the feeling became intense, and the speaker was interrupted by irrepressible tokens of a desire to applaud, which finally found vent, when he resumed his seat, in long-continued and repeated cheering.]

MR. GILMORE :—I now ask you to give the same patient and uninterrupted hearing to Mr. Barker that you have given to Mr. Cooke. To that request no just man can object. And no individual present, I presume, who can lay any claim to a love of fair-play, will interrupt Mr. Barker after the very honest, and considerate, and peaceable hearing which Mr. Cooke has had at your hands. I do trust that you will be perfectly orderly and peaceable. Mr. Barker will now address the meeting.

MR. BARKER :—Respected Chairmen : my Friends,—I have listened with greater pleasure to my opponent's speech this evening than to any former speech which he has delivered. His remarks have been directed to one of the great questions under consideration; and, with one or two exceptions, (which certainly were no beauties—no ornaments to the speech,) he has steered clear of personal insinuations and abuse. He has, indeed, done something like justice to his side of the question; and I am exceedingly glad that you should have, at last, something like the best that can be said on that side of the question; and the best that I can say on the other side.

There are some things he has uttered in which I can unite with him. Jesus *is* worthy to receive more affection and thanks than we are able to give. He deserves the most ardent love: he deserves the most devout submission. We never can respect him too highly; we never can thank him too devoutly; we never can be too faithful to his cause—too careful to obey his precepts—and too close in imitating his example.

A great many things which my opponent has stated this evening are true, if they be taken in a proper scriptural sense. The whole, however, does not appear to me to be in strict accordance with Scripture; and I shall point out those things which seem at variance with the revelations of heaven, that you may have an opportunity of avoiding error, and of having truth without any mixture or adulteration.

As to what he stated about my having abundance of light which I would not follow, I shall make no remark on it further than to say, that as it is a point which of course he cannot *prove*, it is also a point which it would be foolish in me to attempt to *answer*.

He stated that the different views which people took of the trinity did not disprove the doctrine. I did not bring them forward for that purpose, but simply in reply to his statement that Christians generally were *united and harmonious in their views* on that subject.

He seemed disposed to make the impression that I had stated that "justice" in every case meant "mercy." I have made no such statement; but simply stated that "*righteousness*," in *general*, when applied to *God*, meant mercy; and *always* meant such a disposition as was *in harmony* with mercy, and not opposed to mercy. And in proof of the *correctness* of my definition of God's righteousness, I gave you both the authorities of lexicographers and of commentators, and a number of plain quotations from various parts of the Old and New Testament, in which no other signification *could* be given to the word but that of mercy, love, or beneficence. And my opponent has not called in question my statements: nor has he called in question the correctness of the quotations I made, or of the interpretations which I gave to them.

He refers to another word, *dikē*; but *that* is a word which, in the New Testament, is never once translated either justice or righteousness.

He tells us that *dikaïos* in some cases means giving people their *wages*—what is their *right*. I answer, it is invariably the case that all *God's* rewards are *mercies*—are the offspring of *benevolence*; so that the very disposition which leads him to *reward* people, is still his mercy, his love.

He quoted the passage, "do justly, and love mercy," with a view, it seemed to me, to prove that justice and mercy stood opposite to each other. The truth, however, is, that the passage does not prove any such opposition. Justice is a lower order of mercy—that which keeps people from doing *wrong* to other people; while mercy is a *higher* order of charity, prompting us not only to do them no *wrong*, but to do them *good* as we have opportunity.

He says that my view of Christ's sacrifice makes sin a trifle. How can that be, when I state that the great object for which Christ made his sacrifice was to redeem men *from* sin, to *destroy* sin, and to make men holy, zealous of good works?

He says that I would make God's government the government of a weak-minded parent. Answer; can there be any weakness in God? Is there any danger that while God is infinite in wisdom, his goodness should ever go to an extreme? The government of God *is* the government of a parent nevertheless,—not of a weak-minded one, but of one whose wisdom and understanding are infinite.

But what does the *satisfaction* theory make of sin? The common doctrine of satisfaction tells you that though you *do* sin, another can bear the punishment, and that you may escape:—that though you *do* sin, the guilt, or the punishment can be transferred to some one else; so that *you* shall never suffer the penalty. This contradicts justice altogether. And what does this theory make of God's truth? The threatening is, "In ~~the~~ day that thou eatest thereof *thou* shalt surely die." It turns out, however, that when he eats, he does *not* die, but *another* dies in his stead. If *this* is not calculated to make sin look trifling, and lead people to regard it as a matter of little moment, so long as they can cast themselves with their sins upon another, and be accepted in consideration of his satisfaction to God's justice, I know not what can make it look trifling. And what does it make God's government look like? A government that can pass by the offender and yet punish the innocent, is worse than no government. But if we make God's government to aim at reducing every rebel into order, at destroying sin throughout its wide dominions, and at bringing all people to holiness and righteousness, so that they may love God and love mankind, it is respectable beyond measure: it is both worthy of God, and it is just such a government as every wise and well-disposed man would wish to be placed under.

He stated that I had given Adam Clarke's views defectively. The statement, however, which he made, did not prove that. I gave Adam Clarke's views most correctly, as his own quotation proved. Adam Clarke, however, was inconsistent enough, after translating the word *dikaiousune*,

"*righteousness*," mercy, to translate *dikaïos*, *righteous*, and *dikaïounta*, *justifier*, the same word only in different forms, into *justice*, something *opposite* to mercy. I wish to preserve to the word one consistent meaning throughout the verse, and say,—“to declare his mercy, that God might be merciful, and the bestower of mercy on him that believeth on Jesus.” If the word means mercy in *one* part of the verse, as A. Clarke and others say, it must mean mercy *throughout* the verse.

He says my theory excludes all efficacy from the sacrifice of Christ. I answer ; is it not efficacy enough if it redeem men from sin ? Is not sin the only evil in the universe ? Is there any thing else that either displeases God, or hinders man's welfare ? And if the blood of Christ cleanseth from all sin, it surely is efficacy enough. If a man expect Christ's blood to get him to heaven, without making him good, I deny *such* efficacy, and I have reason for so doing. Jesus never *meant* to bless people in any other way, than by turning them away from their iniquities.

He asked—under my theory, who was the victim ? And he answered, “a pious young man.” Now does he believe that any thing *else* but a pious young man was the victim ? His view is, of course, that that young man was God, as well as man. But does he really think that the Godhead was the *victim* ?—that the Godhead *died* ?—that the eternal God expired, as Wesley tells us, hanging on the accursed tree ? I imagine he will not venture to say that. It follows, then, that even on his *own* principle, it was only the *man* Jesus Christ who died. The Godhead, then, did *not* die, and therefore there was nothing left but the man Christ Jesus to die ; so that in each case the victim is the same.

He referred to Belsham and Priestley ; and stated that they taught that Christ was ignorant, and sinful too. That they taught that Christ was *ignorant*, on some points, I can easily believe ; for Jesus himself said,—“Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the *Son*, but the Father *only*.” But that they stated that Jesus Christ was *sinful*, (I cannot deny, but) I shall never *believe* it until the passages are given me in their writings. The *same charge* has been preferred by the *same party* against *myself*. I *know* it to be a falsehood,

when brought against *me* ; and it *may* be no better when preferred against Belsham and Priestley.

He says, there is no greater proof of *Christ's* love to man, than of the *apostle's* love to man, on *my* theory. Well ; and suppose there was not. Are not both the apostles and all Christ's followers commanded to give the very same proof of love to the brethren, that Christ gave ? Does not Jesus exhort us to love others, *as he loved us* ? Does he not also exhort us to give the same *proof* of love, by laying down our *lives* for them, as he laid down *his* life for us ? Is there any thing unscriptural or irrational here ?

He says, what love was it in God to give up a pious young man to suffering ? I answer, that a pious young man is God's own image ; that a pious young man is one of the greatest, loftiest, and most venerable beings in God's infinite universe. Man is said in Scripture to be made but a little lower than the angels, or, as the original has it, a little lower than God. Man is next to God ; according to Scripture teaching. And how God could give up any thing greater, richer, better, worthier, than a pious young man, I cannot imagine. Does my opponent believe that God gave something *more* than a pious young man to suffer and die ? Does he believe that God the Father gave God the Son to death ? If he does believe it, it is a faith which he has never yet ventured to profess ; and a faith, too, which few individuals who think, and who read the Scriptures, will be disposed to share. *Could* God the Father give God the Son to death ? And if he could not, there was nothing but the man Jesus Christ to devote to death.

He says, admit the victim to be Emmanuel, and understand him to be God, and there is harmony in the scheme. I repeat it, God *cannot* be a victim ; and I add, that if it is not infidelity, it is a kind of blasphemy to say that he could be a victim.

He says, God's love is great on his theory. I answer, not a whit greater than it is on the Scripture theory, which we have laid before you. Nay, it seems to me, in one particular at least, to be *less* ; for where is the love of God, after all, if he takes no part of the suffering, but appoints another to bear all the suffering, and does not give to man a single blessing till that other has *bought* it of him, by satisfying his justice with blood—never bestows a pardon even on a repenting and

returning sinner, till it has been purchased by a satisfaction rendered to divine justice ? Here love is lost. I know they say they *believe* in God's love ; and I believe they do : but they join their belief with such awful errors, that the influence of God's love is lost, and the bright displays and manifestations of his goodness are obscured and clouded.

He says the blood of Christ speaketh better things than the blood of Abel. True. It discloses and reveals God's eternal, unbought, and universal love, which Abel's did not.

He says the blood of Paul is not said to be precious, and the like. The truth is, the Scriptures say that precious in the sight of the Lord is the death of all his saints, and even our faith is termed precious.

He says, if Christ only saves men by turning them from their iniquities, then the labours and sufferings of others might do the same. And we have reason to be thankful that God allows us to be partakers with him in the grand scheme of enlightening and regenerating the world, in stimulating men to duty, and bringing them to God. And if any "err from the truth, and one convert him ; let him know that he which converteth the sinner from the error of his way, *does* save a soul from death, and shall hide," or cover, or cure, and so atone for, "a multitude of sins." He who thus converts a sinner, saves him ; he brings a man from sin to God, and brings sin itself to an end.

He says, if Christ's blood is merely the seal of truth, and exerts a moral influence on men's souls only, it would not differ from the blood of others, &c. Now, we never stated that these two *were* the sole ends of Christ's death. In my tract on the Atonement, No. 5, page 8, I give the following as the reasons why Christ died :—

"1. To fulfil prophecy. 2. To redeem men from sin. 3. To make men holy ; to strengthen men to fulfil the righteousness of God's law. 4. To reconcile men to God. 5. To abolish the old law. 6. To put in force and ratify the new law. 7. To set us an example of perfect obedience to God, and of perfect love to man. 8. That he might rise from the dead. 9. That he might learn obedience, and be made perfect through suffering. 10. That he might be touched with the feeling of our infirmities, and be able to sympathize with his people in their sufferings. 11. That he might commend God's love to us. 12. That he might go away and send the

Spirit. 13. To unite Jews and Gentiles together, and join them all to God. 14. To destroy the devil, who had the power over death. 15. To deliver us from the power of death. 16. To enter into glory as our forerunner, and take possession of the eternal inheritance for us."

These are the ends which we state Christ's death was designed to answer, and which we prove, from the whole tenor of the New Testament, to have been accomplished by his death.

My opponent says, Christ died for our sins. So say we ; but for what end ? To redeem us *from* our sins, and to bring sin to a perpetual end.

He intimates that Christ alone died for man, in the proper sense of the words. Yet he *must* remember that the apostle exhorts us to lay down our lives for the brethren, as Christ laid down his life for us.

He says, the blood of martyrs calls for vengeance ; and quoted a passage from Revelations to prove his statement. I answer, the blood of *Stephen* called for *mercy*. The blood of truly Christian martyrs has *invariably* called for mercy. And he who could represent it as calling for vengeance, did not understand the difference between the old and the new dispensations.

He says infants are saved, but only through Christ. Now what a character to give of God, to represent him as being unable to take his own little infants into his bosom, which he made with his own hands, and in his own innocence, unless blood was shed for them ; and that blood, not the blood of man, but of God !

Again he says, how could infants be saved through Christ's death, unless he made satisfaction, and the like. Now those who say that infants *are* saved through Christ's death, are wise above what is written. The Scriptures nowhere say so.

He says, there is no passage to heaven but through Christ. Now I grant that the Scriptures teach that those to whom Christ *came* cannot obtain salvation but by Christ, by obedience to his doctrine and precepts. But they never say, nor even intimate, that they who never *heard* of Christ must be saved through him : and they who teach that doctrine, teach it without divine authority.

He says, I failed to show that reconciliation is subduing

man's enmity. I will direct you to the passages which speak on reconciliation, and you may judge for yourselves whether I *could* fail in this particular, so long as I *read* the passages correctly.

The first passage was Romans v. 10,—“For if, when *we* were enemies, *we* were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Who are the enemies? Men. How are they enemies? By wicked works, by carnality of mind. How are they reconciled? By Christ's death. But if their carnality and wicked works were their enmity, then Christ's death reconciles men by subduing their enmity, by making them no longer enemies to God.

The next passage was 2 Cor. v. beginning at the 14th verse,—“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all”—to what purpose?—“that they which live should not henceforth live unto *themselves*, but unto him which died for them, and rose again.” “Therefore if any man be in Christ,” if the end of Christ's death be answered in him, “he is a new creature;” he no longer lives to himself; he lives to God. “Old things are passed away; behold all things are become new.” His fleshly character, which was enmity to God, which was not subject to God's law, is gone, and a spiritual character is received. The man is free from his enmity, and becomes subject to God's law. “And all things are of God, who hath reconciled *us* to *himself* by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the *world* unto *himself*; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him who knew no sin to be sin, or a sin-offering for us; that we might be made the righteousness, or the righteous people of God in him.” Now this is a reconciliation which had not as yet actually taken place. The apostles had to *beseech* men to be reconciled to God. In what sense was it that the apostle wished men to be reconciled to God? The apostle, of course, saw men living in wickedness, living to the flesh: he saw that by their carnality and wicked works they were at enmity with

God : and he besought them to be reconciled unto him ; that is, to deny themselves, to mortify the flesh, to cleanse themselves from all the filthiness of flesh and spirit, and live to God ; and if that reconciliation be not a subduing, or a destroying of carnality, and effecting a complete change of character, words have no meaning, and the Scriptures would be of no use.

Another passage on reconciliation, which we quoted, is in Ephesians, where you find *two* reconciliations are mentioned ; 1st, the reconciliation of Gentiles to Jews, and of Jews to Gentiles, and 2nd, the reconciliation of both to God. Was not that reconciliation between Jews and Gentiles a destroying of their enmity to each other ? And is not the reconciliation between man and God spoken of as of the same character ?—as destroying *man's* enmity, occasioned by wickedness, and bringing him to be a friend to God ?

I need not spend more words upon this point. The most plain, simple, unforced language of Scripture commends it to our judgment.

My opponent said, Aaron was a type of Christ. How often have I asked him what he means by this language, and to show from Scripture that there are any such types as theologians talk of ;—to prove from Scripture that the theological doctrine about types and anti-types is true.

He mentioned the bullock being offered for a sin-offering. We have noticed the meaning of the sin-offering before, and need not repeat our observations.

He says, reconciliation is to appease God. Suppose this to be the case, still the question is, *When* is God appeased ? He is appeased towards no man before that man is delivered from sin ; but he is appeased the very moment that the man is brought from sin. And does not Christ's death, therefore, appease God, when it delivers men from sin, which is the only thing that ever provoked God's wrath.

He says, Christ died for us ; and that this is substitution. Well, and when we die for our brethren, *that* is substitution : and if substitution means, simply, that one dies instead of another, for his good, we have no objection to such Scriptural substitution. But the orthodox doctrine of substitution is, that Christ bore the penalty of our sins, and obeyed the requirements of the law, as our substitute, and this is the substitution which we oppose. Let it be understood that Christ

died for us in order that we might be delivered from sin, and so live to God, and thus obtain eternal life with him in heaven, and we have no objection to subscribe to the doctrine.

He says, Christ's sacrifice is the procuring cause of a state of reconciliation. Suppose it is, the question is, *How* does Christ's sacrifice procure that state of reconciliation? *How* does it bring man into a state of friendship with God? Is it not by delivering him from sin, which God hates, and bringing him to holiness, which God loves?

He says, Christ's death is the *ground* of our trust in God's mercy. I answer, It is the ground of *my* trust in God's mercy; that is to say, Jesus Christ, by his death, has given me such demonstrations of God's goodness to the world, that I cannot help but trust in that mercy as long as I keep God's commandments, and do the things that are pleasing in his sight. But may I trust in God's mercy while I live in sin? That would be presumption. And they that trust in Christ's death as a substitute for holiness, and think that God will accept such trust instead of their obedience, are trusting to something worse than a broken reed—to something more unstable than the sand.

He says, according to my views we are to present our *sins* to God as a sacrifice. He knows I meant no such thing as the sense he put upon my words. I meant that we were to sacrifice them in the sense of giving them up;—not offer them as a sacrifice literally. And we do in truth, in one respect, make a sacrifice for God, when we give up our sins. Our sins have their pleasures; and we do make a sacrifice for God's sake, when we give up the pleasures of sin rather than displease our Heavenly Father. Is there any thing offensive in that?

He says, that ordinary sacrifices were pleasing to God; and that sacrifices generally were appointed by God. I will read you a passage or two on this subject, and you shall judge for yourselves.

One of the first passages which I shall give you is from the 40th Psalm, beginning at the 6th verse. After acknowledging his obligations to God for his goodness, he says,—“Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O.

my God: yea, thy law is within my heart." The Psalmist knew that God did not require sacrifice and burnt-offering, and he therefore makes no promise to present them. He knew that God required that he should hearken to the law, and do God's will; and this he engages to do.

I refer you, next, to the 50th Psalm, beginning at the 7th verse:—"Hear, O my people, and I will speak O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee, or argue with thee for thy sacrifices or thy burnt-offerings, to be continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God *thanksgiving*; and pay thy *vows* unto the most high: 'obey God's will as thou hast promised to do:' and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked man God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth *praise* glorifieth me: and to him that ordereth his *conversation* or *behaviour* aright will I show the salvation of God."

You have had a passage quoted from the 51st Psalm,—
 "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." And my opponent told us that at the very conclusion of this Psalm the Psalmist says,—"Then shalt thou be pleased with the sacrifices of righteousness, with burnt-

offering and whole burnt-offering : then shall they offer bullocks upon thine altar." Now let us go to Adam Clarke, who was no heretic ; and we shall find that the conclusion of this Psalm, which is at variance with the body of the Psalm, never belonged to the Psalm originally ; but has been appended—is an addition to it, and was not written by the Psalmist himself.

I will refer you now to the prophecies of Isaiah. In the first chapter, God expressly tells them that he is *weary* of their sacrifices and their offerings, and that he will not hear when they pray to him, and then he proceeds to say,—“Your hands are full of blood,” which is the reason he will not hear them. And what are they to do, in order to be accepted ? He says,—“Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be white as snow, &c.” It was mercy he required, not sacrifice.

The prophet is still stronger in his expressions about sacrifices, in the 66th chapter, from the 1st to the 3rd verse :—“Thus saith the Lord, The heaven is my throne, and the earth is my footstool : where is the house that ye build unto me ? and where is the place of my rest ?” For God cared not for temples raised with hands any more than he cared for sacrifices, though he allowed them, on account of the childishness and hardness of their hearts, or the intractableness of their disposition. “For all those things hath mine hand made, and all those things have been, saith the Lord : but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man ; he that sacrificeth a lamb, as if he cut off a dog’s neck ; he that offereth an oblation, as if he offered swine’s blood ; he that burneth incense, as if he blessed an idol.” It is well that the prophet said this, and not I. (Hear, hear.)

I refer you next to Jeremiah, the 7th chapter, beginning at the 21st verse :—“Thus saith the Lord of hosts, the God of Israel ; Put your burnt-offerings unto your sacrifices, and eat flesh : that is, make a meal of them. For I spake not unto your fathers, nor commanded them in the day that I

brought them out of the land of Egypt, concerning burnt-offerings or sacrifices : but this one thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people : and walk ye in all the ways that I have commanded you, that it may be well unto you." And if the people had hearkened unto this simple law, no sacrifices would ever have been inflicted upon them. "But," the next verse adds, "they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went *backward*,"—as my opponent seems to wish me to go (laughter)—"and not *forward*," in the way of reform. They went backward from the laws of true righteousness, and walked in the counsels of their evil heart wishing for sacrifices and ceremonies. So he gave them laws which were not good—statutes in which he had no pleasure. Sacrifices were not things which he commanded at first, but which he allowed, on account of their hardness of heart, though contrary to his will ; but as they would have them, so he now gave them regulations for the management of sacrifices, though he himself had not originally ordained or appointed them.

Lastly, I shall give you a short quotation from Micah, 6th chapter, beginning at the 6th verse. The question is asked, "Wherewith shall I come before the Lord, and bow myself before the high God ? shall I come before him with burnt-offerings, with calves of a year old ? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ?" Some people say, No, it is another sacrifice that is wanted : it is the blood that gives infinite satisfaction that you must bring or plead. They frequently ask the prophet's question, but when they have asked the question, they always take care to leave out the prophet's answer, and to give you one of their own. I, however, will give you the prophet's answer : What is it then wherewith I shall come before God ? The answer is,— "He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but"—but what ? To trust in the merits of our Saviour, say the orthodox. But the heterodox answer of the prophet is—"To do *justly*, to *love* MERCY, and to walk humbly with thy God ?"

I durst not have given you these views of sacrifice, as my

own views. You would not have endured them, if I had given them as my own : but I can venture to give you them as the Psalmist's and the prophet's views ; and I hope that you will pay some respect to *them*. (Loud applause, and disapprobation.)

My opponent says, Christ's blood was shed for the remission of sins. I answer, true ; but was it designed to procure remission for any one except so far as it cleansed the man himself from his sins ? We say Christ's blood was shed for the remission of sins, because it was shed to redeem men from all sin : and when men are *redeemed* from sin ;—when they are led to *give up* their sins, their sins are all forgiven ; when men cease to do evil, and learn to do well—when they turn from their evil ways in sincerity of heart, God always blots out their transgressions.

He says, Christ gave himself as our ransom. Here also we are agreed. But *why* did he give himself as our ransom ?—or, in other words, what is it that, by giving himself as a ransom, he seeks to redeem us from ? We answer, from all iniquity ; and to purify unto himself a peculiar people, zealous of good works.

He quoted the passage, feed the flock of God, which he hath purchased with his own blood. Now *Griesbach* reads it, feed the flock of the *Lord*, that is of *Christ*, which he hath purchased with his own blood. And this is the *true* reading. God has no blood ; and he cannot, therefore, shed that blood. *Jesus* had blood, and could shed it ; and he bought us with it.

He says Christ's blood renders it compatible with God's justice to forgive sin. I answer, it does not render it compatible with God's justice to forgive sin, so long as men *continue* to sin ; and it never was incompatible with God's justice to pardon sin when men *ceased* to commit it. He who asserts that it was so is wise above what is written.

He says, Christ's death satisfied not only God's justice, but his wisdom, holiness, mercy, and the like. I am glad to see the old, stern orthodox theory of satisfaction crumbling to pieces. The black cloud is fading away before the rising sun ; and I have no doubt it will fade and fade away till the bright light of revelation alone shall remain. But this I have to say, that if *this* be what is meant by Christ's death being a satisfaction, namely, that it was *satisfactory*, that it was a

sacrifice pleasing to God; *we* believe in satisfaction: but we believe that *our* sacrifices are satisfactions in the same way, for they are said to be pleasing or satisfactory to God. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased;" he is well satisfied.

He says Christ became a curse for us. Does he mean that Christ was under *God's* curse—under God's displeasure? If so, he holds a notion which the Scriptures never contained. The Scriptures say he was under God's *blessing*; that the Father loved him always, because he always did the things which pleased him: and never was Jesus further from being under God's curse than when he died for our sins upon the cross. Still he *was* under a curse; but the same passage which tells us that he became a curse, tells us what that curse was; namely, that he was under the anathema of the Jewish law. Hence the apostle tells us,—“Christ hath redeemed us from the curse of the law, being made a curse for us.” How was he made a curse for us? Well, says Paul, “for it is written, Cursed is every one that *hange*th on a tree.” The law of Moses considered all that hanged on a tree accursed or excommunicated;—not under God's curse, but under the anathema—the excommunicative sentence of the Jewish law. And why did Christ thus become a curse? Why did he submit to the curse or excommunicative sentence of the Jewish law? Of course that he might be a Gentile—a heathen man; and die for Gentiles as well as Jews. Hence the next verse says,—“That the blessing of Abraham might come on the *Gentiles* through Jesus Christ; that we might receive the promise of the spirit through faith.” There is no orthodox curse or satisfaction here.

But my opponent says it was not the ceremonial law that Paul referred to in this passage, because the Gentiles were not *under* that law. This is a curious reason. The Jews tried to *bring* the Gentiles under it, and that was reason sufficient why Paul should preach against it, and declare that by the deeds of the law should no flesh living be justified before God. Not the ceremonial law, is it? Was not circumcision part of the ceremonial law? And yet this is what Paul speaks of most frequently; telling us that circumcision is nothing, and uncircumcision is nothing, but faith which worketh by love—circumcision is nothing, and uncircumcision is nothing—but a new creature,—circumcision is no-

thing, and uncircumcision is nothing,—but keeping the commandments of God.

He pleads again for substitution. I say again, that if by substitution he means that Christ simply died in order to prevent us from dying through our sins, we receive such substitution. But if he means that he died as a substitute for us, as though he were answerable for our sins, and we no longer answerable for them, such substitution is anti-Christian, irrational, and licentious.

He says we are to ask in Christ's name for blessings; and he intimated that when we are directed to ask in Christ's name for blessings, we are taught that it is *on account of* Christ that the blessings are given; that Christ is the *reason*, or that Christ's *death* is the reason, why God answers our prayers. Now, I answer, in the first place, that we are commanded to do *all* in the name of the Lord Jesus. Whether we eat, or drink, or whatever we do, we are to do all in his name. There is nothing in the expression, asking in the name of Jesus, favourable to the views of my opponent, when the words are rightly interpreted. As to what is the reason why God hears our prayers, and grants us blessings, the Scriptures give us the fullest information; they leave us neither in doubt nor in darkness on the subject. And as I quoted the passage on this subject before, I wonder that my opponent should so strangely overlook it or forget it. I will read it again. It is in 1 John, chap. iii. beginning at the 20th verse:—"If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us *not*, then have we *confidence* toward God. And whatsoever we ask, we receive of him"—why?—"because we *keep his commandments, and do those things that are pleasing in his sight.*" It is impossible that any thing should be plainer than this. I may further observe, that to pray in the name of Jesus, is to pray in obedience to his command, in subjection to his authority; and to *do* things in the name of Jesus, is to do things as the servants of Jesus, in obedience to his will; and to call upon the name of Jesus, is to surname ourselves by Jesus, to take upon ourselves his name, or to avow ourselves his subjects, and to live in obedience to his authority.

He referred us to Acts iv. 12., in order to prove that no one can be saved except *on account of* Christ. I will read

you the whole passage, and you shall judge for yourselves what is its meaning. Peter and John had cured a lame man. They had *healed* him; and the original word for *healing* is the same word that is used for *saving*. *Saving*, *healing*, making *sound*, are all one word in the original. The apostles were brought before the magistrates, and tried, and sentence of condemnation was delivered against them; and when they were brought before the High Priest again, they were set in the midst. The High Priest asked, "By what power, or by what name,"—showing that by power is meant authority,—"have ye done this?" "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole" or sound, or saved; "be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole," or sound. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation,"—or healing,—*"in any other: for there is none other name under heaven given among men, whereby men can be saved,"* or healed. And this passage is brought forward to show that none can go to heaven except through Christ. Because Peter told people that there was no other authority by which lame people could be made whole, we are to believe that there is no way by which men's souls can be saved but through Christ's death.

He says Christ is a Saviour. So he is; and we rejoice in it. He gave you the passage which I should have quoted, only it happened, though good in itself, to be part of those two chapters which we have proved to be spurious ones.—"Thou shalt call his name Jesus," or Saviour, "for he shall save his people from their sins." And we want no better salvation. If there had been no sin, there would have needed no salvation. And when all men are saved from sin, we shall have as much salvation as we need. Purity and blessedness would be restored to our world together. Salvation from sin would make earth heaven. It would bring down the happiness of heaven to earth, and lift up earth to heaven.

He says, our faith is to have peculiar reference to Christ's blood. I answer, there is but one passage in the whole New

Testament where faith in Christ's blood is mentioned, which is Rom. iii. 27; and Griesbach gives the common reading of this passage as doubtful. He says some have simply *dia tēs pisteōs*, or *through faith*, omitting *en tō autou aimati*; and he says again, others have it, *dia pisteōs*; and marks it as equal, or to be preferred to the common reading, so that in no case are we said to be saved through faith in his blood. But if we were, what then? We are told *many* times that we are saved through faith in Christ's resurrection and Messiahship, and by faith in him that *raised* up Christ from the dead. Thus the apostle says "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." And again; "Whosoever believeth that Jesus is the Christ (or Messiah) is born of God." It is true every one that believeth that Jesus is the Christ *does* believe in his blood or his death, as well as in his resurrection: but it is not on *account* of believing in his death, or in his resurrection, that God saves us; but because we believe that Jesus is the *Messiah*; and because faith, working by love, makes us new creatures—makes us keep the commandments of God.

I have now gone through my opponent's remarks. I shall not go through my own former remarks; but just mention the heads of my arguments, and ask you to ask yourselves whether he has upset one single position that I took up?

I told you that atonement was reconciliation; that reconciliation was the reconciliation of man to God; that redemption was redemption from iniquity; that bearing sins was bearing sins away, curing people of them; that the word propitiation meant the mercy-seat; that there was another meaning of the word, namely, propitiatory sacrifice; that Christ's death was a propitiatory sacrifice, as it turns away God's wrath by redeeming men from sin which provokes God's wrath. I stated that the blood of Christ cleanseth from sin; that we are redeemed from sin by Christ's death: and thus I proceeded, resting every particular, from first to last, on the broad, the plain, and firm testimony of the oracles of truth.

I have now a few remarks to make on other subjects.

My opponent has frequently used the word "infidel;" and applied it to myself. We might employ our time better than in quarrelling about names, yet it is needful to be on our

guard against being misled by words. Let us see, then, how far the word infidel is applicable to me. The word infidel is a Latin word, meaning an unbeliever. An unbeliever is opposite to a believer; that is, opposite to a *Christian* believer. But a *Christian* believer, as I have proved, is one that believes in Jesus as the Messiah. Now *I* believe in Jesus as the Messiah. I am therefore a believer—a *Christian* believer. But a believer is the *opposite* of *infidel*. I cannot, therefore, be an infidel, in the Christian sense of the word.

Again; The words "blasphemy," and "blasphemer," have been frequently used by my opponent, and applied to me. Blasphemy is speaking evil against God; a blasphemer is one who speaks evil against God. But have *I* spoken evil of God? Have I said one word against God? Have I not, on the contrary, pleaded God's cause; and endeavoured to clear his character from the dark imputations which a false and frightful orthodoxy would cast upon it? Have I not laboured to prove that God is love; and that under the impulse of love he gave his son; and that, for his own mercy's sake, and our obedience, and not for the sake of satisfaction made to him by blood, he forgives our transgressions, and takes his returning children to his embraces?

We have been charged with denying Christ's sacrifice. But we deny nothing of the kind. We only say that its object was to redeem men from sin, and not to satisfy God's justice.

We have been charged with denying the Lord that bought us. Now we neither deny the Lord that bought us, nor do we deny the fact that he bought us. We acknowledge both; and that with joy. We simply deny the false notions which others hold respecting Christ, and endeavour to bring them to limit their views of Christ and his work by the revelations which God has granted to us.

He says we reject God's word. We do nothing of the kind. We just take the same liberty that William Cooke does, to judge for ourselves what is God's word; and, when we have ascertained that, to judge for ourselves what God's word *means*. My opponent rejects a dozen or a score of books which by nine-tenths of professing Christians are received as God's word. The Roman Catholics, therefore, have the same right to charge *him* with denying God's word, that he has to charge any *other* person with so doing; and

surely if William Cooke can reject a dozen or a score of books which are considered to possess divine authority by nearly the whole Christian, or professedly Christian world, what right has he to stand up and find fault with another, because he happens to go a little further than himself?

Now, if one were disposed to quarrel, I might say to him that he *adds* to God's word. For every passage that I reject, and which he does not reject, he holds and calls God's word, while I believe it to be no such thing. Thus, if we were disposed to quarrel, we might quarrel for ever. Every time that he says (and he has said it often enough) that I am accursed because I reject God's word, I might say, if I had the same orthodox spirit, "Not so; it is you that are accursed, for you *add* to God's word."

Another point which I wish to notice is, the conditions of salvation. This is a subject of the greatest importance, and I am wishful that all who hear should have correct or scriptural views on the subject. What *are* the conditions of salvation then? I answer, to those who are not favoured with Moses and the prophets, or with the revelations of Christ, *this* is the condition of salvation, "To believe that God is, and that he is a rewarder of them that diligently seek him." If a man believes "that God is, and that he is a rewarder of them that diligently seek him;" and if, under the influence of that faith, he diligently seek God, he is accepted. Whoever fears God, and works righteousness, whether he has heard of Moses and of Christ, or not, is accepted of God. But what are the conditions of salvation to us who have the Christian revelation? I answer, first, that we believe in Christ. All agree that we are justified or saved by faith. I answer, second, that we are saved by faith "*without the works of the law.*" "By the works of the *law* shall no flesh living be justified." I answer, third, that we are not saved by faith *alone*, notwithstanding; for James tells us, that faith alone is *dead*; will profit us *nothing*: and he says expressly that we are justified by *works*—not the works of the law, of course, but still *by* works, and not by faith *only*. And the apostle Paul tells us, that if a man have *all* faith, so that he could remove mountains, and have not charity, it would profit him nothing. And accordingly he adds, now abideth faith, hope, charity, these three; but the *greatest* of the three is *charity*. We therefore state that a man is saved by faith *and* works; not

the works of the *law*, but the works of the *Gospel* : for if a man did all the works of the law, and did not obey the precepts of the Gospel, it would profit him nothing. And this is the doctrine of the whole New Testament. "Whosoever heareth these sayings of mine," saith Christ, "and doeth them, I will liken him unto a wise man, which built his house upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." It is therefore by faith and *obedience to Christ* that we are saved.

The next question is, What is the *faith* by which a Christian is saved ? We have shown that faith in Christ's blood is only mentioned once in the New Testament ; and that the passage in which it occurs is doubtful—is given as doubtful by Griesbach himself. We have shown, further, that the faith which is required of man, under the Christian dispensation, is a belief that Jesus is the *Christ*, the *Messiah*, the person anointed by God to preach, and to teach, to save, to rule, and to bless mankind. Every one, therefore, who believes this has the true New Testament faith.

The next question is, *When* does this faith save us ? I answer, when we act according to it ; when that faith works by love ; when it makes us new creatures ; when it brings us to keep the commandments of God. Every man, therefore, who believes that Jesus is the Christ, has true New Testament faith ; and every one that has that faith, be he drunkard, thief, liar, or what not, if he will give up his sins, and turn to God—if he will surrender himself to Jesus, to obey God's will as Christ hath taught it, shall be saved that moment. He needs no long-protracted meeting, with a thousand loud voices lifted up to persuade God to have mercy upon him. It is sufficient that he gives up his sins and turns to God, and asks for pardon, God will pardon him, and he has nothing to do but to go on his way obedient and rejoicing. So plain is the way of salvation, as Jesus taught it. So different is New Testament instruction from orthodox bewilderment on this subject.

I come, now, to ask what is the sum of practical religion ? For I should not feel easy, if, after seven nights' debate, it should be found that we had not called attention to our own practice, our own business, and our own great interests.—What, then, is the sum of true religion ? I answer, it is to

Love God with all our hearts, and always to try to please him : it is to love our neighbours as ourselves, and to labour to do them good—to do good unto *all* as we have *opportunity*. This is the simple religion of Christ. This was the religion which Jesus Christ himself *practised*. And it was by the practice of this religion that he obtained his Father's special approbation. It was by fidelity in the practice of this religion, as the writer of the epistle to the Hebrews declares, that he obtained such distinguished honours ; it was because he *loved righteousness, or beneficence, and hated iniquity*, that God chose him to be the Messiah, anointed him, took him out from among his fellows, and made him the honoured instrument of instructing, regenerating, and saving the world. That was Christ's religion. He loved his Father, and always did the thing that pleased him. It was his meat and drink to do his Father's will. He loved mankind, and he went about doing them good. He did not go up and down preaching against and denouncing those who happened not to hold correct opinions—bringing down fire from heaven on those who could not exactly see so far as himself, and sending poor Samaritans to hell because they took only the five books of Moses, while the Jews took the prophets as well. No ; he went about teaching people the true Gospel, not orthodoxy. He exhibited the charity of the Gospel in his own example. Doing good was the business of his life. He did good to all, always varying his benefits as their several circumstances required. To some he gave food, to some health, to some instruction ; and he regarded all with goodwill, he treated all with kindness. He was especially wishful to impart instruction ; and he laboured most zealously and constantly to save men's souls. And he had no respect of persons. The Samaritan was as dear to him as the Jew, if he possessed a kind heart and a pious disposition. And he more than once took occasion to set forth Samaritans, who had distinguished themselves in a striking manner for their piety or charity, as examples to the Jews. He repeatedly held forth *Samaritans* as giving them an example which they ought to imitate. He went about doing good, not only to people's bodies, but to people's minds. And his efforts were unwearied. He exercised the utmost patience and forbearance towards his disciples ; and he never delighted in denouncing judgments. When he *did* choose to thunder, his thunders were directed, not against the poor,

common people, that could not give up their minds to be governed by men's traditions, but against the Rabbies, who occupied the chief seats in the chapels, and doomed men to damnation, because they would not adopt their traditions. Such was the religion of Christ. And if we are religious after Christ's fashion, we may depend upon it we shall be religious indeed, and religious to good purpose.

This religion is God's own nature in man ; and the religious man is God's own image ; for God is love. Hence the apostle says, "He that dwells in love, dwells in God, and God in him, for God is love." Religious men are partakers of the divine nature. They are Christs in a way ; and John calls them so, for he teaches that they are all God's anointed ones. They are Emmanuels, too ; for God is in them : and wherever good people are, there is God, for God is always with them ; and when we are good, God is with *us*. Thus all good men are partakers of the divine nature. When the spirit or disposition of Jesus is in them, they have the spirit of God within them. While they live in love ; while they respect the principles and rules which Christ's Gospel lays down, and regulate their lives accordingly, they are declared by Christ to be children of God, and heirs of eternal blessedness.

Again ; love to God, and love to man, are the sum and substance of all God's laws which have been given to the world since the world began. Hearken what the Redeemer says,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, namely, Thou shalt love thy neighbour as thyself. On these *two* commandments HANG ALL THE LAW AND THE PROPHETS.” There is nothing more in the Law and the Prophets than this ; or at least nothing else but what is designed to promote this, to awaken and cherish in people love to God and man. Hear him again : “As ye would that men should do to you, do ye even so to them ; for THIS IS THE LAW AND THE PROPHETS.” Love to God and love to man, then,—this simple kind of religion, is the end of all the religious institutions of Heaven, and of all God's revelations. Every book that God has written, every oracle that God has uttered, has no other object, than, by enlightening the mind, to make people kind and godlike, good and holy.

Again ; the end of all Christ's labours, and the object and design of Christ's death, was simply to redeem men from iniquity, to make them zealous of good works, and thus transform them into the image of God. Then, and then only, are we *redeemed* by Christ, when we are delivered from sin, and made like God, like Christ, full of love to all our fellow-men.

Again ; all *faith* is just so far *useful* to us as it works by love, and improves the heart, and leads us to keep God's loving commandments. This is the *end* and *design* of faith, to produce charity ; and faith is of no avail unless it *does* produce charity : and even when faith has produced charity, the child is worth more than the parent, for, as the apostle says, " Now abideth faith, hope, charity, these three, but the greatest of these is charity." Faith, knowledge, all are to be subservient to charity.

All *opinions* are of no worth except so far as they are found to produce this kind of religion. The views of Trinitarians and anti-Trinitarians, Catholics and Protestants, Quakers and Methodists, Calvinists and Baptists—are all of no service except so far as they exercise a benevolent influence on the heart and life, changing people into God's image, and leading them to follow Christ's benevolent example.

False opinions require to be opposed on this ground, that they are inimical to the growth of charity. The only ground on which we can justify ourselves in spending our strength to oppose such doctrines as the trinity, satisfaction to justice, trusting for acceptance in the merits of Christ, natural depravity, and the endless mysteries and abominations of false theology, is, that these false doctrines interfere with man's spiritual freedom, with the growth of knowledge and holy affections, with the development of God's image within the soul. They have a tendency to enslave people, to torment them, to bewilder them, to make them ill tempered, dissatisfied with themselves and with every body else ; they have a tendency to corrupt, to pervert, and almost to destroy men's nature. And as these false doctrines have such a tendency to corrupt the soul, and to make men bitter, intolerant, slanderous, malignant, murderous, we are bound by charity itself to seek their utter overthrow. Those doctrines ought to be opposed as among men's greatest enemies, because they are enemies to the growth and prevalence of charity, of true

Christianity. And as a friend to my opponent,—who I fear does not act very much as a friend towards me,—I would gladly get him to commit the same fault that he blames so terribly in me ; viz., to make such good use of the next twelve years, as to change as much in his opinions on these subjects, as I have done in the twelve years that are past. (Laughter, hissing, and applause.)

This kind of religion, this ardent and devoted love to man is the grand proof of our discipleship. “By this,” says Christ, “shall all men know that ye are my disciples, if ye have love one to another.” “Hereby, we know,” says John, “that we have passed from death unto life, because we”—trust in Christ’s merits, is it ? No : but—“because we *love the brethren.*”

Love and doing good is the condition of eternal life. “They that have done good,” saith Christ, “shall rise to the resurrection of eternal life ; and they that have done evil to the resurrection of damnation.” “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd separates his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was hungry, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink, and so on. And Jesus shall answer, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” It was because they exhibited a loving heart, because they were charitable and benevolent to all their brethren, that they were approved and welcomed into heaven ; while those of a contrary, or uncharitable disposition, are sent to punishment.

This has *always* been true religion. To love our fellow-men, to do men good,—to do justly, to love mercy, and to walk humbly with our God, was the religion enjoined on the patriarchs, and on the ancient Jews. To inculcate this reli-

gion has been the object of all God's dispensations from the beginning of the world to the present time.

Debates are of no use, but as they tend to promote this kind of religion.

This debate will be so far useful, as it tends to let folks see that there is no end to men's wranglings about orthodox mysteries, and the inventions of men ; that the whole of true religion and man's welfare are summed up in love to God and in love to mankind ; that to believe in Jesus as the Messiah, as God's Son, and to place ourselves in hearty submission to Christ's instruction and authority, that we may learn and do God's will, is every thing. And unless this debate answer these purposes, it is time and labour lost. I have done my best to make it answer them. I trust you will all ponder what you now hear—that you will compare it with the Scriptures—and then judge whether the whole end of the Bible is not, as we have said, to make people good in their hearts, and good, and holy, and God-like in their lives, and I shall be satisfied. Let men attend to this, and make it their whole object to *be* good and *do* good, and they will be saved indeed. Let us attend to this, and we shall continually grow wiser, and better, more free, and more God-like ; and we shall grow more useful, and more happy too. This simple religion is man's all ; it is man's glory,—it is man's perfection,—it is man's safety,—it is man's happiness,—it is man's heaven.

I was about to notice a little at large the subject of natural depravity, but time is passing. I will, however, notice briefly five or six particulars.

1. It is sometimes asked, if man is not naturally depraved, where does sin come from ? I answer, if *Adam* was not naturally depraved, where did *his* sin come from ? If *angels* were not naturally depraved, where did *their* sin come from ? And if *Christians*, those who are *created anew*, are not still depraved, where do *their* sins come from ? I would answer as John Wesley answered, and as any man of sense would answer ; man is capable of sin, because he is made in the image of God, or in other words, made a free agent. Man was put upon his trial, and thus made capable of godlike virtue. Man could not be made free and capable of virtue, without being so made that it should be possible for man to sin. Destroy man's freedom, and man's sin will be pre-

vented of course, but his capacity of virtue will be destroyed also.

2. I ask, if all sin be the necessary, the unavoidable result of natural depravity, and if that natural depravity comes with us into the world—if it be part of our nature when we are made, who is to blame for our sin? I am not to blame for any sin which I could not help. I am to blame for nothing that is bad, but what I myself could have avoided, and no man is to be condemned for doing anything but that which he could have neglected to do. The doctrine that all sin is the necessary result of man's nature, throws the blame of all transgression upon God. If I am born with a bad nature, it is my Maker's fault, not mine. God made *me*, as well as he made Adam. Thus I am commanded to remember my Creator, my Maker. I was as truly made by God as Adam and Eve were. And if I was made with a *bad* nature, it is not my fault. But if I was *not* made with a bad nature, but with a *good* nature—if I was, like every thing else that God makes, made just right,—and if I go wrong after that, it is my *own* fault, and *not* my Maker's. In truth, every man that is made, is made in the image of God. God is *love*; and love is the very essence of every child born into the world: not love in *perfection*, but still *love*, love in the *germ*. And if this germ be cultivated, it grows and spreads, until man becomes the bright image of his Maker—the image of the God of love himself.

3. *Jesus* was born in God's image; and yet he was made in all points like unto his *brethren*.

4. To say that any man could be made by God with a bad nature, is not only false and unfounded, but is *blasphemy* against God.

5. But are we not naturally prone to evil? it is asked. We answer, Yes; and to good also. God has made us of flesh and spirit, and placed us in a condition of trial, as he did Adam and Eve. There was a natural proneness in Eve to desire the pleasant-looking fruit, and she took it, and we have seen the effects. There is a similar proneness in us. We naturally desire pleasure, and pleasure is frequently joined with sin, hence the temptation to choose sin. But we may also choose that which is good and godlike; and we are urged to do so by God, and warned not to sin. We are flesh and spirit. The flesh is God's creature as well as the

spirit, yet they frequently draw contrary ways. The flesh and the spirit are left to contend against each other, in order that man may be tried, and so be capable of virtue ; for if there were no trial, there would be no virtue, no moral or religious worth, or worthiness. And it is thus that God has provided for the possibility of virtue, and for our gradual and constant approximation towards himself in goodness ;—it is thus that he has made it possible for us to reach a height of spiritual excellence and blessedness which we could not otherwise have reached, and obtain a degree of glory we could not otherwise have shared. Thus God is right in all his works ; and in *making* us, as well as in *redeeming* us, he is found to act as our father and our friend.

I wish to present religion to you in its native beauty, as it came from the hands of its great and good author. Apart from man's inventions—free from the absurdities of false theology, it is the loveliest thing in the universe. But, mixed with men's dreams—corrupted by men's traditions and inventions, it becomes one of the most hideous, and frightful, and unsightly things that man's eyes can gaze upon. The religion of Christ, as *he* taught it, is a beautiful and a glorious creation ; as lovely and pure as God himself. But religion, as it has been marred and remodelled—as it has been corrupted and perverted by (*I will* say) hireling priests—(hissing and applause)—religion as it has been corrupted and perverted by people whose interest it was to keep persons in the dark, that they might always have them dependent upon them—(loud hissing, answered by applause not less boisterous.)

MR. GILMORE.—Why, gentlemen, one would really suppose you were *all* priests. (Laughter.)

MR. BARKER :—I say religion, as it has been corrupted and perverted by people who choose to teach things they ought not, for filthy lucre's sake, (hissing), is neither worthy of that God from whom it originally came, nor adapted to promote the improvement and happiness of those men for whom it was originally given. My whole object, during this discussion, has been to separate the religion of heaven from man's inventions and additions ; to present it to you in the same form in which Jesus exhibited it, that you might fall in love with it, that you might prize it in your hearts, that it might purify and elevate your affections, that you might make

it the guide of your lives, and the consolation of your souls ; that you might prove it to be your support in death, and a source of infinite blessedness throughout eternity.

That is my wish ; and it is the worst wish I have to my opponent—to my greatest enemy upon earth. And with this good wish, that you may all know the truth as Jesus taught it, love it as it deserves, and obey it as it requires, I wish you good bye till next week. (Much applause.)

EIGHTH NIGHT.

TUESDAY, SEPTEMBER 2, 1845.

The preliminary proceedings this evening were of the usual character. Both the disputants were received with applause,—Mr. Cooke at several rounds. At seven o'clock,

MR. GRANT rose and said :—Christian Friends,—I once more have the pleasure to introduce Mr. Cooke to your notice ; and in doing so, have only again to impress upon your own minds the result of your own observation and experience, that quietness on all sides will be most conducive to your own comfort, and give you the best opportunity of both seeing and hearing what is going forward. Let me therefore entreat you to be silent and peaceable, and to give no interruption to either party.

MR. COOKE :—Mr. Chairman : and Christian Friends,—Mr. Barker, in his last address, imputed to me sentiments which I feel it to be a public duty solemnly and most earnestly to disclaim. He stated that I rejected some parts of the Holy Scriptures. I feel bound to repel that statement with all the decision, and I may say, with all the indignation, too, which my nature is capable of feeling. I receive the *whole Scriptures* as the word of God. It is true that I endeavour to employ a candid and an enlightened criticism to understand “ what is the mind of the Spirit :” but in reference to the *whole Scriptures*, I hold that they have “ God for their author, Salvation for their end, and Truth, without any mixture of error, for their matter.”

In reference to the Scriptures, too, Mr. Barker sought to produce the impression that there is but a shade of difference betwixt his sentiments and my own. It becomes a public duty in me to declare this to be an untruth also. The difference betwixt our sentiments on the Scriptures, as well as on most

other religious subjects, is almost as great as possible. I have no wish to misrepresent Mr. Barker's sentiments ; but with the following declarations in his writings I have no sympathy at all :—

In the 29th number of the *Christian*, I find the following statement :—"It is also true, that many books that are not in the Protestant Old Testament, but which are in the Old Testaments of the Roman Catholics, are thus divinely inspired, and may profitably be used in instructing, reproofing, and correcting men, and in training them to righteousness. The same is true of the writings of what is called the *New Testament*. There can be no doubt but that the greater part, if not almost the whole of those writings, were the works of truthful, holy, godly persons ; nor can there be a doubt as to the general tendency of those writings to promote the spread of truth and righteousness among mankind. The same may be said of some of the writings of what are called the Fathers, and of many of the works of others that have lived in later times, or that are living now. Those writings are not perfect. There is not a perfect writing in the universe, perhaps, of any size, whether original or translated ; and we have no good reason to suppose that there ever was such a writing. Still, there are multitudes of writings written by inspiration of God, or coming from that light and love within the souls of the writers, which are the life of God, or God himself, in man. And multitudes of such writings have perished from the earth. And multitudes more of such writings may perish. And still greater multitudes of writings thus inspired will be produced in times to come. And through their influence, light and love will be diffused still more and more among the sons of men, till the knowledge of the Lord shall cover the earth as the waters cover the great deep. The notion that the Bible, the whole Bible, and nothing but the Bible is the word of God, is not true..... I regard the Gospels and the Acts as records of the life and doctrine of the most remarkable of our race, and as a record of the commencement of the most interesting and important revolution which God has ever undertaken to accomplish among the children of men. I regard Jesus, whose character and doctrines are therein portrayed, as a great, good man, and proved to be beloved of God both by wonderful powers granted to him during his life, and by his resurrection from the dead. I regard them as giving to me a clear and certain revelation both of what kind of character is most pleasing to God, and of what kind of principles are calculated to produce such a character, as well as of what kind of treatment such a character may look for from the world, and of what kind of recompense he may look for from God. I regard most of the other writings of the *New Testament* as records of the effects pro-

duced on the prejudiced and carnal minds of différent persons who received Christ's doctrine, and honestly endeavoured to understand, to practise, and to preach it. I regard them also in other interesting lights, and I consider them, in many respects, or on many accounts, as the most interesting and valuable of all the writings in existence. Still, I regard none of them as perfect. I regard none of them as wholly divine. I do not believe that they *ever* were perfect ; and I am thoroughly assured they are not perfect now."

I have given this quotation much more lengthily than was necessary, in order to avoid the appearance of any thing at all like misrepresentation. In the 6th number of the *Christian* I find the following sentiment :—"God never designed that our rule, or law, or master, should be outside us ; he intended that the light which each of us should follow, should be within. The Scriptures were designed to be the means of increasing the light within, and not to be a rule or law outside. And gifted men were designed, not to be lords, or masters, or judges ; but instructors and helpers only. Neither apostles, nor prophets, nor pastors, have authority to rule either our faith or our consciences ; their commission is to assist us in acquiring light that we may the more wisely rule ourselves." To which sentiment I decidedly object ; and maintain that the writings of apostles and prophets have authority to rule both our faith and our conscience, for they were penned by the Holy Ghost. In an account which Mr. Barker published of his tour to London, and his visit to several churches in that metropolis, I find the following statement. Speaking of a certain denomination, he says,—“They regard the doctrine and example of the *apostles* as of equal or similar authority with the doctrine and example of Christ ; some of us do not. On the contrary, we are inclined to believe that, on matters of doctrine and church government, the doctrine and example of the apostles are of no authority at all, except so far as they are in accordance with the doctrine of Christ.”

Now these statements, which, in my view, appear to reduce inspiration to common sense,—which, with regard to infallibility, place the writings of ordinary men on a par with the writings of the apostles and prophets,—which suppose a *contradiction* to exist between the teachings of the Epistles and the Gospels, between the doctrine taught by Christ, and the doctrine taught by the apostles,—and which tell us that neither prophets nor apostles have authority to rule either our faith or our consciences,—these statements are as opposed to my sentiments as falsehood is to truth, as the hour of midnight is to noon-day. I have *no* sympathy with them. I regard them as most fatal and pernicious errors. It was therefore ungenerous and untrue in Mr. Barker to represent that my

belief in the Holy Scriptures approaches to his own sentiments on that subject. If I have misunderstood Mr. Barker's sentiments, I shall be glad to be set right ; or if he now renounces them, I shall rejoice to hear his recantation. (Laughter.)

Mr. Barker expressed a wish that I might make as many changes within the next twelve years, as he has made during the last twelve years. I will not say that such a wish arises from a malignant temper ; but I am sure it is the worst wish that Mr. Barker ever uttered for me, and the worst he can utter for any human being. Better far that my tongue should rest in everlasting silence—better that the cold grave should speedily receive all that is mortal of me, than that I should ever follow such a career. The wish of Paul for Timothy was *not* that he might be perpetually changing—continually fluctuating in his religious sentiments, but that he might continue in the things which he had learned, knowing of whom he had learned them ; and that he might abide by the Holy Scriptures. The advice of Paul to the Thessalonians was *not* that they might be varying with every wind of doctrine, but that they might, while proving all things, “hold fast that which is good.” And the advice of the wisest man is, that we should “not meddle with them that are given to change, for their calamity shall arise suddenly, and who knoweth the end of them both ?” Mr. Barker should have known that the chief and most prominent characteristic of those who have erred from the faith is that very habit of mind which he wishes me to adopt—that of perpetually changing. Hence such are called “unstable souls,” “clouds without water,” like the unsettled and tumultuous waves, “driven to and fro with every wind of doctrine ;” “ever learning, but never able to come to the knowledge of the truth.” While on the other hand, the description of the Christian is, that “he holds fast the form of sound words”—that “he holds fast the profession of his faith, steadfast, without wavering”—that “he is rooted, grounded, settled in the faith”—that “he is steadfast and unmoveable—and that he keeps the faith until death.”

But suppose I did change, as Mr. Barker wishes me,—suppose I did forsake the steady pole-star of truth, and follow an *ignis fatuus*, leading me into bogs and quagmires of error—suppose I did fluctuate in my sentiments, and call east, west ; and west, east ; and north, south ; and south, north,—suppose that I did abandon the realities of noon-day, and give myself up to the fictions and the visions of midnight imaginations—suppose I did designate that to be true *now*, which, a short time ago, I held to be contradictory to the plainest teachings of Scripture—suppose I did deny doctrines *now*, which a while ago, I said the Scriptures so plainly taught that no ingenuity of man could explain them away. To what purpose ? People

would know that what was so clear and bright in the Scriptures a few years ago, could not be obscure *now*; that a doctrine true a few years ago was equally true *now*. Suppose I did revolutionize all my religious sentiments, and tell the world that I have changed, and am changing, and shall still change, and that it was impossible to conjecture what I might be in the end. What then? People would know that the Bible did not change in accommodation to my fluctuations: and they might retort upon me, as I might reply to Mr. Barker, "Why, man, the Bible must become like an almanack to be suited to your views; adapted only to one season; and a new one would be required every year." Men may change, but the word of the Lord abideth for ever: and my wish is not to wander from it, but to stand firm upon the everlasting rock, and change not, except in holiness and love, until I am exalted to that bright world where change is impossible, and where we shall be for ever with the Lord. And the worst wish I wish Mr. Barker is, that he may go back to the right path—and then stand firm by the faith until his days are finished, and his spirit is raised to heaven.

I shall now proceed to notice some of Mr. Barker's objections alleged against the Atonement.

I quoted passages from John xiv., xv., and xvi., where Christ commands his disciples to pray in his *name*. I understood my opponent to say, in reply, Christ meant that the disciples must call themselves by his name, and that whatever they did must be done under his authority. A mere evasion of the truth. There is, in those passages, no allusion either to their calling themselves by his name, or doing any thing on his authority. The duty enjoined is *prayer, asking God for blessings*; and this prayer is to be offered to the Father in the *name* of the Son.

Now this fact is to be viewed in connection with the fact that every blessing of salvation is said to be bestowed *through* Jesus Christ, and through him *only*; "for there is none other name under heaven whereby we can be saved." "No man cometh unto the Father but by *him*." There must, therefore, be an efficacy in his name; and here is the ground why it must be used in prayer. The atonement explains this. Christ died for us and intercedes for us. We are therefore to plead his blessed name, in all our supplications. A man may pray in his own name until his tongue cleave to the roof of his mouth, but he will never receive: but let him ask what he will in the name of Jesus, and it shall be given unto him.

Mr. Barker referred to Micah, vi., 8,—"*Do justly, love mercy, and walk humbly with thy God.*" And he observed that there is no atonement or satisfaction here. This is another instance of the sophistry so frequently employed by him,

in pitching the *perceptive* parts of Scripture against the *doctrinal*. It is sufficient to reply that this passage, and all such like, are equally against his own theory ; for he insists upon belief in the Messiah as essential to salvation, yet here is no mention either of the Messiah or of faith.

His reference to the parable of the Prodigal is equally fatal to himself ; for here is no more mention of faith in the Messiah, than there is of the atonement. The parable, indeed, was not designed to teach the whole system of salvation, but to teach us the misery of sin, the necessity of repentance, and the compassion of God to all who seek his mercy.

His allusion to men's reception at the day of judgment is equally wide of the mark ; for here is no mention made of faith in the Messiah. All such one-sided quotations serve but to show the weakness of his cause, a cause which compels him to have a recourse to such measures.

I showed that Christ is our substitute in himself having become a curse for us, in order to deliver us from the curse of the law. Gal. iii. 10—13. My opponent, in despite of the clearest evidence, will have it that the allusion is to the curse of the *ceremonial* law. Again, I reply that the Gentiles were never under that law ; and therefore were not subject to any of its penalties. And again I reply that the reference is most emphatically and specially to the curses pronounced in Deut. xxvii., 14—25. I have them all before me ; but I request the audience to refer to them at their leisure. They will find that twelve curses are pronounced upon the wicked ; and they *all* have reference to moral actions, not ceremonial precepts : and the catalogue concludes, in the Septuagint, with the very words quoted by the apostle,—“Cursed be every one that continueth not in all things which are written in the book of the law to do them.”

Thus, then, Christ did die as a substitute—endured a curse himself, that both Jews and Gentiles might be delivered from all the curses or penalties of the violated law—endured death upon the cross that we might not endure everlasting death.

To invalidate the arguments derived from the connection existing between the office of the Jewish priesthood, and the real and effectual priesthood of our blessed Lord ; and between the victims under the law, and the great sacrifice of Christ, my opponent alleges some passages from Isaiah i., Is. lxvi., and Jeremiah vii.

I reply, first, that sacrifices were ordained of God himself ; were made obligatory as religious duties ; and, as such, were acceptable to God. There are a *thousand proofs* of this in the Bible, read the whole of the Pentateuch,—and any attempt to set such proofs aside is pitiful in the extreme, and proclaims aloud the weakness of a cause which requires such attempts.

The passages adduced by Mr. Barker only show that such ceremonies were not to be made a *substitute* for holy affections and practical obedience ;—that when the form of religion is substituted for the power, that form becomes itself an abomination to the Lord. For example, why was it said, in Isaiah lxvi., 3,—“ He that killeth an ox, as if he slew a man ; he that sacrificeth a lamb, as if he cut off a dog’s neck ; he that offereth an oblation, as if he offered swine’s blood ; he that burneth incense, as if he blessed an idol.” Why was this uttered ? I reply, as a rebuke to hypocrisy, as the next clause clearly explains :—“ Yea, they have chosen their own ways, and their soul delighteth in their abominations.”

Why does God exclaim against the sacrifices of the Jewish nation in Jeremiah vii. ? Now you see I keep to those passages which my opponent quoted. Why does God exclaim—

A VOICE :—What do you make of the sin-offering ? (“ Hear, hear.” “ Order.”)

MR. GILMORE :—No man who is a friend to disorder, can be a friend to free discussion. I cannot account any individual a friend to truth who interrupts this peaceable and quiet meeting.

MR. COOKE :—I must repeat the statement, for the purpose of preserving the connection. Why does God exclaim against the sacrifice of the Jewish nation in Jeremiah vii. ? Just because of the hypocrisy of the Jewish people. Read the 30th and 31st verses, and you will soon see this to be manifest :—“ For the children of Judah have done evil in my sight, saith the Lord : they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnem, to burn their sons and their daughters in the fire ; which I commanded them not, neither came it into my heart.” Surely here is a sufficient cause for the rebuke.

Why does God denounce the sacrifice of the Jews in Isaiah, 1st chapter ? For the same reason. He says, “ Your hands are full of blood.” “ The faithful city had become an harlot ; and righteousness had given place to deceit and murder.” It is worthy of notice that in the same passage, the same denunciation uttered against their sacrifices is also uttered against their *prayers*. “ And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood.”

When Mr. Barker quoted those passages, he remarked that he durst not give his own views, because they would be rejected ; and therefore he gave you the language of the prophets themselves. But he should remember that it is as great a sin to misrepresent the meaning of the Scriptures, though expressed

in their own language, as it is to *deny* it in *his own*. To *pervert* the Scriptures is as bad as to *reject* them.

When sacrifices were offered to God with right affections, they were always acceptable. God himself declared they were a sweet-smelling savour, and well pleasing to him. "Then shall the Lord be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering." My opponent says that Dr. Clarke thinks that this passage does not belong to the 51st Psalm. You would no doubt imagine, from what Mr. Barker stated, that this passage was considered spurious by Dr. Clarke. No such thing. The Doctor merely thought it was a *separate* Psalm. But the Doctor is wrong in this notion. The passage is in the Hebrew Bible as it stands in ours. It is also in the Septuagint, the Vulgate, the Syriac, the Chaldee Paraphrases, and in all the versions. You will, I am sure, receive this information with surprise.

My opponent quoted Psalm xl., 6, where it is written, "Sacrifice and offering thou didst not desire." This passage is connected with a prophecy of the Saviour's sacrifice. Let us read the whole:—"Sacrifice and offering thou didst not desire: mine ears hast thou opened." The opening of the ears is a metaphorical expression for obedience; and here it has reference to Christ's obedience. "Mine ears hast thou opened: burnt-offering, and sin-offering hast thou not required. Then said I,"—that is Christ—"Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." The phrase, "Lo, I come," refers to the blessed Saviour; and the object of his coming was to fulfil the design of the ancient sacrifice, by offering up himself. And the text is thus applied by the apostle to our Lord. Hear the words of the apostle, quoting this very passage. Heb. x., 4—10:—"For it is not possible that the blood of bulls and of goats should take away sins." They were to be merely types, for a time. The efficacy did not consist in *them* but in the *great sacrifice* which they represented; and for that reason, God did not desire that they should be perpetuated, and looked upon them with only qualified approbation. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." To accomplish his purpose. "Above, when he said, Sacrifice and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." Ob-

serve! "He taketh away the first *that he may establish the second.*" "By the which *Will* we are sanctified through the offering of the body of Jesus Christ once for all."

Thus, then, when the Psalmist says, Sacrifices and burnt-offerings thou wouldst not, it is not intended that God had never ordained them, or that God did not approve of them, but he would not have them to be perpetually continued; for the Psalmist was speaking in prophetic anticipation of another sacrifice, infinitely better, and compared to which they were as nothing. St. Paul's application of this passage to Christ completely overturns my opponent's argument, and shows, on the apostle's authority, both the design of the institution of the ancient sacrifices, their *immediate* reference to Christ, and the *true propitiatory object* of the Redeemer's death. Those victims were offered to God, as an atonement, typically; Christ's precious life was offered to God as the real and effectual atonement for the world's transgressions.

My opponent asks me to explain what a type is. I tell him, here is an illustration in the very words of inspiration. And if he require any further information, I refer him to the 8th, 9th, and 10th chapters of the same epistle.

Mr. Barker speaks of the sacrificial institutions as being merely *tolerated* by God, and belonging only to a barbarous age. How strange, if they were only *tolerated* by God, that under the Christian economy it should so constantly be shown that they had Christ for their object and end! How strange, if they were only *tolerated*, that just in proportion to the degree of light which the apostles had, they should the more clearly see the reference between the type and the anti-type! How strange, if these sacrifices were only *tolerated*, that it was when the apostles were earthly-minded and carnal that they understood not the design of the Mosaic institutions! but it was when their views were the most refined and the most enlarged—it was when they were filled with the Holy Ghost that they spoke the most distinctly and emphatically of the reference between the type and the anti-type. It was under the plenary inspiration of the Spirit—it was when they were most highly qualified and miraculously gifted by God himself to reveal and expound his truth, and unfold the intention of God's dispensations,—it was *then* that we find them using the very terms which had originally been employed under the Levitical institution; calling Christ our *prosphora*, that is, our Oblation or our Offering; calling him our *Thusia*, that is, the slaughtered Victim; calling him our *lutron*, that is, our Ransom; calling him our *apolutrōsis*, that is, our Redemption; calling him our *Hilasmus*, that is, our Propitiation;—thus transferring from the type the very terms employed under that economy,

and applying them to the Saviour as fulfilled, as accomplished in him, as the great victim for the world's transgressions.

My opponent still refers to Romans iii., 26 ; and after all the proofs I have advanced to show that the word *just* means *just*, he will have it that it means *merciful*. Although it is as evident as that two and two make four, yet it may be as well to show that, even on his own rendering, the passage still teaches the orthodox doctrine of the atonement, and can have no meaning on any other principle. Let us read it with Mr. Barker's interpretation. Rom. iii., 24—26,—“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God has set forth a propitiation through faith in his blood, to declare his righteousness (his mercy) for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness (his mercy) : that he might be just (merciful) and the justifier of him which believeth in Jesus.” It is manifest that this is a sense that the passage will not bear. But suppose it could, the doctrine of atonement is still there ; for it is maintained that God could not be merciful to the sinner, nor exercise that mercy to him, without the *propitiatory* sacrifice of Christ. So then, after all, there *was* a barrier to man's salvation ; and that barrier must exist in the Divine Government : for the sacrifice was offered to *God*, and not to *man*. It follows, then, that the atonement is irresistibly maintained in this passage,—adopt which interpretation you please. At the same time, I will not yield Mr. Barker's interpretation to be correct, for it is a palpable violation of the critical construction and common sense meaning of the passage.

My opponent strove to make the impression that the words, *διὰ τῆς πίστεως, through faith*, were not genuine ; and he quoted the authority of Griesbach. I can scarcely divest myself of the impression that he knew better. Now, how stands the case ? Are the words in the received text ? Yes ? In the Vulgate ? Yes. In the Syriac ? Yes. In the Ethiopic ?—Yes. In the Arabic ? Yes ? In Griesbach ? Yes. And the words are marked by Griesbach as genuine, in his judgment. Schulz examined about three hundred additional manuscripts, beyond what his predecessors had done ; and he has left the words undisputed. If Mr. Barker desires his cause to succeed, he should not have recourse to such flimsy pretexts or evasions.

My opponent admits that Christ died for us in some sense as a *substitute* ; but seeks to neutralize the admission by stating that we are to lay down our lives for the brethren. True ; but never is the laying down of our lives for the brethren spoken of as a “*propitiation*” for sin. Never is it said that the blood

of Paul, or of Stephen, or of James, or of Peter, or the blood of a myriad of martyrs, could cleanse us from sin. If he wish to make these cases parallel to Christ, let him show that the Scriptures assign the same efficacy to one as the other, and then his point will be established, but never till then.

My opponent admits that Christ "*bears our sins*;" but neutralizes that admission, by contending that he bears our sins *away*, by curing them; just as he bore away bodily diseases. It is true that Christ is a physician to heal; but he is equally our *High Priest*. Now, it was not the office of the Jewish High Priest to heal, but *atone*, by the sacrifice of life. The way in which Christ bears away our sins cannot be mistaken, if we look at the manner in which the typical victims bore away the sins of the guilty. How did the scape-goat bear away sin? By the guilt of the culprit being ceremoniously transferred to the innocent victim. The hands of the High Priest being laid upon the victim, the sins of the people were confessed over it, and the animal was driven away to a land uninhabited. Christ is the Lamb of God which taketh away the sins of the world. How did the Lamb bear away sin? By being slain and offered in sacrifices. So Christ was wounded for our transgressions; and he still appears in the midst of the throne as a Lamb that had been slain. "*This is so plain, that no ingenuity of man can explain it away.*"

My opponent is perpetually confounding the reconciliation of God to man, with the reconciliation of man to God: but both are perfectly distinct in their own nature, and are brought about by different means. The reconciliation of man to God is the subduing of his natural enmity—the enmity of the carnal mind. But this is the work of regeneration, wrought by the Holy Spirit, through the instrumentality of the Gospel ministry. But the reconciliation of God to man is not the removing of any enmity of disposition from the mind of God; for such does not exist; but the removing of a *legal* barrier to the exercise of pardon: and this is accomplished by the sacrificial death of the Saviour. Hence the sacrifice of Christ is presented, *not to the rebel*, but for him; not for the sovereign, but *to him*, against whom man has rebelled. Christ offered himself to God for us; just as the High Priest offered victims to God to save the life of the transgressor; and just as Aaron put on incense to save the people from death, so Christ, our Great High Priest, presented himself on the altar of the cross, and has entered the holy place to make intercession for us.—Since then, the legal obstacle is removed, and God can both be just and the justifier of him that believeth in Jesus, the rebel is invited to return to his allegiance—to give up his rebellion—to be reconciled to God—to touch the sceptre of mercy, and live. Hence says the apostle—"Now, then, we are ambassa-

dors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God." But, then, this embassy to man—this entreaty to man to be reconciled to God, is grounded upon the fact that God, through the intervention of the Saviour's death, is ready to be reconciled to man. Hence the very next verse states this as the reason and foundation of the embassy ; " For he hath made him to be sin for us who knew no sin ; that we might be made the righteousness of God in him." I entreat Mr. Barker and his friends to weigh this argument ; and instead of taking the suggestions of carnal reason, or vain philosophy, for their guide, to receive in simplicity the declaration of God to man. Without this sacrifice, there could be no reconciliation, and there could be no remission of sin.

My opponent has frequently alleged that none are saved except those who forsake their sins. We need not, surely, be reminded of this. We know full well that men are saved on condition of their repenting of sin, and believing in Christ ; but this was stated at the commencement of the discussion. God makes provision for mens' welfare in the economy of Providence ; but, then, men have to employ their own energies in the use of proper means. Christ has made provision for our salvation ; but its blessings are tendered to us on certain conditions—" repentance towards God, and faith towards our Lord Jesus Christ." He is the Saviour of all men, but especially of them that believe. His death has placed *all* men in a salvable state, and procured for all the aid of the Holy Spirit ; but such only can be *actually* saved as comply with Gospel requirements. Nor does this take off from the efficacy of Christ's death, but simply shows the way in which that death can be made available to man. Christ has done that for us which we could never have done for ourselves. He has taken away the *legal barrier* to our pardon, and made it consistent with the claims of God's law, and honourable to God's character, to pardon sin. The Lord is well-pleased for his righteousness' sake, he hath magnified the law and made it honourable. But this plan of mercy is not to supersede man's obedience, but to promote and secure it. The apostle has anticipated the objection of Mr. Barker ; and answers it. " What then ? Do we make void the law through faith ? God forbid. Yea, we establish the law." And hence it is that the Gospel of Christ, through the atonement, presents to man the most powerful obligations to holiness and obedience. For while it inspires confidence, it checks presumption ; while it removes bad guilt from the conscience, it quickens and instructs the conscience ; while it cancels the sentence of death, and the curse of the law, it inspires respect for all the obligations and requirements of the law ; and while it exhibits God as a benevolent Father, it

presents him before us also as a righteous magistrate, of unspotted holiness and inflexible justice. It draws our affection towards him, but chastens it by inspiring humility, reverence, and awe. It speaks to the conscience, and says, Be holy, for God is holy. It speaks to the affections, and says, Be loving, for God is love. It thus lays the true and only foundation for obedience; and inspires in man's bosom the highest motives to gratitude, to reverence, to obedience, to holiness, to keeping all the commandments of God.

While the atonement thus draws forth man's affections to the Deity, and prompts him to all holy obedience, it excludes even the occasion of boasting. It gives the whole glory to the Saviour; and places man in his right position at the feet of Jesus. It strips him of all self-righteousness; stops the mouth of the proud Pharisee; and asks, Where is boasting? It is excluded. By what law? Of works? Nay; but by the law of faith; and that faith is in the blood which propitiates. To man it secures all the benefit, to God it secures all the praise.

The atonement upholds the claims of God's holy laws—exhibits its sanctity—maintains its authority—enforces its precepts—and imperatively urges obedience to its requirements. When do we see that law so much honoured as when, to prevent its righteous claims being set at nought and despised, they are met by the sufferings and death of the innocent, the holy, the immaculate Lamb of God?

Mr. Barker referred to the sufferings of Christ; and to show that others suffered as much as Christ; quoted the passage in which our Lord says to the sons of Zebedee, "Ye shall indeed drink of my cup, and be baptized with the baptism with which I am baptized." Although this certainly referred to the sufferings which the disciples would be called to endure, yet it furnishes no evidence whatever that their sufferings would be *equal in degree or intensity* to the sufferings of our Lord, or that they would be endured for the same objects. The sufferings of martyrs were external; those of the Saviour were chiefly internal and *mental*: and the awful intensity of our Lord's sufferings can be accounted for on no other principle than that on which the Scriptures represent him to our view—namely, a vicarious victim. Look at the expiring moments of martyrs. Look what joy has lit up the countenances! Listen what sounds seraphic have escaped from their lips! Attend to the notes of triumph which they have uttered, while the rising flame was feeding on their blood; and they exclaim—"None but Christ! None but Christ!" But what a contrast you see in the dying moments of our blessed Saviour! Look at him—prostrate on the earth, covered with the sweat of his own blood! Hear the groans which escape from him, and

break upon the silence of the midnight hour! Hear him utter the lamentation,—“My soul is exceeding sorrowful, even unto death!” And hear him, too, when expiring, say—“My God! my God! why hast thou forsaken me?” Now what was the cause of the Saviour’s intense and awful agony? What made him groan in agony? What made him utter such deep and affecting exclamations? Was it personal guilt? He had none. Was it in the fear of ordinary death? His moral courage forbade it. Was it the hand of external violence? He was alone in the garden, prostrate on the ground. No one was near him. What, then, fetched those deep and awful sighs? What made the blood to be propelled through the pores of his skin, and fall upon the earth in mighty drops? The atonement explains it. Though he had no guilt of his own, he was made accountable for our transgressions—he groaned under our guilt. His righteous soul was made an offering for sin. It pleased the Father to bruise him—he hath put him to grief.

My opponent alleges that it is incompatible with the divine character that the innocent should suffer for the guilty. But this objection lies equally against his *own* theory; for he admits that God allowed Jesus Christ to endure a death which he did not deserve; and whether that death was suffered in order to subdue man’s hostility and enmity, or to atone for man’s sins, it matters not as to the *principle*. In either case we have the *innocent* suffering for the *guilty*;—a principle, too, which obtains throughout the whole of providence, as well as redemption. Nor do the Scriptures attempt to veil the principle. It stands out in clear and prominent relief. Christ’s personal innocence and vicarious suffering are constantly placed together in the Scriptures, and insisted upon with great emphasis; and the former contributes to give acceptability and efficiency to the latter. Look at the following passages:—2 Cor. v., 21—“For he hath made him to be *sin* for us who knew no sin.” 2 Peter iii., 18,—“Christ also hath once suffered for sins; the *just* for the *unjust*.” His innocence is here contrasted with the object for which he died, and contrasted, too, with the characters for whom he died. As our High Priest, he was holy, harmless, undefiled, *separate* from sinners;—was innocent, and therefore was under no legal obligation to die on his own account; yet he died for others—offered up himself to God on our behalf. As a Lamb he was without spot. Here was innocence. Yet he suffered; for he was led like a Lamb to the slaughter—he was wounded for our transgressions—he was bruised for our iniquities. He was God’s dear Son—his *beloved Son*. Here was personal innocence and divine approval. Yet it pleased the Father to bruise him. He hath put him to grief. Why? Because his soul was made an offering for sin. He was God’s

beloved Son, in whom the Father was well pleased. Yet, amid the agonies of death, he cried out, "My God, my God, why hast thou forsaken me?" In all these passages, we have the innocent suffering for the guilty.

Such are the facts the Scriptures lay before us; and the same volume explains the reason. Messiah was cut off but not for himself, but to make reconciliation for iniquity. The atonement explains the whole, and shows the Scripture to be full of consistency and harmony.

But, says my opponent, what a representation of God, to exhibit him as requiring the death of his own dear Son before he would pardon. I reply, this is a misrepresentation of the case. It is not that God delights in the sufferings of any, but in the salvation and happiness of man. The cause which required the atonement exists in the evil of sin, not in any implacable disposition in the bosom of Deity. It was his love for man joined with his aversion to sin, which rendered the atonement necessary. The reasons which compel him to maintain his authority, do not terminate in himself. If he treats offenders with severity, it is for our sake, and for the sake of the moral order of the universe, to which sin, if encouraged by a negligent administration, would be the source of endless disorder and misery. And if the granting of pardon should be strongly, and even severely guarded, so that no less a satisfaction could be accepted than the death of God's own Son, we are to refer this, as the apostle Paul does, to the *moral necessity of the case*, arising out of the claims of the law, and the general welfare of accountable creatures liable to the deep evil of sin; and not to any reluctance on the part of our Maker to forgive—much less to any thing vindictive in his nature. It was because God is love—boundless love; and because God is just—inflexibly just; because he is at once our Father, and the governor of the universe, that an atonement was required and made for mankind. And this, so far from impugning the divine character, exhibits it in the fairest and the brightest lustre. It declares his righteousness, and it declares his mercy too. In fact, redemption is a mirror which exhibits the divine perfections to the human understanding in the most pure and perfect effulgence: for it shows us God in the face of Jesus Christ; and his face is the only medium in which we can behold God's character aright. If we behold the divine character through the medium of nature, that medium is obscure, and the image becomes distorted. If we look at Him under the law, we behold him surrounded with the blackness and the lightnings of Sinai, clothed in a majesty so terrible that we turn pale with consternation, and flee, in dismay, from the spectacle. But if we look at him through the medium of the atonement, we behold his character bright and full orb'd.

We behold him as he is. We see wisdom, power, compassion, justice, and mercy, blending their rays like the colours of the rainbow, and exhibiting the divine character in the brightest lustre and the most perfect excellence. Here it is that mercy and truth meet together, and righteousness and peace kiss each other.

I have thus answered all the objections of any moment which Mr. Barker has urged against the doctrine of the atonement: and with equal ease might a thousand other objections be answered. I have also adduced to you, as far as my limited time would admit, positive proofs from the Holy Scriptures of the truth of this doctrine. I have shown you that the Scriptures declare that Christ's expiation was necessary, in order to harmonize the claims of justice with the purpose of mercy. And I have shown to you that the Scriptures assign to his death that *expiatory efficacy* in every variety of phraseology and representation;—in his character as our Great High Priest, first offering his own body as a sacrifice; and, secondly, presenting in the Holy Place the fragrant incense of his own intercession: in his character as the Anti-type of the victims offered under the Jewish law: in his character as our Redeemer, paying the *lutron*, or redemption price of his precious life: in his character as our Reconciler propitiating offended justice, and procuring peace and pardon for rebellious man: in his character as our Mediator—as the only medium of man's approach to God in prayer, and the only medium through which all the blessings of grace and glory are to be bestowed. In every form, indeed, which the most instructive figures and the plainest statements—in which the most striking antitheses and the most minute comparisons—in which the brightest prophecies and the most abundant promises—in which the richest experience of saints on earth, and the triumphs of glorified spirits in heaven, can set forth this blessed doctrine, it is set forth in the Holy Scriptures.

Mr. Barker may still reject the doctrine; but at this I am not surprised. After he has rejected the miraculous conception, against the clearest and most abundant evidence; and after he can compare the Scriptures with the Koran of Mahomet, *I cannot feel surprised at his rejecting the atonement.*

I shall now call the attention of the meeting to another subject, namely, the Deity of our Lord and Saviour Jesus Christ. Mr. Barker maintains that Christ was only "*a pious young man.*" The difference between a pious young man, and the ever-blessed God, our Saviour, is not one that is trifling and insignificant. It is *infinite*. If, then, the Scriptures be at all adapted to instruct mankind, it will of course follow that at least they speak so plain as to make this difference sufficiently

obvious. We know the properties of a man, from consciousness and observation ; and we know the characteristics of God, from the Scriptures. But our blessed Saviour is God and man united. We maintain his real humanity, as well as his real Godhead : and this fact it is important to remember. It is therefore quite irrelevant in my opponent to allege that Christ had the properties of man, because I admit this to be true, and it can be no objection to my arguments at all. I am not called upon to deny the Redeemer's manhood in order to establish his Godhead, for I admit them both. The *onus*, therefore, devolves upon my opponent to prove that he was nothing more than man. I allege that he was more ; and, in the first place, I shall attempt to prove it by his pre-existence.

It is the nature of man to be born ; but not to exist before he is born. I therefore assert the pre-existence of Christ as the first proof of his Deity. The Scriptures plainly teach that the glorious Being denominated our Lord and Saviour Jesus Christ existed in his Divine nature prior to the era of his appearance in our world as the Redeemer of mankind. This doctrine Mr. Barker unequivocally denies, as you will perceive from the extract which I have laid before you from his 19th Christian. My opponent, however, will admit that his opinion is but a recent one ; for he held and taught the contrary but a short time ago, as is manifest in the quotations from his writings, which you have already heard.

Now in disproof of Mr. Barker's sentiment, I adduce the following passages.

1. In John i., 30, our blessed Lord is declared to have been before John the Baptist. "This is he of whom I said, After me cometh a man who is preferred before me, for he was before me." This is one of the passages which Mr. Barker, in the second volume of his Reformer, brings forward in proof of our Lord's pre-existence ; and it undoubtedly establishes the doctrine. That John is here speaking of priority of Christ's existence, and not alluding to priority of office, is quite manifest. Christ was not before John in the ministry, for *John* was sent before *him*. Christ came *after* him. He was not before him, either, in the age of his human nature ; for John was born six months before the Saviour. Yet John declares he was before him. But how ? Because, as the evangelist says, he was in the beginning with God.

2. Christ was also before Abraham. Addressing the Jews, he says,—“Your father Abraham rejoiced to see my day ; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Before Abraham was, I am. Then they took up stones to cast at him.” Nothing can more plainly declare the pre-existence of Christ : and this is another of those very

plain passages which Mr. Barker formerly quoted to prove this doctrine. But the doctrine, it seems, was no more welcome to the Jewish unbelievers of that day, than to British unbelievers of the present time. They took up stones to cast at him.

3. St Paul, contrasting our Lord with Adam, says,—“The first man is of the earth, earthy; the second man is the Lord from Heaven.” (1 Cor. xv., 47.) That is, he came down from heaven. Our Lord himself also expressly asserts that he came down from heaven. See John xvi., 28—31,—“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” His ascension to his Father was real, not figurative, so his descent from Heaven was real, not figurative. “His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.” It is a thing to be understood in its plain, literal acceptation.—“Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe?” Mr. Barker sought to pervert this passage by speaking of the disciples being *sent* into the world. But to make the case parallel, he should have shown that the disciples were with the Father before they existed in the world; that they were with the Father in glory before the foundation of the world. Nothing less than this can make the cases parallel, and justify Mr. Barker in employing the interpretation he did. I think Mr. Barker must now admit that this declaration of Christ “*is so plain that no ingenuity of man can explain it away.*”

Take another passage. John xvii., 4, 5,—“I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” It was on the earth that he glorified the Father; and this is contrasted with the glory which he had in heaven with the Father before the world was. This proves his pre-existence.

The same glorious truth is maintained in the 24th verse,—“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me from the foundation of the world.” Mr. Barker may say that this has a prophetic reference—that the Father loved him prophetically. But, then, to establish that point he must make it appear that Christ was with the Father prophetically before he assumed our nature, and came into the world.

The same proofs are presented in those passages which speak of Christ coming in the flesh. Rom. ix., 5,—“Whose are the

fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." I put it to the common sense—to the unsophisticated judgment of this audience, whether such a passage does not imply the existence of Christ before he appeared in the flesh. I would ask them, if Christ had no pre-existence—if he were the son of Joseph and Mary, could he come in any other way than in the *flesh*? Why, then, should the apostle thus distinguish the Saviour? He did not speak thus of Abraham, nor of any other being; nor is the language adapted to any being but one who existed prior to his coming in the flesh.

To the same class of proofs belong the passages which speak of his taking upon him our nature. Heb. ii., 14—16,—“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels”—the word *nature* is not in the original, but is evidently implied;—“For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” Every being must exist prior to his doing any thing. Christ is here spoken of as taking on him, not the nature of angels, but *the seed of Abraham*. He must, therefore, have existed before he took on him the seed of Abraham.

St. Paul says,—“Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” 2 Cor. viii., 9. I ask, when was Jesus rich? He was born in a stable. He worked at the trade of a carpenter. He lived on alms during his ministry. And he was heard to say, “The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head.” I ask, then, when was Jesus rich, if he were not rich in his pre-existent glory? Moses was rich from his connection with the throne of Egypt. Moses did make a real sacrifice when he preferred the reproach of Christ to all the treasures of Egypt. We can understand the sacrifice there. We can understand how Moses was rich, but, for the sake of the Israelites and God’s cause, became poor. But I ask, when was Jesus rich—according to the flesh? *Never* was he rich on earth. He was rich in his pre-existing Divinity and glory, but took upon him the state and condition of poverty that he might honour that condition; and he never rose above poverty during the whole of his ministry. He never made any sacrifice of worldly riches for man’s salvation.

St. Paul exhorts believers to be humble and disinterested, and sets before them the example of Christ. Phil. ii., 4—8.—

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." In reference to this passage I ask no more at present than these four questions. If Christ had no existence prior to his birth,—

1st. When was he in the form of God?

2nd. When was it that he did not think it robbery, or usurpation, to be equal with God?

3rd. If the son of Joseph, and only "*a pious young man*," when was it a mark of extraordinary humility for him to be found in the fashion of a man?

4. And lastly, what other fashion or likeness could he be found in than that of a man if he was a man only, and had no existence prior to his birth?

Our blessed Lord is called the Word of God. Rev. xix., 11, 13,—“And I saw Heaven opened, and, behold, a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but he himself: and he was clothed with a vesture dipped in blood, and his name is called the Word of God.” *O logos tou Theou*. This, then, is the appellation given to Christ personally. In the 1st chapter of John’s Gospel, this same glorious Being, called *O logos*, the Word, is said to have existed in the beginning, with God, prior to all creation. And in the 14th verse it is declared that he was made flesh, and dwelt amongst us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.”

Now what is the sum of the passages before us?

1. That Christ came in the flesh.

2. That he took upon him, not the nature of angels, but the seed of Abraham.

3. That he was rich, yet for our sakes he became poor.

4. That the Father loved him before the foundation of the world.

5. That he existed with the Father, and had a glory with him before the foundation of the world.

6. That he came forth from the Father, and returned to the Father, to inherit the glory which he had before the world was.

7. That prior to his becoming man, he existed in the form of God, and thought it not usurpation to be equal with God.

8. That he *voluntarily became flesh*, and dwelt amongst men.

9. That this taking upon him our nature, and becoming man, was an act of amazing condescension and humility. It was a stoop of his majesty ; it was a waiving of his right ; it was amazing condescension and *humility*. Will Mr. Barker express these facts in harmony with his doctrine that Christ had no existence before he was born ; and in harmony with the passages before us ? Let it be remembered, too, that these are the passages, for the most part, which Mr. Barker *himself* has quoted in proof of our Lord's pre-existence and glory ;—the passages which he says "*no ingenuity of man can explain away* ;—the passages which so clearly teach the Redeemer's Godhead, that he says it is his conviction that a man must either admit from them the Divinity or Godhead of Christ ; or else deny the New Testament altogether. Mr. Barker may explain them away if he pleases ; but then he stands self-convicted of mangling and perverting the word of God. He may reject this doctrine, as he has done the miraculous conception, but then it is not for want of evidence, but in spite of the clearest evidence which the word of God can afford.

I shall call your attention to some further proofs with regard to the Godhead of Jesus Christ.

Mr. Barker affirms, that Christ is merely "*a pious young man*." The Scriptures contradict this by asserting that he is GOD. John i. 1, 2.—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Heb. i. 8,—"*But unto the Son he saith, Thy throne, O God, is for ever and ever.*" He is also called "**LORD AND GOD.**" Thomas, convinced of the truth of our Lord's resurrection, applied to him these divine titles. John xx., 28,—"*And Thomas said unto him, My Lord and my God.*" The angel Gabriel designates him **LORD GOD.** Luke i. 16, 17,—"*And many of the children of Israel shall he*"—that is, John the Baptist—"turn to the Lord their God. And he shall go before him in the spirit and power of Elias." It was Christ before whom John went as his herald ; and here that glorious personage is denominated "*the Lord God.*"

Mr. Barker calls Christ "*a pious young man* ;" but the prophet Isaiah designates him **OUR GOD.** And though the term God, may be said to be a communicable title, never is the term "**Our Lord**" or "**Our God**" made a communicable title to any creature in existence. "The voice of him that crieth, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isa. iv., 3. That this prophecy applies to Christ we know not only from the general facts recorded in the Gospel, but also from inspired authority ; for St. Luke expressly applies it to our Lord :—"As it is written in the book of the words of Esaias the prophet, saying, The voice of one

crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Luke iii. 4.

Mr. Barker says, that Christ is merely "*a pious young man*," but the Evangelist and the prophets say that he is GOD WITH US. Matt. i. 25, 23,—“And they shall call his name *Emmanuel*, which being interpreted is *God with us*.” Before Mr. Barker had learned to sneer at the Evangelists, he said that Christ was rightly called GOD WITH US.

Mr. Barker says that Christ is only "*a pious young man*." But the prophet says he is the MIGHTY GOD. Isa. ix., 6,—“Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.” Here we have a recognition of the two natures of Christ. In his human nature he is the *child born* ; in his divine nature he is *The Mighty God* ; in the two natures combined he is Emmanuel—God with us.

In harmony with this divine title he is called the GREAT GOD. Titus ii., 13,—“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Now my reasons for applying this to Christ are the following. Reference is here made to the day of judgment, and a reference is made to him who shall appear as our judge on that occasion. The appearance of the Father is never recognized throughout the Holy Scriptures ; but the appearance of the Son is always recognized :—“Looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ.” And Mr. Barker ought to know that the rendering of the word *kai, even*, in cases of this kind, is one which is supported by the Syntax of the Greek language—by the idiom of the language ; and the principle is recognized in numerous passages which are applied to the Father himself.

Mr. Barker says that Christ is only "*a pious young man* ;" but the apostle declares, most emphatically, that he is THE TRUE GOD. “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.” And the apostle adds immediately :—“Little children, keep yourselves from idols.” So that it was no idolatry to call Christ *the true God*.

My time is now expired. I shall proceed with a catalogue of texts the next evening that I have the pleasure to address you. In the meantime, weigh what you have heard well in your minds ; and let your candid and your honest judgment decide, in the fear of God. (Much applause.)

MR. GILMORE :—I hope you will be perfectly orderly during the address of Mr. Barker. There is nothing, you may depend

upon it, so dignified as silence ; and nothing so sublime in any community as peace and good order. I ask no better opportunity for Mr. Barker to address you, than that which Mr. Cooke has just had at your hands. I need, therefore, only ask you to be perfectly orderly ; and Mr. Barker will now address the meeting.

MR. BARKER :—Respected Chairman : my Friends,—I feel thankful that I have another opportunity of addressing you on this interesting and important occasion. My only desire is the spread of Christian truth and righteousness ; and I have not the least doubt but that that end will, to some extent at least, be promoted by the discussion to which you are now attending. I have not myself so much anxiety with respect to the particular opinions which you may form, as I have that you should all seek after truth as the great end, and obey its requirements as the great business of your lives ; that you should first endeavour to discover the truth, and then labour, as truth is unfolded to your minds, to reduce it thoroughly to practice ; and that it should be your study and endeavour to know the *whole* of what God has revealed to you by Jesus Christ, that you may become every thing which God desires you to be, and do every thing which God would have you to do. I have no personal quarrel with my opponent ; nor would I willingly wound the feelings of any individual whom I address by the remarks which I make. My sole desire is to supply those materials which may be serviceable to you in forming a judgment as to what is, and as to what is not, the truth which Jesus taught. I am wishful that the whole of the time granted to each disputant should be well employed ; that not a single word should be devoted to personal matters, or to any other matters not connected with the discussion. I am wishful that as much information should be furnished to you on both sides as it is possible for myself and my opponent to afford ; and that, with that information before you, you should judge for yourselves honestly, what is true and what is false ; prove all things, and hold fast that which is good. If I should utter any thing which may appear shocking to your minds, it is neither out of irreverence to God or his truth, nor out of disrespect to you, or want of regard to your feelings. It is simply because I think it best to speak exactly as I think on these matters ; and to present truth to *your* minds as it is presented by God to my *own*.

Before I proceed to notice the remarks of my opponent this evening, I will add one or two observations with respect to the satisfaction theory.

My first is, that my opponent has not yet *explained* the satisfaction theory.

My second is, that he has not given you one single straightforward passage where any such theory is mentioned in the sacred writings. He has not given you one passage which tells you that God cannot forgive sinners, when they repent and return to obedience, unless satisfaction be made to justice. He has not given you one passage to show that there was any legal barrier in the way of reconciliation in existence. He has not given a single passage to prove that there is any barrier at all in the way of the bestowment of forgiveness, if men repent of their sins, and turn from wickedness to God. The sacred writings, however, *abound* with plain testimonies to the fact that *sin* alone separates between God and men, and hides good things from men; and that no sooner doth the wicked man turn away from his wickedness, and do that which is right, than God forgives him; and they expressly declare that God forgives him,—not because of any satisfaction received to his justice, but because of his *considering* and *turning from his evil* ways—because of his repentance and return to obedience. God has expressly declared he will forgive men on this account.

Another remark which I would make is this, that if the Almighty required satisfaction to his justice, then *Christ*, who is himself the Almighty on my opponent's theory, would require satisfaction to *his* justice. Jesus, of course, being God equally with the Father, would be as just as God is. Jesus would therefore, as the second person in the trinity, require exactly the same satisfaction that his Father did; for he and his Father, on my opponent's theory, are equally God, and are equally or alike just.

Again; if my opponent's theory be correct, when *Jesus* died, *God* the Son died, and the *Father* also must have suffered and died in like manner. (Hissing—"Order.") For if the Father and the Son are one God, it was impossible that *one* part of the one God should suffer, and the other part of the one God *not* suffer. If men in a community suffer and sympathize with each other, how much more must the different persons in the Godhead, who are all *one God*, suffer with each other.

We have therefore this insurmountable difficulty in the way of the satisfaction theory. Christ must be satisfied as well as the Father; and the Holy Ghost must be satisfied as well as both the others; and if one person in the divine nature become a victim, then, as God is not divided—as his substance is one, the whole must have formed the victim. And if the immortal God could die at all—(and John Wesley declares a hundred times that he did die)—then the *whole* God would have died, and the universe must have perished. I say it is impossible that a theory which involves such infinite impossibilities—such ridiculous extravagances and absurdities, can be true or scriptural.

I have been asked, if the influence of Christ's death was to operate on men, how is it that nothing is said of the death of the apostles exerting an influence on men's habits and characters? I answer, because Christ is the first, the leader in the work of man's redemption. Now nothing is more common than to attribute an event to one, which is effected by numbers; as in the case of a captain and his forces. The victories gained by the troops in the last continental wars, for example, were gained by the soldiers as truly as by their generals. Yet, to whom were they attributed? Not to the common soldiers, but to the captain or the general. It was the *general* alone who was said to have gained the victory. Jesus is the captain of our salvation. He is the head—the leader of his troops; all else are but servants—common soldiers. And though they were fellow-workers with Jesus, yet, as Jesus was the first and the greatest in the work, it is right that every thing done by his apostles and followers acting under him, and by his aid, should be spoken of as done by Jesus himself, as the head, the captain, and the Lord of all.

I now come to my opponent's speech, delivered this evening.

He says that I stated that he rejected some parts of the Holy Scriptures. I only stated that he rejected what the greater part of professing Christians *regard* as portions of the sacred Scriptures.

He says I wished to make it understood that his views on the Scriptures were like my own. I answer; only in this; that as *I* reject some things which *others* consider Scripture, so *he* rejects some things which *they* also consider Scripture;

and that on *this* point we both are one. And I argue thus, if he reject from a dozen to a score books from the Old Testament, some of which were certainly, in my judgment, inspired, and which are deservedly esteemed as such by the Roman Catholic church, why should he make such loud complaints if I reject a few more passages than he does ?

He gave you a quotation from the 29th *Christian*, respecting my views of the sacred writings, &c, in which I confess I could see nothing wrong. Every thing in the extract seemed sound, and good, and true ; and I fancy if he had given the *whole* of the passage, it might have appeared to better advantage still.

He referred to my statement that there are no writings perfect. Now, he *knows* there are not. He may differ from me as to whether the sacred writings were perfect in the *beginning* : but the fact is, the *original* copies of the sacred writings are lost ; they are not in existence ; they have perished from the earth. The oldest existing manuscripts are only *transcripts* made by fallible, imperfect men, from other transcripts made in the same manner ; and every transcript had its errors, and it is a fact that we have not a perfect copy or a perfect manuscript of any portion of the New Testament in existence. So that even if the originals *were* perfect, it would be of no advantage to us, because we have them not : they were lost at an early period, and we have nothing but imperfect transcripts in their place. At the same time, though imperfect, they are sufficient for us ; they are every way adapted to awaken our minds, to fill us with reverence for divine truth, with admiration of the beauty of Christianity, and to furnish us with the means of constantly growing in knowledge and true holiness.

He objected to my sentiment that the light we are to follow is *within*. Why, all the light which is *not* within us is darkness itself to us. What is the light that illumines the unseen orbs of heaven to us ? Nothing but darkness. So all the light in the Bible is no light to me, till I get it into my own mind. It is when a man *understands* what is written in the Scriptures, that he begins to be *guided* by it, and even *then* he guides himself not by what is in the *Bible*, but by *so much* of it as he gets into his own mind ; he guides himself by that part of Bible teachings, and that part only, which he believes and understands in his own mind.

He found fault with my statement, that the apostles had not authority to rule our faith. But what could he have to find fault with in that? St. Paul did not claim any such authority. He says, "Not for that we have dominion over your faith"—as lords—"but are *helpers* of your *joy*." The apostles *disclaimed* authority *themselves*; and were content with the apparently humble, but in fact the high and honourable work, of helping the understanding, and contributing to the joy of the disciples.

He says, I place the writings of ordinary men on a level with those of the apostles. I do no such thing. It is the writings of *extraordinary* men only that I speak of in the extracts which he read; the works of men whom God has illumined, whom God has sanctified, and whom God has liberally blessed with his own spirit.

He speaks of me as perpetually *fluctuating* in my sentiments. Now, there is not a man on earth, perhaps, who has fluctuated less than I have. (Laughter.) Whether my opponent understands the word "fluctuating," or not, I cannot tell: but fluctuating means going backwards and forwards, like the flowing and ebbing wave of the sea. *I*, therefore, have never fluctuated from the beginning. *I* have constantly moved *forward* in a *direct line*. . . On what single subject have I moved backward and forward like the restless wave? I considered drinking was a bad practice, and I became a total abstainer: have I gone back in *that*? I saw *war* was a mighty evil, and I became a peace man; and I have never gone back from the peace principle. I saw the doctrine of the trinity was an unscriptural absurdity, and rejected it; and I leave my opponent to judge whether I have gone back in that. Satisfaction to justice I considered to be a doctrine reflecting upon and darkening God's character, and a doctrine which had no foundation in Scripture; I therefore rejected *it*; and when did I take it up again? I saw that the doctrine of natural hereditary depravity was false: I believed it to be one of the most absurd, unscriptural, and blasphemous doctrines in existence,—one of the most awful and horrid sentiments that ever found its way into the human mind. I gave it up. I remembered, that when Christ took the little children in his arms, and blessed them, he said, "**OF SUCH IS THE KINGDOM OF HEAVEN.**" I saw, that if Christ had believed the natural depravity doctrine, he should have

said, "Suffer the little children, poor things, to come unto me ; for of such are the regions of hell." And I gave up the doctrine. And so with respect to the doctrine of eternal torments, trusting for acceptance in Christ's merits, and the like : but I have never gone back to those doctrines. I give up still what I think bad, and hold fast only what I think good : but I do not *fluctuate*. I move right onward. My course has been straight-forward from the first. My path has been like the shining light, becoming brighter and brighter, and will end, I trust, in the perfect day. It would be much better if my opponent, instead of talking about me changing my sentiments, would prove that any of the sentiments which I have given up are *true* and *scriptural* ; or that any of the sentiments which I now advocate are *unscriptural* and *false*.

Several of the things which I stated last night, my opponent appears not to have understood. When I spoke of praying *in Christ's name*, I said it meant praying *as his disciples*—as his *servants* : and that when we are commanded to do every thing in the name of the Lord Jesus, as he tells us to pray in his name, it can mean nothing more than doing every thing *out of regard to Christ's authority—in obedience to Christ's instructions*.

He tells us, that blessings are bestowed upon us through Christ. Very true. So say I. But for blessings to be bestowed upon us *through* Christ, and to be bestowed on us *for the sake of* Christ, are two quite different things. God, when we pray, bestows his blessings upon us *through* Christ ; but he does *not* bestow them on us on *account* of Christ ; it is on account of our own obedience. God certainly bestows his blessings in fulfilment of Jesus' own words,—"*Whatsoever ye shall ask the Father in my name, he will give it you,*" but this must still be on condition that "*we keep God's commandments, and always do those things which are pleasing in his sight.*"

He tells us, that Christ *intercedes* for us. But we ask, does Christ intercede for us in the way of *praying* for us, and *beseeching God to bless us* ? We reply, nay. Else what did he mean when he said, "*I say not unto you, that I will pray the Father for you : for the Father himself LOVETH you, because ye have loved me, and have believed that I came forth from God.*" Jesus Christ told them he would *not* pray for them,—that there was no *necessity* for him to do so,—that God *needed* no intercession, because he himself *loved* them,

and was disposed to bless mankind of his own accord. In the 8th chapter of Romans, it is said that the spirit maketh intercession for us, but it is immediately added that he does this, not by *praying* for us, but by *helping our infirmities*. And just as the spirit intercedes, or interposes for us, by *helping our weaknesses*, so *Jesus* intercedes or interposes for us, by *giving us encouragement and confidence to draw near to God*.

He referred to my quotation of Micah, of the parable of the Prodigal Son, and the like, in such a way as to show either that he did not understand, or did not well remember, the object for which I quoted them. I made the quotation from Micah to show, simply, that what God required was not sacrifices, or satisfactions in blood, but simply that men should do justly, love mercy, and walk humbly with their God. And I referred to the parable of the Prodigal Son, to show that when Jesus would illustrate God's character, and the way in which he acts towards his rebellious creatures, he teaches us that he asks from his returning children no satisfaction but a willingness to submit to his authority, and future obedience to their Father's will.

He says, that sacrifices—the ancient sacrifices, were accepted of God, when accompanied by right dispositions. I answer, that right dispositions were always accepted of God, whether joined with sacrifices or not.

He says, the passages I quoted only prove that God did not like sacrifices when made a substitute for holiness. I answer, the passages themselves make no such statement. They speak of sacrifices, without any qualification whatever, as things which God did not like,—as things which God did not at all esteem. I will read you one or two of the passages over again. That in the 51st Psalm is this:—"Thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." I will read you the passage from the 7th chap. of Jeremiah again. "Thus saith the Lord of Hosts, the God of Israel; put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Israel, concerning burnt offerings or sacrifices; but this one thing"—this *one* thing, not two; he did not command sacrifice, and

something else along with it ;—" But this *one* thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people : and walk ye in all the ways that I have commanded you, that it may be well unto you." And here the matter would have rested, if the children of Israel had been disposed to yield that moral obedience to God which he required. "But they hearkened not," says the prophet, "nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward." And *therefore* God makes use of sacrifices—accommodates them with sacrifices, with a view to instruct them, and prepare them for receiving the principles of true religion, and training them to obedience ;—of course determined to abolish them altogether as soon as they were prepared to render unto him a better service, a hearty and a faithful obedience to the great law of love. So with respect to the passage in Micah. There is no such qualifying clause as that to which my opponent refers. The question is asked,—“Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old, &c.?” The answer, according to my opponent, should be, “Yes, do; but don’t come with these alone.” But, what *is* the answer? “Will the Lord be *pleased* with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is *good*; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” Then sacrifices were *not* good; they were *not* required.

But he says that sacrifices are pleasing to God when offered with righteous dispositions. I answer, certainly. Like a kind Father, God accepts any thing from his children that is meant to be expressive of gratitude and love. So Jesus regarded with affection the woman who broke the box of ointment, and poured it on his head; and who washed his feet with tears, and wiped them with her hair. Though in this service there was nothing that was really for the benefit of Jesus—though one of the things done was an actual waste of the precious ointment, as the disciples thought, so that they expressed themselves in murmurings,—what does Jesus say? He says, “Let her alone; she has done a good work; she hath

done what she *could*." And because she had done what she *could*, he accepted it as a good work ; and declared that wherever the Gospel should be preached in the whole world, that thing which she had done should be mentioned to her praise. So it is ; when a man *aims* at pleasing God, God *is* always pleased with him. He takes the will for the deed : and though the deed itself amount to nothing, or be actually defective and wrong in itself, so long as it is offered with a pure intention, God is pleased with the offering on account of the good motive from which it comes.

My opponent quoted a passage out of Hebrews, where it is said that we are sanctified by God's will through Christ. Yes, by God's *will*, or New Testament. The Gospel, the doctrine of Christ, is *sealed* by Christ's blood,—it is proved to be *true*, and made *valid, strong, powerful, energetic*, through his death ; and thus rendered the means of our sanctification, and by this means also of our forgiveness.

He professed to give me an explanation of his views of what is a type, and what is an antitype, referring me to two passages of Scripture. Now those two passages give no explanation of the subject at all ; and the orthodox theory of types and antitypes still remains an unscriptural invention of theologians.

He refers me to Romans iii. 26 ; and says that on *my* principle God could not be merciful without the propitiation. Let any individual read the epistle through, and he will find that the great dispute was this,—Have the Gentiles a right to receive Christian privileges and blessings on the simple condition of faith in Jesus, and obedience to his Gospel ? Some of the Jews said that Jehovah was the God of the Jews only, not of the Gentiles ; and that, therefore, the Gentiles had nothing at all to do with the blessings of the Messiah. Paul disproves this ; and shows God to be the God of the Gentiles as well as of the Jews. There were others of the Jews who said that though God was the God of the Gentiles, they could not share in Christian privileges unless they were circumcised, and obeyed the law of Moses. Paul says, " Yes, they may. Circumcision is nothing, and uncircumcision is nothing ; but faith which worketh by love." " Oh," said the Jews, " but it is not just in God"—it is not right in him, " to take the children's bread, and give it unto dogs." " It is not right in him to treat us, who have kept

the law, in the same way as those who have not kept it. There ought to be a difference." "No," says Paul, "there ought to be no difference at all. You *had* the law, but you have not *kept* it. Your own prophets prove it. The Gentiles, it is true, transgressed also the law under which they were placed : but that makes you no better than they. You are therefore on a level ; and God has a right to say—he is at perfect liberty to say, that he will treat you all as parties placed in the same condition ; and that as he accepts the Jew through faith, he will accept the Gentile through faith too. If God had chosen to bestow his blessing according to the law of Moses, we grant you that it would not have been right for God to have placed the obedient Jew and the Gentile on a level. But he does not. He chooses to bestow his blessings through *Christ*. He chooses to give them to *all* who are redeemed by Christ from sin. And therefore he is perfectly justified. Indeed it is an entirely new plan on which God has chosen to bestow his blessings. He has chosen to make *Jesus* the medium of conveying his blessings, and has fixed to justify us all through the redemption that is *by* Christ Jesus. God, therefore, as he has set aside the old law, can be just and merciful too, and the justifier or benefactor of every one that believeth on Jesus. Thus the passage simply shows that God has a right to treat Jews and Gentiles on the same terms, that he could consistently bless the believing Gentiles as well as Jews. And hence the conclusion is,—“Where, then, is boasting?”—that is, the boasting of the Jews over the Gentiles. It is done away by the law of faith : and the result or conclusion is, (not that God will not forgive without satisfaction to justice, but *will* forgive on account of having received a satisfaction ; but) that he will justify the circumcision by faith, and the uncircumcision through faith too,—that God is the God of the *Gentiles* as well as of the *Jews*, and will be merciful to all that come to him through Christ.

He spoke as if I wished to make the impression that Griesbach left out the words *en tō autou aimatī* as not genuine from his text. But I did not ; I simply stated that he had given the passage as *doubtful*. And this is the fact. He refers to a number of manuscripts that leave it out. Though he himself puts it in his own text, he says many leave it out : thereby showing that the passage is disputed,

and, therefore, doubtful. And any one who chooses to refer to Griesbach, may satisfy himself of the truth of this statement.

He says the office of a Jewish High Priest was to atone, not to cleanse. But the two chapters which he read out of the Hebrews show that it *was* the office of a priest to cleanse. If you look at them, you will find that the *whole* object of the sacrifices there referred to was to cleanse, to purify : and Christ's sacrifices also is spoken of in those chapters as cleansing men's *souls* from dead works, as the old sacrifices cleansed the *bodies* of the offerers from ceremonial pollution.

He says I confound the reconciliation of man to God, and the reconciliation of God to man. I do no such thing. There is but *one* reconciliation between God and man, and that is, the reconciliation of man to God. We have no mention of reconciling God to man. God is never reconciled to sin ; nor can he look with approval upon any man till he is redeemed from sin.

He speaks again of Christ removing a legal barrier to forgiveness. But there is no mention of any such thing in the Scriptures.

He says the invitation to man to be reconciled to God is grounded on Christ's sacrifice. True. Christ's sacrifice shows that men are *unreasonable* in sinning against God,—that God is love ;—it also shows that men have no reason for being afraid that God will reject them if they return to obedience. The sacrifice was a proof that God was love ; and that they had no reason to fear he would reject them, and it was therefore very properly made the ground of the exhortation to men to be reconciled to God.

He says Christ's death has placed all men in a salvable state. I answer, the Scriptures never speak in that way. There is not a word to intimate that men were ever in any *other* than a salvable state, if they gave up their sins, and returned to God.

He says the Gospel presents the most powerful inducements to obedience. Very true, as *Christ* taught it. But the Gospel as perverted by *false orthodoxy* does not present the same motives. According to *that* system, God can accept as a substitute for man's obedience the sufferings of another ; according to *that* system people may still be accepted, though disobedient, if they trust in Christ's merits ;

so that people may live as they please. I was conversing with a preacher once, who acknowledged that he did not do his best, and said if he had no other expectation of mercy, than what was grounded on a consciousness of his own faithfulness, he could have no hope of salvation at all. *His* hope was, that though he did *not* do his best, yet Christ had *atoned* for him : and he trusted in Christ's *merits*. On the contrary, *I* confessed that I could not expect to be admitted to heaven unless I did my *best*. It is the same still. I could never expect God either to hear my prayers, or receive me to heaven, unless I kept his commandments. I have no trust in *any one's merits*. The Scriptures do not *warrant* any such trust. I trust simply in what God says, that he is good, and that if I endeavour to do his will, he will receive me into everlasting blessedness in heaven. And the tendency of *this* belief to promote obedience is most manifest. Perhaps some of you may have heard of a conversation which took place in this town, between a friend who is present, and another—an orthodox person. The friend who is present was replying to some charges from the orthodox party, and contending that Christ's sacrifice availed nothing if it did not make people good, and he contended that those who were counted heterodox were as good people as others, if not much better. And he referred to some individuals—such as Penn, Channing, Priestley, and the like, who were all good men, notwithstanding their heterodox notions. The orthodox individual replied, "Aye, poor things, they had *need* be good ; they had nothing else to trust too." (Laughter.) Plainly intimating that there was *not* so much need for *her* to be good, as she *had* something else to trust to. *She* trusted in the merits of Christ, and rolled her sinful soul on the atoning blood. The influence of such a doctrine is to make people quite careless whether they be wise and good or not. There are multitudes at this hour, who are wasting their lives to no purpose whatever, under the influence of this doctrine, comforting themselves, meanwhile, by trusting in the goodness and the righteousness of another. I had been preaching on this subject in a certain place some time ago, showing that the doctrine of trusting in Christ's merits was unscriptural ; that there was no such thing as the merits of Christ in the whole Bible. A man was present who had been a professor of religion

some 20 or 30 years ; and what was the effect of this doctrine ? He said, surely it was time for him to begin to look about him, and to think of living better, if he was to answer for himself. [Cries of "Question," "Question."]

MR. GRANT :—You have no right to speak.

MR. GILMORE :—I should take it to be too *near* the question for any person that is interrupting the speaker.

MR. BARKER :—The man never had heard, and was astonished when he did hear, that there was not a word in the Bible about trusting in Christ's merits. Says he, "These are sad tidings. I have been trusting in Christ's merits for twenty-five or thirty years ; and now it seems there is *no such thing* to trust to. It is time I was looking about me, and beginning to mend, if I am to fare according to my own works." And this is the natural influence of the doctrine. There are thousands of careless professing Christians who are selfish, ill-tempered, unjust, unfaithful as shop-keepers, not scrupling to break and cheat their creditors, because they are trusting to something else for acceptance, and not to their own obedience. (Hissing.) Men sin by day, and trust in Christ's merits at night ;—they think all is right while they cast their sinful souls on him, though they neglect what is required of themselves.

Reference was made to the words of Isaiah,—“He shall magnify the law and make it honourable.” This passage has no reference to Christ : and God's law is made most honourable, when it is so unfolded as to win man's hearty obedience.

He referred to the passage where Christ told the disciples that they should be baptized with the baptism that he was baptized with, and drink of the cup that he drank of ; and he said that that passage did not show that the sufferings of those men should be equal to his own. Now you shall hear the passage. He asked them the question,—“Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ?” What does this mean, but to ask them if they could bear the same lot he had to bear ? They say, Yes, we are able. And he says, —“Ye *shall* indeed drink of my cup, and be baptized with the baptism that I am baptized with ; but to sit on my right hand, and on my left, is not mine to give, except to them for whom it is prepared of my Father.” If the *same* be not *equal*, if the *same* be not equal to *equal*, I know not what words mean.

He referred to the sufferings of martyrs ; and said, that *they* were *external*, but that *Christ's* sufferings were *internal*. This is proof enough to me that he knows nothing of what a martyr's sufferings *are*. The external sufferings of a martyr are *light* and *trivial* compared with the *internal* sufferings which he has to endure ; and if my opponent should ever be called upon to share the martyr's lot,—if he should ever be called upon to *try* what it is either to live or die a martyr, he will find it out.

He says, Look at the deaths of martyrs ; how joyful and noble they are ! Why, it seems that in addition to not having been a martyr, he has not even *read* attentively the martyrs' lives, or else he would have found that they frequently suffered most fearfully in their souls ; and that Cranmer, though he at last mustered courage to die, did, on his *first* trial, suffer so much in his soul, that he recanted the doctrines which he had before maintained. If my opponent would read the History of the Reformation, and consult the story of Luther in particular, he would there find that others suffered grievously in spirit, and had fearful mental agony, as well as the Saviour. And if he were to read the hymns of John Wesley, he would find that he even prays to be baptized with the same mental agony which Christ suffered, plainly understanding it to be no more than what his followers might share.

He says, the greatness of Christ's sufferings cannot be accounted for on any other principle but that they were a satisfaction to justice, and that Jesus groaned beneath the weight of our sins. I answer, the greatness of Christ's sufferings cannot be explained *at all* on *that* principle. The principle is, that Christ's sufferings, if he had been only a man, could not have satisfied divine justice at all ; but in consequence of his Godhead being united with his manhood, the sufferings of Christ were infinitely meritorious and could satisfy divine justice. But, mark you ; if the union of the Godhead with the manhood would make Christ's sufferings infinitely meritorious, the very same thing would have made the slightest pang imaginable infinitely meritorious. The principle laid down by my opponent is, that *every thing* is infinite that is done by an *infinite being*. So that it was not necessary at all on this principle that Christ should suffer so much. All that was necessary was *one pain—one pang*, how-

ever slight ; for it was not the *greatness of the suffering*, but the *unity of divinity with manhood* which made it infinitely meritorious. But on our theory the greatness of Christ's sufferings *may* be accounted for. His disciples were to drink the same cup, and to be baptized with the same baptism. They needed an example therefore. They needed a proof, too, that man, in his greatest trials, could still be supported and comforted by God ; that the heaviest trials could be borne consistent with perfect virtue ; that the greatest sufferings that can be endured are still overruled for good, and turned to happy account for the sufferer. Christ's sufferings answered these ends. His sufferings were also needful to enable him to sympathize with his people, that he might be prepared to succour them. On *our* principle, there are *many* reasons for the greatness of Christ's sufferings : on the *orthodox* theory, there is *no* reason at all.

He says, Christ was made accountable for our sins by God. If my opponent understood what he said, he must have felt that he was uttering an awful blasphemy. God makes no man accountable for another man's sins. There are only *two* ways in which this could be done,—either through *mistake* ; or with the knowledge that it was a *false* imputation. Now God can *never* make another person accountable through *mistake*. He *cannot* make a mistake. Therefore he must, on my opponent's theory, have done it *knowingly*, and imputed our sins to Christ when he *knew* that they were not his. He must have been guilty of what a common serf, or a half-civilized man, would not have been guilty of.

He says, Christ endured a death he did not deserve. I answer, Do *we* never suffer any thing but what we deserve ? Do we not see, rather, that those who deserve least suffering, generally get most ? Did not the apostle say,—“ If in this life only we have hope in Christ, we are of all men most miserable.” Were not the apostles generally among the greatest of sufferers ? God's plan is, that as suffering has a tendency to make people perfect, even as Jesus himself was made perfect through suffering, men who are faithful to a little light shall have a little extra suffering, that they may be strengthened in faith and virtue thereby ; and he continues to give his faithful ones more and more suffering, in order that they may be more and more partakers of his holiness.

There is a passage in Romans which I have never read to you, but which unfolds very strikingly the end for which Jesus Christ was made a sin-offering. It is in the 8th chapter, 3rd and 4th verses,—“For what the law could not do in that it was weak through the flesh, God hath done, by sending his own Son in the likeness of sinful flesh, and, making him a sin-offering, condemning sin in the flesh : that the *righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit.” Christ is thus said to be made a sin-offering, not that God might be satisfied, but that we might be made strong to do our duty, and to fulfil the righteousness of the law.

Christ died the just for the unjust, we are told. Yes ; but why did not my opponent read the after part of the verse, which says it was to “bring us to God,” not to satisfy God’s justice ?

The end for which Christ was sent by God is beautifully illustrated in the parable of the husbandmen. The owner of the vineyard sent his *servants* first, to seek for fruit ; but the husbandmen took them and beat and stoned them. He sent others ; but they treated them in the same way. Last of all, he sent his Son, and says, “Surely they *will* reverence my Son.” But he was taken and treated in the same manner by these rebellious and ungrateful men. Such is Christ’s own representation of the object for which he was sent, namely, to bring men to render to God his due. Not the slightest intimation is given that Christ was sent for any thing else but to get fruit—to bring men to love and serve God, which is God’s due.

There are two or three other parables which present God’s character in a striking way, and unfold the principles on which he acts towards sinners. One is the parable of the king who had a great debtor, who owed him ten thousand talents. The king calls for the money : the man says he cannot pay ; but falling down, he beseeches him to have patience with him, and promises to do his best to pay him all. The king, moved with compassion, *forgives* him all. The man goes out, and meets a fellow-servant who owes him a hundred pence. He demands the hundred pence. The fellow-servant beseeches him, saying, Have patience with me, and I will pay thee all. He will not. He casts him into prison. And, because the man who had so much forgiven

him, did not forgive his brother, the forgiveness is withdrawn, and he is cast into prison. But here, also, it appears God did not ask for satisfaction. All he asked for, was a disposition to pay when able, and then the whole debt was frankly forgiven.

Another parable which Jesus spake to represent God's character and his conduct towards repenting sinners, is that of the Prodigal Son. The son had sinned against his father. The father was grieved at his conduct. But when the son returned penitent to the father's house, what was the conduct of the father? Did he say, I cannot take you back until the money you have wasted is restored; or until some one makes satisfaction for the pain I have suffered in consequence of your extravagance and ill conduct? No; his penitence is satisfaction sufficient. The father falls upon his neck and kisses him, and freely forgives him all.

Another parable is that of the barren fig-tree. "Cut it down," says one; "why cumberst it the ground?" But another says, "Spare it another year, till I shall dig about it, and dung it, and if it bear fruit, *well*, and if not, then, after that, thou shalt cut it down." He does not say that he will make satisfaction for its fruitlessness,—that he will find another tree that will bear fruit for it; but he says, "I will *dig about it, and manure it*; and, if it BEAR FRUIT, *WELL*: if not, then, after that, thou shalt cut it down."

I might go through the whole New Testament, and find in almost every passage and parable, fresh proofs of the principles I advocate; fresh proofs that all God wants of man is a good heart, and a good life; that when people bring *these* sacrifices he is always well pleased; that all *other* sacrifices are nothing thought of by God; that the sacrifice of Christ himself is nothing except in so far as it reclaims men from sin, restores them to holiness, and thus brings them to happiness, to heaven, and to God.

I again call your attention to the fact that my opponent has not given a single plain, straightforward passage of Scripture teaching any thing like the doctrine of satisfaction to justice, or of any of those principles entering into the theory of that doctrine.

Their theory, he says, is necessary to discountenance sin. But it does the *contrary*. It provides a *substitute* for the sinner. *Ours* makes the destruction of sin every thing: and

tells us that our sins will lie at our own door, and will *not* be imputed to another,—that every man must stand or fall by his own deeds,—that the soul that *sinneth* shall die.

He, says the Gospel shows us God in the face of Christ. Yes : and I wish people would learn to study God's character in Christ. When we see what Jesus was, we know what God is ; for Jesus is God's image or resemblance. But when did Jesus ask for *satisfaction* ? What was there like that stern, unbending justice, or that implacable spirit about him, which is ascribed by orthodox doctrines to God ? Jesus was the image of *love* ; and if he was the image of *God*, then *God* is love, and the doctrine of satisfaction to justice is a fiction.

He says God's character is all blackness in the law. I reply, Nay ; the law proclaims God to be merciful and gracious, slow to anger, abounding in goodness and mercy, pardoning iniquity, transgression, and sin. We are also taught in the Old Testament, that " God is good to all, and that his tender mercies are over all his works."

He says, Christ's propitiation is necessary to harmonize the claims of justice with the exercise of mercy. I answer, we have not a *hint* in the Scriptures, that the claims of justice and the exercise of mercy, were ever at *variance*. These things are all dreams of theologians.

He says I rejected the miraculous conception against the clearest evidence. If I have not given you the clearest evidence that it is a human fiction, I, of course, leave the matter. But that doctrine, I imagine, is overthrown for ever, without the chance of my opponent being able to restore it to its former position again.

He says, I placed the Scriptures on a level with the Koran. The statement is a slander. I simply stated, that if, by an infallible guide, was merely meant something, which, if we used it to the best of our ability, would secure to us God's favour and affection, then it followed that *any* books which God might grant to man would be infallible guides, for they would do the same ; for God *only* requires of a person a faithful improvement of the light and talents he possesses.

My opponent then came to Christ's divinity ; but as he proceeded but partially into the subject, I shall again go to his own writings. I have already given you some of his arguments in support of the doctrine of the trinity, and my replies thereto. I have examined his pretended quotations

from Pagan writers, and from Jewish writers, and shown that they were falsehoods and forgeries. I have shown that there are no such words to be found in Jonathan's Targum, as he mentioned ; and that there is not the slightest hint of a trinity, to be found in Seneca. I have also examined some of the passages of *Scripture* from which he endeavoured to bring evidence to support the doctrine of the trinity. I now proceed to others.

In one place, my opponent seeks to prove the trinity from Numbers vi. 24,—“Jehovah bless thee, and keep thee : Jehovah make his face to shine upon thee, and be gracious unto thee : Jehovah lift up his countenance upon thee, and give thee peace.” Because Jehovah is thrice mentioned, he supposes there are three persons, who are each Jehovah.—But if this passage prove three *anythings*, it will prove three *Jehovahs*. It will prove more than a trinity of Gods, it will prove a trinity of JEHOVAHS. If the language be *strictly proper*, as my opponent understands propriety, then there are Jehovah first, Jehovah second, and Jehovah third, all separate persons. This will make *nine* Gods ; for Jehovah has been already proved to be *Elohim*, Gods, that is three Gods at least, and three Jehovahs will be nine Gods. In reality, however, the passage proves nothing more than this,—that there were three forms of blessing, with which the priest was directed to bless the children of Israel. It says not one word—it gives not the least hint of any trinity. And the whole Bible proves there is only one Jehovah, and only one God. Again ; if you look at Wilson's Concessions, you will find that even Trinitarians themselves reject this argument, and acknowledge that it is dangerous to rest the doctrine upon such slender proofs.

Again ; he attempts to prove the trinity from the words, *Holy of Holies* ; or, as he renders it, Holy place of the Holy Ones. But if there be holy *ones* in the Godhead, they are, according to the Old Testament, Holy Gods, not mere distinctions,—they are so many Gods in one Jehovah ; not so many persons in one God. But we have proved there is but *one* God. God is expressly declared to be the holy *One*, not the holy *Ones* ; the high and lofty *One*, not the high and lofty *Ones*, supposing the texts to be correctly translated ; and these passages also which declare God to be *one* are perfectly plain ; and we must not use obscure phrases to darken plain ones, but plain declarations to explain dark ones.

My opponent next employs Isa. xlix. 16,—“And now the Lord Jehovah and his spirit hath sent me.” But *this* passage also, if it prove three *angthings*, will prove three Gods ; for wherever God is spoken of as more than one, it is as *Elohim*, Gods, not as unintelligible distinctions ; and my opponent says this language of the Hebrew Scriptures is STRICTLY PROPER—the very language which God himself has chosen as best adapted to express his nature. If so, his nature is *Gods*. But the meaning of the passage is simply this,—God has sent me, Isaiah, by his spirit.

He also brings forward Isa. vi. 8—10, as a proof of the trinity,—“Whom shall I send, and who will go for us, &c ?” And he refers to John xii. 41, and Acts xxviii. 25, to prove that the Son of God and the Holy Ghost, two quite distinct persons from God the Father, were present with the Father when he said,—“Whom shall I send, and who will go for us ?” But if my opponent is resolved to have three some-things in the Godhead, he must have the three unfolded in the Scriptures themselves, namely, *Elohim*, *Gods*, and not three indescribable, unintelligible distinctions. There *must* be three Gods if his principle be true. He must remember his words, that God knows better than man in what way his nature can be best declared or revealed. He must not make himself *wiser* than God, by putting his own unmeaning words in the place of God’s most strict and proper words. If my opponent will not have Jehovah’s three Gods, he must excuse us if we refuse to have his three unintelligible *distinctions*. But *this* passage also is given up by many learned Trinitarians, who have found fault with their brethren for their attempts to build the doctrine on such an insecure foundation. And the quotations from John xii. 41, and Acts xxviii. 25, do not prove that any one was present with the one Jehovah when he spake these words ; and I repeat, that many Trinitarians regard the attempt to prove the trinity from these and similar passages as very foolish.

My opponent next goes to the New Testament in search of arguments for the trinity, but without success. The first passage which he quotes is from the account of Christ’s baptism. When the spirit descended on Christ in a bodily shape, like a dove, and a voice from heaven proclaimed, “This is my beloved son in whom I well pleased.” Now there is not a word nor a hint about the trinity in this whole

passage. To teach the trinity, it should have said, or at least hinted, that Christ was God, that the Holy Ghost was God, and the Father God ; and that these are three separate and distinct persons, and yet are *one* God. But it says not a word, nor gives the least hint, of any of these things. Christ is represented simply as a man, appointed by God to be the Messiah : the Holy Spirit descends as God's anointing, or as a visible testimony to Christ's Messiahship ; and the *only* GOD that appears in the scene is God the Father, who pronounces Jesus to be his beloved Son.

His next argument is 2 Cor. xiii. 14,—“ The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all.” But here, again, there is not the slightest hint about a trinity of persons. The passage does not say, The grace of our Lord Jesus Christ, who is God the Son ; the love of God, who is God the Father ; and the communion of the Holy Ghost, who is God the Holy Spirit ; but, “ the grace of our *Lord* Jesus Christ, and the love of *God*,” as if the second mentioned were the *only* God there is. The passage mentions only *one* God. To be orthodox, it should have been, The blessing of God the Father, God the Son, and God the Holy Spirit, three persons in one God, &c. Instead of that, neither Jesus nor the Holy Ghost is mentioned as *God*. *One*, only, is called *God*. The simple meaning of the passage is this : the apostle wishes that the Corinthians might cherish in their souls the same grace or charity as Jesus cherished in his soul ; that the love of God,—such love to one another as God had towards them, might dwell in them—that God's own spirit might dwell in them, prompting them to benevolent labours ; and that the gifts of the spirit might be showered upon them richly, to qualify them for their benevolent labours. In another passage Paul says, “ My *love* be with you all.” But we cannot suppose that he *prays* to his own love as God. Such passages simply express the apostle's good *wishes* ; and are equivalent to such expressions as, The best blessings of heaven be with you ; the blessings of time, and the blessings of eternity be with you.

These are the only arguments that my opponent gives in his tracts in support of the trinity, and it is plain that they prove no such doctrine.

He next attempts to prove the *deity* of *Christ* ; but before

I follow him in his argumentations on that point, I am wishful to give you some further proofs that God is not three persons, or three Gods, but simply *one*. We have seen that the only plurality hinted at in the *Scriptures* is a plurality of *Gods*; so that if they *did* teach three anythings, they would teach three Gods. Now—

If the *Scriptures* plainly teach that there is *not* a plurality of Gods, but only *one* God, the theory of the trinity will be entirely demolished. What, then, do the *Scriptures* say?

My opponent says,—“God being the author of the sacred records, and having given them to man for such important purposes, it must be admitted that he has expressed himself in appropriate language—in language the best fitted to convey suitable ideas of himself, and of all the truths he has graciously revealed. It will follow, then, as a general principle,” says he, “that the *obvious* meaning of the *Scriptures* is the *true* one; that as they are addressed to the common understanding of mankind, *that* interpretation which a plain honest enquirer gathers from the *surface* of the sacred text, is the one which God intended to convey.” See page 73 of his tracts. He adds,—“This rule will *especially* apply to those parts of the sacred *Scriptures* which teach us the *nature of God*,” &c.

Let us, then, come to the *Scriptures* under the influence of these principles, and see what *is* their obvious *sense*, which strikes at once the common understanding of mankind. What is the language of Scripture? Hark you.

“Jehovah our God is ONE Jehovah.” “Hear, O Israel, the Lord our God is ONE Jehovah.” “There is ONE God, and one MEDIATOR between God and men, the MAN Christ Jesus.” “Other nations may have gods many, and lords many; but to us there is but ONE God, the FATHER, and one Lord Jesus Christ.”

This is the simple doctrine which runs through the Bible. God generally uses singular pronouns when he speaks of himself, giving still further proof that he is One. He says, “*I*, even *I*, am *he*.” He is addressed by others in the singular number, in the Bible. It is “*thou*,” not “*you*,” which the sacred writers use when speaking to God. It is not the holy *three*, or mighty *three*, that they call him; but the holy ONE, the mighty ONE, the high and lofty ONE, and so forth. Take any book in Scripture, and read it for the purpose of seeing

what is the obvious sense of their language when speaking of God, and you shall find that God is uniformly spoken of as ONE. Take Genesis, and you will read, "In the beginning *God* created the heavens and the earth." "*God* created man in *his* own image, in the image of *God* created *he* him; male, and female created *he* them." It is *One* God. Take the New Testament, and begin with the Evangelist; there is still just *One* God. "God so loved the world, that *he* gave *his* only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God is rich in mercy to all that call upon *him*." "God who is of great mercy according to the abundant love wherewith *he* hath called us." "The grace of our Lord Jesus Christ, and the love of God be with you." "There is *One* God, one Lord, one Faith, one Baptism." . And so on.

Take the whole Bible, or any separate book, and its obvious meaning is, that there is just *one* God, and no *other* God but one; that that one God is ONE, not THREE; and that that one God is the FATHER, not JESUS CHRIST—the Father of Jesus Christ, and of all mankind. And again; who is the true God? Harken to Jesus. When some person called him "GOOD MASTER," he said, "Why callest thou *me* good? there is none good but *One*, that is, GOD." On another occasion he said, "Father, I have finished the work which thou gavest me to do." "FATHER, this is life eternal, to know thee, THE ONLY TRUE GOD, and JESUS CHRIST, WHOM THOU HAST SENT."

Again; *facts* prove that the obvious meaning of the Scriptures is opposed to Trinitarianism. I refer first to the case of Rammohun Roy, a Hindoo, a Bramin, who became a Christian from reading the Scriptures. What does he assert? He tells us that the impression that there was but *One* God, or that God was *One*, was the *one* impression in reference to the Divine Being, which the Scriptures made upon *his* mind, and by the help of the same Scriptures he was enabled to overturn the pretended arguments of the missionaries when they began to oppose him, and to advocate, in opposition to him, their Trinitarian views.

I, myself, had orthodoxy taught me after I began to be religious, and to some extent I believed it. And I was freed from it by laying aside unscriptural terms, and coming to the plain, obvious meaning of the Scriptures. I believe

there are numbers in this place who would give their simple testimony to the same effect, if allowed. And there are numbers more that would be led to give their testimony to there being only one God, if they allowed themselves to draw their opinions solely from the Scriptures. Were people to read the Bible, without having their minds prejudiced by any knowledge of an orthodox catechism, or creed, or prayer book, what is the impression that would be made upon their minds by reading the Scriptures? That there are three persons in the Godhead, all equal and united, but still separate and distinct? No. The impression, I am persuaded, would be, that there is only just One God, and that that One God sent Jesus, his Son, to teach and bless mankind.

John Wesley himself tells us, in one of his sermons, that perhaps not one in twenty converted persons at first thinks any thing about these things. The truth is, people generally, when they begin to be religious, think of only One God. They afterwards begin to think of the matter—with what assistances I need not mention, and *then* they begin to think of a trinity. John Wesley does indeed say that the trinity is implied in all they say. But of course, men *think* it is implied in every thing they hear, when they have once got it into their heads. But it is nevertheless true, that people, when first they are converted, think only of One God; and if priests would leave them alone, they would never think of any more.

The trinity, then, is got from *other* sources, not the plain obvious sense of the Scriptures. It is made up of a mixture of the doctrine of many gods, and the doctrine of *One* God, —a mixing of Paganism and Christianity.

Again; it is further proved that the obvious sense of Scripture cannot teach a trinity; for,

1. It never uses the word, nor any words like it. The only word that it uses, that is supposed to indicate a trinity, is *Elohim*; and that is Gods. But even my opponent, though he says that God's words are always right, appropriate, used on purpose to express his nature, and should be taken in their obvious sense and meaning, won't have *that* word so taken.

2. The Scriptures never tell us that there is any such mystery as the trinity in the Godhead, which cannot be revealed.

3 Supposing the orthodox doctrine to be the true one, the Scriptures must be wrong, for the Scriptures are not orthodox.

1. To be orthodox, they ought to use such phrases as God the Son, and God the Holy Ghost, as well as God the Father. And yet they never do any thing of the kind.

2. To be orthodox, they should call Christ and the Holy Ghost God, as often and as plainly as the Father. But what is the fact? The Father is called God one thousand three hundred and twenty-six times; the Son, even according to orthodox interpreters themselves, only thirteen times; heathen deities, eleven times; heroes, five times; messengers, twice, &c. And the thirteen times that Jesus is supposed to be called God, when examined, dwindle down to one or two; and in those one or two the word is applied, not in the *highest* sense, but in the same sense as it is applied to *Solomon*.

3. To be orthodox, they ought to call Christ the God-man, or the man-God. And yet they simply call him a man.

4. To be orthodox, they should state that Christ has *two natures*—that he possesses the properties of God united with the properties of man; that he says some things as God, and some as man; and that he does some things as God, and some as man. And yet the Scriptures never give the slightest hint about his having two natures; nor ever once tell us that he speaks and does some things as man, and some things as God.

5. In order that the Scriptures might be orthodox, they ought not to say that the *Father* was incarnate; that the *Father* dwelt in the man Christ Jesus: they ought to say that the Father remained in heaven, and that it was *God the Son* that became incarnate, and dwelt in Christ, and taught the doctrines, and did the works. Whereas the Scriptures always speak of the *Father* as dwelling in Christ; and never give us a hint that another person, called *God the Son*, dwelt in him. So that the Scriptures, if they prove *any* form of the Godhead of Christ, prove the *Swedenborgian* doctrine, that Christ is the *only* God; and not the orthodox theory of three Gods or persons. They tell us that there is but one God, and they tell us that that one God dwelt in Jesus. And supposing Christ was God, it only proves that Jesus was the only God, and not that there are three persons in one God.

6. To be orthodox, the Scriptures should represent Christ as strong enough, and wise enough, in consequence of God the Son dwelling in him, to teach right doctrine, and to do wonderful works of himself. And yet the Scriptures always represent Christ as unable to do any thing of himself. They teach us, that he derived his wisdom, his power, his wonderful works and his doctrine, all from the *Father*. They speak of him as if he had *no* strength of himself, as if he must have God the Father both to teach him his doctrine, to form for him his plans, and do the works.

7. To be orthodox, they should contain as many directions to pray to the trinity, and to the Son, and to the Holy Ghost, as to the Father; and they should contain as many *examples* of prayer to the trinity, to Christ, and to the Holy Ghost, as to the Father. But they do no such thing. Jesus simply says we are to pray to the *Father*. "When ye pray, say, OUR FATHER," &c. He never tells us to pray to *himself*, or to the HOLY SPIRIT, or to the trinity. And *he* never prayed to the Holy Ghost, or paid adoration to the trinity himself. I say he *never* tells us to pray to *himself*; but he *did* once say, "In that day *ye shall ask me* NOTHING;" but "whatsoever ye shall ask the *Father* in my name, he will give it you." He forbade prayer, therefore, to himself: he never commanded it to be offered to the Holy Ghost: he always prayed, and always taught us to pray to the Father, and yet my opponent would attempt to make the Scriptures, forsooth, teach orthodoxy.

8. Again; to be orthodox, the Scriptures should never speak of Christ as a *man*, without some *qualification*. My opponent dare not call Christ a man, and leave it there. He thinks that such a way of speaking would *wrong* Jesus. He will have him to be man as to *one part* of his nature only.—He therefore calls him man-God, and God-man. But is that Scripture language? Nay; the Scriptures speak of him as a man constantly, and that without any qualification whatever: "There is one mediator between God and man, the man Christ Jesus."

9. To be orthodox, the Scriptures, when they speak of Christ as inferior to the Father, ought to qualify the words, and say that he is inferior to the Father only in *one* of his natures, or in his official capacity. But they do not. They declare his inferiority without qualification; they speak of him

as absolutely dependent upon God for every thing. They never give a hint that he is equal with God. I am aware that one or two passages are quoted as if they proved this : but when they come to be examined, they are found to prove equality in authority only, just as an ambassador is for the time being equal in authority or power with the prince by whom he is employed. But the Scriptures also teach us that Christ's authority was derived from God,—that he had it not of himself, but from his Father.

10. Again ; to be orthodox, the Scriptures should never speak of Jesus Christ as being ignorant of any thing, without telling us that this ignorance referred simply to *part* of himself only. But instead of that, they represent him as saying, without any such qualification, “ Of that day and hour knoweth no man ; no not the angels in heaven ; nor the *Son* ; but the Father *only*.”

11. To be orthodox, the Scriptures ought, when they use the word God, to apply it equally to the Father, Son, and Holy Ghost. The word God should not be used in such a way as if only *one* of the three persons in the God-head was God. They ought never to use the word of one only, as if it belonged to him alone, or as if there was but one alone, who is God. Yet they *do* do this, quite commonly. They say, “ The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you.” “ *God*, and our Lord Jesus Christ.” “ One God, one Lord,” &c.

12. Again ; to be orthodox, when Christ is said to have been *sent from Heaven*, to be *in Heaven*, &c., it should not be as the *Son of man*, but as *God the Son*. Yet, “ *God the Son*,” is a name that is never once applied to him ; while he is regularly called the Son of man, when spoken of as coming from God, from Heaven, &c.

[Some confusion here occurred, by parties endeavouring to leave the room, and the calls made upon them to stop, and allow the discussion to proceed.]

MR. GILMORE :—Let them retire. They have as much right to go out, if they wish it, as Mr. Barker has to go on. He shall have his time. I will take care of that. Take care of your part of the business, and keep quietness.

MR. BARKER :—13. To be orthodox, the New Testament should have *Theoi*, *Gods*, answering to *Elohim*, *Gods*,

in the *Old Testament*. But it has no such thing. It always uses *Theos, God*. In short, the whole Bible is heterodox ; and it would require making entirely over again, to be made to agree and harmonize with the writings of the orthodox Trinitarians.

There are yet other proofs that the trinity is not true.

1. If Trinitarianism be an essential doctrine, it should have been clearly, expressly revealed ; whereas my opponent declares it is *not* clearly revealed, but only *partly* revealed ; and he speaks of it as still a *mystery*.

2. Again ; essential doctrines should not be left to be *inferred* by the laborious and uncertain exercise of *reason*, according to our opponent's principles ; yet it is by the laborious and misdirected use of reason alone that the doctrine of the trinity is inferred. It is nowhere plainly taught. It has to be inferred from dark intimations. It is *all* reason ; though reason badly employed.

3. Again ; all revelations of Christian truth, should, according to Christ and Paul, be *intelligible* ; be such that they may be understood, and commend themselves to people's judgments. But it is acknowledged by our opponents themselves, that the doctrine of the trinity is *not* intelligible ; and it is plain that it is not even understood by our opponents, or they would explain it.

4. The doctrine of the trinity is flatly opposed to our *reason*, the only power which God has given us by which to judge of the truth of doctrines. Three persons, three divine beings, three Gods in one God, is a flat contradiction—an absolute impossibility ; and one might as well believe *any* falsehood, as believe a falsehood—a doctrine like that.

5. Again ; all doctrines taught in *Scripture* can be expressed in *Scripture words*, according to my opponent's own account. But the doctrine of the trinity cannot be expressed in Scripture words. Its advocates have been obliged to invent a new set of words, which neither God nor man had ever heard of before.

6. Again ; the mere fact that such a multitude of new words and phrases have had to be invented to describe the doctrine of the trinity, looks suspicious ; and it is a proof that the doctrine, falsely so called, is a creation of *men's*—an ugly production of priests or idle philosophers. The custom of darkening counsel by words without knowledge, is three

thousand years old. And whenever we find people inventing words which they cannot explain, in order to express a doctrine, we may always rest assured that there is some plain truth which they want to make mysterious ; or some falsehood which they want us to take as truth, under the name of a mystery.

7. Again ; the words *trinity*, *three persons in one God*, *triune God*, and the like, have always been objected to, or acknowledged to be objectionable, even by numerous Trinitarians. But once let all these objectionable words go, and the doctrine will go too ; and men will be prepared to understand Scripture truth, as a matter of course ; they will see it without a veil, and acknowledge only one God, and one Lord Jesus Christ.

8. Again ; *Christ* never preached a trinity, nor did he ever preach his own Godhead, or the Godhead of the Holy Ghost ; yet he preached the *Gospel*. The truth, therefore, is, that the trinity forms *no part* of the Gospel.

9. The *apostle Paul* never preached a trinity ; yet *he* also preached the Gospel, and preached it as Christ taught it to him ; which is another proof that the trinity is no part of the Gospel.

10. A departure from the doctrine of the trinity, or from the doctrine of the Godhead of Christ, is never foretold as one of the heresies that would accompany the apostacy.—And yet the denial of those doctrines did prevail to a great extent.

11. The apostles never *wrote* against the denial of the trinity, or of the supreme Godhead of Christ, as they wrote against other ancient heresies ; so that it cannot have been regarded by them as a heresy.

12. The Scriptures never teach us to be on our guard against *misunderstanding* the trinity—never guard us against the error of supposing the three persons to be three Gods.—And yet such a caution would have been essential, if they had taught such a doctrine as the trinity. Trinitarians find it exceedingly necessary to guard people on this head. And after all their guarding, most of those who believe in the trinity, believe in three Gods. I have met with orthodox persons who have acknowledged that they could not understand the difference between three persons and three Gods ; and I have met with a number of orthodox persons at different

times, who said they *did* believe in three Gods. And I am persuaded that those who think of the matter, and who do believe the trinity, think of three Gods ; and that they cannot think of less.

13. The doctrines that Jesus is the *Christ*, the *Messiah*, and that we should *love one another*, and *do good*, are taught and inculcated, time after time, in the plainest words imaginable, and urged in every variety of form. How, then, can we believe that other essential principles are left wrapt up in the dark, to be groped after and guessed at without one plain passage to guide us ? If we believed that the doctrine of the trinity was equally fundamental with these doctrines, we should expect to find it plainly stated, at least once—nay, inculcated a hundred times. Yet it is not *once* stated. It is not, therefore, any part of the Gospel.

I come now to my opponent's arguments for the Divinity of Christ, contained in the same tracts.

He says Christ is called God in John i. 1,—“In the beginning was the Word, and the Word was with God, and the Word was God !” I answer, there is no proof whatever that the “Word,” there, refers to Jesus Christ. On the contrary, there is the fullest proof that it refers to God the Father. The word literally means *reason*, or *wisdom*. The apostle is speaking against a trinity. A trinity doctrine, borrowed from Plato, began early to creep in among the professors of Christianity,—the doctrine, that while there was one God, who kept aloof from creation, in mysterious concealment, there was another God or divine being called the *logos*, who was employed by the first God, who was not with him in his concealment, but *separate* from God, nearer to men, and that he was, nevertheless, a God, though not the true God, but was created by God. Against this prevailing notion John seems to have been writing, when he tells us, that *in the beginning* was the *logos*, or reason, and that it existed with God ; and that it was never created, as some fancied, but was with him from the beginning, not occupying a different place, or having a different nature ; that it *was* God—God’s mind, wisdom, or reason, and not a different person ; and that this wisdom of God, which *was* God, the *one* God, became flesh, not *literally*, for the Godhead cannot be turned into flesh and blood. (Disapprobation.) My opponent himself will not tell you

that God became flesh literally; even he, as well as the ancient Trinitarians, would tell you, that to believe that the Godhead was literally turned into flesh, would be a great heresy. The meaning is, as the latter part of the text shows, that God *dwelt* in flesh, *tabernacled in the man Christ Jesus*, and manifested his glory to mankind through him.

Another passage he quoted is Heb. i. 8,—“Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Now just read the next verse, and see whether Jesus is called there the *true* God :—“Thou hast loved righteousness, and hated iniquity; *therefore* God, even *thy* God, hath anointed thee with the oil of gladness above thy *fellows*.” Here Jesus is said to have *fellows*, or *equals*. God takes him *from among* his equals, and anoints him with the oil of gladness above them. What for? Because he *loved righteousness*, and *hated iniquity*. And yet this is the being whom we are taught by my opponent to believe is the true God. I observe, farther, that the quotation in the 8th verse is from the 45th Psalm, where the words are addressed to Solomon, and mean simply, “Thy throne, O *Prince*, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Jesus is here addressed as God; but, as we have seen, the word “*God*” is applied to *princes*, sons of princes, and others, and is repeatedly used in the Old Testament in this sense. I may also observe, that the passage has been read, “God is thy throne,” by some.

The next passage is John xx. 28, where Thomas says,—“My Lord and my God.” Now, 1. Thomas does not say that he considered Jesus to be God. That is a mere inference of theologians. 2. Christ’s Godhead was not the thing in question. The only point in question was, whether Christ had been raised from the dead. 3. Christ never proposed to prove that he was *God*, but only that he had *risen*. Hence it was that he said, “Reach hither thy hand, and thrust it into my side, &c., and be not faithless, but believing.” And this evidence,—namely, placing his hand to the side of Jesus, &c., *convinced* Thomas. It was the very kind of evidence to prove Christ’s *resurrection*, but not his *Godhead*. How could the feeling of flesh and bones convince Thomas that Jesus was *God*? It convinced him that he was a *real person*, not a *spirit*; and that he was a man, and had been

raised from the dead. And that was all Thomas wanted to be convinced of. Hence Jesus says, "Because thou hast *seen* thou hast believed,"—not his Godhead, but his resurrection. 4. Thomas's words, "My Lord and my God," are in truth an exclamation of surprise, according to the invariable custom of eastern nations. Rammohun Roy, an Asiatic, says this mode of exclamation is universal among the Jews, and Arabs, and people in the east generally. "My Lord! and my God! this is indeed the fact. It is indeed the Saviour." And thus explained and understood, the meaning of the whole account is rational and consistent.

My opponent's next proof is, that Christ is called Emmanuel. I answer; supposing that he was called Emmanuel, the person born in Isaiah's time was called Emmanuel also, even according to Wm. Cooke's own showing, so that this could be no proof that Christ was God, but only that God was with him.

He then quotes the words, "God was manifest in the flesh." To this we reply, in the first place, that the reading is spurious; but, secondly, if it were not so, it would not prove that Christ was God, but only that God was manifested through him; just as he was manifested to the world before, through his works, only more fully and clearly; and as he is manifested in all good men, who have the same spirit of love and benevolence, and who live to do good to mankind.

He says, the fact, that Jehovah should condescend to *veil his glory in human flesh*, is the *great mystery*. I reply, Jehovah never *did* veil his glory in flesh; he *revealed* it—or *unveiled* it. It was not to *hide* himself that he came into the flesh, but to *manifest* himself. And this revealing his glory through Jesus Christ is no mystery at all to us.

The next passage quoted, is Isaiah, xl, 3,—“Prepare ye the way of the Lord, make straight in the desert a highway for *our God* ;” and this passage, says my opponent, is applied to Christ, proving him to be our God. Now to prepare the way for Jehovah, and to prepare the way for his representative, or son, are one and the same thing. It does not therefore follow, that because the way of Christ is the way of God, that Christ is God. That which is done for God's prophets, or messengers, or people, is frequently represented as done for God; but we do not conclude from that, that all God's prophets or messengers are God himself. These are frail

proofs indeed, for Trinitarian doctrines to rest upon. "Your time is up," was here twice or thrice asserted in the meeting, followed by calls "to order."]

He refers to another passage in Isaiah, stating that a child would be born, which should be called "the mighty God." I reply, 1. the name translated *mighty God*, means *mighty Prince*, or *Prince Divine*. The same name is given to one of the princes of the angels, Gabriel. *Gabri-el*, and *El-Gabur*, are the same words, only differently placed; but his having that name, does not prove Gabriel to be the true God. It is common in Scripture to give such names to creatures. They are names given to people, not as descriptive of their own character, but of the relation in which they stand to God. Elijah means, my God Jehovah; not that he *was* God Jehovah. 2. The words, everlasting Father, are interpreted by some eminent critics, Father of the everlasting age, or the durable age. But 3. there is no proof that this passage *refers* to Christ at all. It is applied by some, both Trinitarians and others, to Hezekiah; and is proved to belong to him by Rammohun Roy and others. 4. The idea that a child which was to be born, could be the mighty God, is preposterous. He could be *called* so, like Gabriel: but the child could not *be* God. [About this time, Mr. Grant intimated in an under tone, that Mr. Barker's time was up. He was probably not heard, for Mr. B. proceeded.]

My opponent says, Paul designates our Lord "The great God." Quoting the passage, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ:" and contending that the title, "The Great God," refers to Christ. He says that I *know*, that a certain rule in Greek grammar *requires* this interpretation. I answer, no such thing. I know the *contrary*. The rule of Greek grammar to which he refers, does *not* require the translation which he gives; but, on the contrary, requires the *present* translation. The rule to which he refers has various exceptions, and one of these exceptions is to this effect, that where attributives are of such a nature, as to render it manifestly incompatible for both to belong to the same thing,—where the application of the rule would involve a contradiction in terms, the article is not required. And any individual may see the properties of God and man, Creator and creature, are incompatible, and that it is impossible

that the *man* JESUS CHRIST could be the GREAT GOD. My opponent tells you, that Jesus had both the properties of man and God. Now it is true that *every* good man has *some* properties of God, such as benevolence, and wisdom. But to say that any man had *all* the properties of God and man, is a monstrous assertion. One property of God is eternity; a property of man is, that he is not eternal. God knows all things; man only some things: and one single being *cannot* possess these opposite properties—cannot be universally wise, and at the same time partially ignorant.

He refers to 1 John, v. 19, 20, to prove that Jesus is the true God. The passage proves the contrary. I will read the passage. John says,—“We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in or by his Son Jesus Christ. This is the true God, and eternal life.”

[The speaker was here interrupted by remarks of “Time’s up,” from Mr. Cooke, (who spoke privately to his chairman,) Mr. Grant, and others, which was answered by applause on the part of his friends. The meeting forthwith became noisy; and gave rise to the interference of Mr. Barker’s chairman.]

MR. GILMORE:—Just permit me for one moment. I think it quite wrong in any individual, or in any number of individuals, so to interrupt the peace of the meeting, without first ascertaining whether Mr. Barker has had his time by some legal decision. (Interruption.) If I am placed in this chair, to see justice done between the parties, I do expect that, at the least, I shall be allowed to stand upon my own defence, and be allowed a hearing before you condemn me. I do declare that Mr. Barker had between four and five minutes to speak, when he was interrupted. I say this distinctly; and I say, further, that Mr. Barker had not consumed his time by a minute and a half, when Mr. Grant interrupted him, after receiving an intimation from Mr. Cooke. It is the worst of all examples to have any such manifestations on the platform, because they preclude the meeting from giving due attention to the other party.

MR. GRANT:—I beg to speak in my own defence. I regret that any difference should have arisen between myself

and Mr. Barker's chairman, whose conduct, upon the whole— [Cries of "Speak up."] I again say, I am exceedingly sorry that any such trifling difference should have occurred between myself and Mr. Barker's chairman, whose conduct I have generally approved of; but I must give it as my decided opinion that Mr. Barker's time was up when I first interposed, which was before Mr. Cooke spoke to me. I followed the watch before me; and I declare that I have acted distinctly and honourably by both parties. (Applause; and cries of "No;" "Cooke told you;" "Cooke had no business with it.")

MR. BARKER:—I also followed my watch, and I know my time is *not* up; and I shall feel bound to speak until I have concluded it. My friends—(Interruption.) If I stay till 12 o'clock, I shall consider it my duty to have my time up. (Loud applause and hissing.) The time is not a matter of much moment; but under present circumstances I shall claim it. I have a few words more to say, before I conclude. 1. John could *not* call Jesus the true God, without contradicting Christ; for Jesus says the *Father* is the only true God. "And this is life eternal," says he, "that they might know thee to be the only true God, and Jesus to be the Christ," the *messenger* of the only true God,— "Whom thou has sent." 2. The passage admits of a far different and more consistent interpretation. Its meaning is, that *he* is the true God whom Jesus Christ *revealed*, and it is thus interpreted even by eminent Trinitarians.

My opponent referred to Romans ix. 5, to prove that Christ is God over all. But the more probable reading is, "God, who is over all, be blessed for ever;" representing Jesus who, as concerning the flesh, descended from David, as a separate being from God, who is over all, blessed for ever. Hence some commentators stop after the words "as concerning the flesh Christ came," and make what follows an entirely new sentence.

He says Jesus is called Jehovah our righteousness. I answer, Elijah is called Jehovah my God; and in Jeremiah xxxiii. 16, *Jerusalem* is called "Jehovah our righteousness."

He says Christ is called Lord, which means Jehovah. But God is said to have *made* Jesus both Lord and Christ. Did he make him *Jehovah*? Paul says, there "is *One* Lord," and "one *God* even the Father." Is Christ Jehovah, and yet the

Father alone God ? Or is there a Jehovah distinct from God the Father ?

MR. GILMORE :—Time is now up, Sir.

MR. BARKER :—I leave these remarks with you. (Applause and hissing.)

REPORTER'S NOTE :—As the impression appeared to be general among Mr. Barker's friends, (and to be also the occasion of much excitement,) that Mr. Grant did not intimate his opinion that time was up before Mr. Cooke spoke to him, it may not be improper for the Reporter,—particularly as he was sitting as umpire, though not appealed to on the point,—to state, distinctly, that Mr. Grant did give the intimation a minute or two before Mr. Cooke addressed him, apparently reminding Mr. Grant of what he had already stated. The Reporter need scarcely add that the remark "time's up," was one to which he was peculiarly attentive. The difference between the chairmen, as to time, appeared to arise from Mr. Gilmore making allowance for the intervals of interruption which occurred while Mr. Barker was speaking—a right which both disputants repeatedly claimed to exercise.

NINTH NIGHT.

WEDNESDAY, SEPTEMBER 3, 1845.

The disputants were welcomed as usual ; and at seven o'clock business commenced by

MR. GRANT observing,—Christian Friends : I now rise once more to call your attention to the subject about to be considered, and to present Mr. Cooke again to your notice : and in doing so, I would again urge upon you the great advantage of quietness. All the noise that took place last night, near the close of the discussion, was the result of a difference of opinion as to the minutes of time lost by the interruptions you made. Now let your experience tell upon this subject ; and let me beseech your attention and quietude. Without further remark, I now introduce Mr. Cooke to your notice. (Applause.)

MR. COOKE :—Mr. Chairman, and Christian Friends,—Before I proceed with my positive evidence in favour of the Divinity of our blessed Lord and Saviour, I must notice some of the remarks made by my opponent : and I shall endeavour to take them as orderly as possible.

There still appears to be some misunderstanding with regard to the *inspiration* of the Holy Scriptures. I adverted to this topic last evening, and requested Mr. Barker to state his views fully and candidly : and I also expressed the pleasure which I should feel in listening to a full statement of his views with regard to the inspiration of the Holy Scriptures. He told you that he believed they were divinely inspired ; but then it appears to me that he attaches his own peculiar meaning to the

term inspiration. That inspiration he still reduces to "*common sense*." And as for the Bible being an infallible guide, he places the writings of Priestley and Mahomet by its side, as being also infallible guides.

Now, what is the sentiment of Dr. Priestley with regard to the inspiration of the Holy Scriptures? Attend to the following statement:—"Not that I consider the books of Scripture as *inspired*, and, on that account, entitled to this high degree of respect, but as *authentic records of the dispensations of God to mankind*, with every particular of which we cannot be too well acquainted."

In this paragraph the Doctor states plainly he does *not* consider the books of Scripture inspired. He further observes,—
 "If you wish to know what, in my opinion, a Christian is bound to believe with respect to the *Scriptures*, I answer, that the books which are universally received as *authentic*, are to be considered as faithful records of past transactions, and, especially, the account of the intercourse which the Divine Being has kept up with mankind from the beginning of the world to the time of our Saviour and his apostles. No Christian is answerable for more than this. The writers of the books of Scripture were *men*, and therefore *fallible*; but all that we have to do with them is in the character of *historians* and *witnesses* of what they heard and saw. Of course their credibility is to be estimated, like that of other historians," observe the phrase "estimated like that of other historians," "viz. from the circumstances in which they wrote, as with respect to their opportunities of knowing the truth of what they relate, and the biases to which they might be subject. Like all other historians, they were liable to mistakes with respect to things of small moment, because they might not give sufficient attention to them; and with respect to their *reasoning*, we are fully at liberty to judge of it, as well as that of any other men, by a due consideration of the propositions they advance, and the arguments they allege. For it by no means follows, because a man has had communications with the Deity for certain purposes, and may be depended upon with respect to his account of those communications, that he is, in other respects, more wise and knowing than other men."

"You say," says Dr. Priestley, in his letters to Dr. Price, "that I do not allow of Scriptural authority: but indeed, my friend, you should have expressed yourself with more caution. No man can pay a higher regard to *proper* scriptural authority, than I do; but neither I, nor, I presume, yourself, believe implicitly *every* thing that is advanced by any writer in the Old or New Testament. I believe all the writers, without exception, to have been men of the greatest probity, and to have been well informed of every thing of consequence, of

which they treat ; but, at the same time, I believe them to have been *men*, and consequently *fallible*, and liable to mistake with respect to things to which they had not given much attention, or concerning which they had not the means of exact information ; which I take to be the case with respect to the account that Moses has given of the creation, and the fall of man."

He also observes,—"*That* the books of Scripture were written by particular divine inspiration, is a thing to which the writers themselves made no pretensions. It is a notion destitute of all proof, and that has done great injury to the evidence of Christianity."

Now these are the sentiments of Dr. Priestley. You perceive he believes the writers *were* fallible men like other historians, liable to mistake themselves, and therefore liable to lead others into mistakes, with regard to the sacred things they record ; and that they are not to be believed in *every* matter which they relate for our instruction. Now these sentiments are placed side by side with the sacred volume, so far as regards their being an infallible guide !

And with regard to Mahomet ; Mr. Barker places the writings of Mahomet also, along with Priestley's, in company with the Holy Scriptures. Now the following are some of the sentiments of Mahomet. I quote from page 71 of the Koran, with regard to fighting :—"Fight," says Mahomet, "therefore, for the religion of God, and oblige not any to what is difficult, except thyself : however, excite the faithful to war ; perhaps God will restrain the courage of the unbelievers, for God is stronger than they, and more able to punish."

And again Mahomet observes, with regard to war,—"*Let them therefore fight for the religion of God ; who part with the present life in exchange for that which is to come ; for whosoever fighteth for the religion of God, whether he be slain or be victorious, he will surely give him a great reward. And what ails you, that ye fight not for God's true religion, and in defence of the weak among men, women, and children ? who say, O Lord ! bring us forth from this city, whose inhabitants are wicked ; grant us from before thee a protector, and grant us from before thee a defender. They who believe, fight for the religion of God ; but they who believe not, fight for the religion of Taghut. Fight, therefore, against the friends of Satan, for the stratagem of Satan is weak.*"

Mahomet, again, refers to the licence which he gives with regard to having a plurality of wives ; and in speaking on that subject he has the following statement :—"And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more."

And it appears that Mahomet teaches that wives may be put away whenever the husband pleases :—" And if ye hate them, it may happen that ye may have a thing wherein God hath placed much good. If ye be desirous to exchange a wife for another wife, and ye have already given one of them a talent, take not away any thing therefrom : will ye take it by slandering her, and doing her manifest injustice ?"

Again, the impostor gives a licence for men to take away the wives of other men :—" Ye are also forbidden to take to wife free women who are married, except those women whom your right hand shall possess as slaves. This is ordained you from God."

These are the sentiments, then, of Mahomet, which I cast my eye upon without looking particularly for them. And you may now judge what may be Mr. Barker's views with regard to the Holy Scriptures, and their inspiration, when he can place these abominable, these detestable, these corrupt and monstrous statements and teachings side by side with the teachings of Jesus Christ and of his holy apostles.

Now these things a Christian audience ought to know, that they may rightly estimate the weight which Mr. Barker attaches to the authority of Scripture. Therefore I would say to this audience, at every passage Mr. Barker quotes, carry in your minds the following facts :—

1. That Mahomet and Priestley are placed side by side by Mr. Barker with the Holy Scriptures, as far as it relates to their being an infallible guide."

2. That inspiration is reduced by him to "*common sense*."

3. That he says neither apostles nor prophets have any authority to rule either our faith or our conscience.

4. That he supposes contradictions to exist betwixt the teachings of Christ and his apostles.

5. At every passage he quotes to *contradict* the Deity of Christ, the miraculous conception, or any other subject before us, remember that not long ago he adduced or quoted the *same* passages in *proof* of those doctrines.

6. Remember, too, that when he did believe those doctrines, he professed a reverence for the sacred Scriptures ; but now he rejects them, he gives the Bible the bad names I have read to you from his own writings.

7. Remember, that when he held those doctrines, he took the Scriptures in their plainest and most obvious sense. Now he rejects them, you are witnesses to the *perversions* of Scripture which have come before you, from him, during this discussion.

8. Remember, that when he held the doctrines in question, he received the *whole* Scriptures. Now he rejects these doc-

trines, he denies large portions which are authenticated by the very standard he had agreed to submit to as decisive.

9. Remember, too, that as Mr. Barker is changing *still*, and tells us he does not know what he shall be in the end, it may be that ere six months pass away, he may quote the same Scriptures in *proof* of the very doctrines he now seeks to *undermine*.

10. And remember, also, that he placed the authority of Marcion, the most notorious corrupter of the oracles of God that ever appeared upon the face of the earth, in opposition to the whole testimony of history, and in opposition to the whole of the evidence which the writings of the Fathers present to us from the time of the apostles down to the latest ages.

Now, at every passage which my opponent quotes, just remember these facts as you pass along. Let them pass through your own minds while he is quoting them, and they will help you to estimate the worth and importance of his interpretations.

I shall now notice some of Mr. Barker's observations with regard to doctrine.

In the first place, I remark that Mr. Barker said I denied that Aaron *cleansed* or purified the people. That is *untrue*. I said that Aaron did not lay his hand on the scape-goat and offer sacrifices for healing men's *diseases*, but to atone for sin.

He said I never adduced a single passage to show that there was a legal barrier in the way of pardon. That is *untrue*. I adduced a multitude of passages.

He said, God always accepted of good affections, whether men attended to sacrifices or not. That, also, is *untrue*. I referred him to Numbers, 5th chapter, and Lev. 6th, where it is shown that even when there were present restitution, repentance, and return to obedience, still sacrifice was imperatively required, and pardon could not be obtained without the performance of the prescribed duty.

Mr. Barker said, that Christ became a propitiation for our sins, that the Gentiles might be put upon an equal footing with the Jews. So, then, Christ died to stop the grumbling of the Jews. What a dignified object, indeed!

He referred to the parable of the husbandmen, the insolvent debtor, and the prodigal, as unfolding the way of salvation. Those parables are forcible illustrations of practical duties; of the misery of sin; of God's willingness to save men: but they were never designed to unfold the whole gospel, as there is nothing said in any of them about Christ as the Messiah, any more than of the atonement, or of faith. The apostles preached the gospel to men under the direction of the Holy Ghost; but they did not repeat those parables as unfolding the whole plan


of salvation. They preached Jesus as a vicarious sacrifice. Paul was not a whit behind the chief of the apostles; and he says, writing to the Corinthians, "For I declared unto you, *first of all*, that which I also received, how that Christ died for our sins, according to the Scriptures."

Mr. Barker says that Griesbach represented the words *τῶν πιστεῶν*, in Rom. iii., 25, as doubtful. I have shown you that both Griesbach and Schulz, our own standard, have determined the words to be genuine. What will Mr. Barker say next? And if there be any gentleman present who is anxious to examine both Griesbach and Schulz, I have the two testaments before me, and he is at liberty to enter upon the examination; and he will find my statement to be correct.

Mr. Barker said that the martyrs, especially the apostles James and John, the sons of Zebedee, participated with Christ in the intense agony he endured; and that their sufferings were *equal* to those of Christ. He intimated that I did not understand any thing about martyrs; that I had not read their history, else I should have known that their sufferings were not external chiefly but internal; comparing them with the sufferings of Christ. Why, just look at Daniel in the lion's den! Look at the faithful Hebrews in the furnace, and listen to their loud acclamations and triumphant notes of praise! Look at Peter, calmly slumbering between the two keepers of the prison, though he expected the next day to be brought to execution! Look at Paul, when the gleaming axe was in sight, and he was expecting speedy martyrdom, and hear his exultation, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." And compare these triumphs in the prospect of martyrdom, with the agony, the groans, the bloody sweat, and the dying wailings of the Son of God!

Mr. Barker says, the atonement cannot be true, because Christ's own justice would require satisfaction. But the justice of Christ was the justice of the Father. Christ and the Father are one. Therefore in satisfying the justice of his Father, he satisfied and honoured his *own* justice, and that of the Holy Spirit too. (Laughter.)

My opponent quoted Romans viii, 1—4. That quotation just established the orthodox views of the atonement. For when the condemned sinner exclaims, "O wretched man that I am, who shall deliver me from this body of sin and death," what is the answer which salutes his ear? "Jesus Christ our Lord, who gave himself a ransom for all." And thus there is "no condemnation to them which are in Christ Jesus;" who



have imbibed the glad tidings ; who have believed in the propitiatory sacrifice, and obtained peace with God. To such there is no condemnation. And having received the glad tidings of mercy in their heart, and having experienced the precious, pardoning love of God, that love enkindles their love to God. They love the Saviour with supreme affection ; with all their heart, with all their soul, with all their mind, and with all their strength : and this love becomes the fulfilling of the law ; and thus, instead of making void the law, their faith establishes the law. Having first received the atonement, or reconciliation, they become the subjects of a new principle, which nerves the soul for obedience, and makes the will of God their element and delight.

My opponent, with a tenacity peculiar to himself—a tenacity which none can imitate,—still insists that God never approved of sacrifices. I would just ask him the following questions :—

1. Does God approve of what he positively commands and enjoins ? If so, not less than one thousand times has God positively enjoined them in the books of the Pentateuch.

2. Does God approve of what he declares himself well pleased with ? If he does, in multitudes of instances he declares himself well pleased with sacrifices ?

3. Does God approve of those duties which he absolutely requires, while he threatens punishment and death upon those who neglect them ? If he does, then he approves of sacrifices ; for in numerous instances death was denounced upon those who neglected to attend them.

4. Does God approve of that respecting which he gave the most signal manifestations of divine approval ? If he does, he must approve of sacrifices ; for, in answer to the sacrifices presented, we read of fire being sent down from heaven to consume them : and when the temple and tabernacle were open for his service, for the purpose of offering sacrifices, the places were filled with glory, and the priests were not able to stand to minister before the Lord, for the brightness of the glory.

Finally, did God approve of those institutions which he had intentionally appointed to shadow forth his own Son's sacrifice, and which are said to receive their accomplishment in him ? If so, he approved of the victims appointed by himself under the law.

My opponent says, sacrificial institutions were *tolerated* only until men were willing to obey. Facts are all against him. In the days of David, and in the early parts of Solomon's reign, and in the period when the tribes of Israel returned from the Babylonish captivity, we have the palmy days of Israel's obedience ; yet then, when men were *most* willing to obey, sacrifices were the most *punctually* observed. It was in the days of Jewish degeneracy and disobedience that the service of the tem-

ple was neglected. And at last, when sacrifices were done away, it was not at a period when the people were most disposed to obey, but when the Jewish nation was the most deeply sunk in corruption, and ripe, by their iniquities, for the most terrible destruction that ever fell upon a nation. No ! the reason of doing away with sacrifices was not the improved obedience of the Jewish people, but the *death of Christ*. It was when he uttered his dying groan on the cross ; it was the very moment when he exclaimed, *It is finished !* and gave up the ghost, that the temple's veil was rent asunder by the invisible hand of Jehovah ; thus showing that now the end of the Jewish economy was answered—that the sons of Aaron might fold up their robes and retire, for their work was done. The reason for doing away with the ancient institution is explained in one word of Scripture,—“*Christ is the end of the law for righteousness to every one that believeth.*”

I shall now answer some of the objections which Mr. Barker urged against the Divinity of Christ.

I would call upon you to observe how very carefully and how very wisely Mr. Barker omitted to notice *all* the passages I adduced respecting the pre-existence of the Saviour. We shall see whether he does the same this evening. If he notice them, you will bear in mind that he told you before they so plainly taught the doctrine of Christ's pre-existence and Divinity that no ingenuity of man could explain them away. We shall see what ingenuity he employs ; and I hope you will mark well the ingenuity. Look carefully after it. Just remember his own plain statement throughout the whole of his quoting and interpreting this evening.

My opponent quoted John i., 1, 2,—“*In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God.*” As he had previously said, when he took the Scriptures in the plain and obvious meaning, that he regarded this passage, this important passage, as applying to Christ, I was wondering what he would make of it *now*, under his new dispensation ; and it turned out just as I had expected—just as he had himself predicted—that “*no ingenuity of man could explain it away.*” However unsound as a divine, my opponent proved a true prophet in this instance. But let us just look at his interpretation. He says the apostle wrote to contradict the Platonic notion that there were persons in the Godhead. But if this was John's intention, the language he employs just establishes the doctrine of persons in the Godhead. For what does the apostle say ? Not, as my opponent would assert, and would have taught John to say, had he been by him, namely, that there is no person but the Father, and that the Father alone was the creator of the world ;—but John says just the contrary ; for he asserts that from the beginning

there was another person called the Logos, or Word ; and that **THIS WORD WAS WITH GOD** ; and that **THIS WORD WAS GOD** ; *and that the world was made by him* ;—just establishing the very doctrine which Mr. Barker says John was labouring to overthrow.

This is the first absurdity on this text. Mr. Barker tries to make it appear that the Logos was merely an attribute, or the *reason* of God. Let us test this interpretation. Now, open your Bibles, and follow me, and I will read it as Mr. Barker wishes. “In the beginning was the *Reason*, and the *Reason* was with God.” That is, one of God’s attributes, forsooth, was with him ! “And the *Reason* was God. The same *Reason* was in the beginning with God.” Why, we should have thought that God’s reason was with him in the beginning if John had never told us ! Then he goes on :—“All things were made by him, by Reason : and without him, Reason, was not any thing made that was made. In him, Reason, was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light.” John, you know, was a light—a burning and a shining light ; but he had to bear witness to a brighter light,—one emphatically called the “True Light.” “This was the true Light, which lighteth every man that cometh into the world. He was in the world,” Reason was ; “and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him,” that is, Reason ; “to them gave he power to become the sons of God, even to them that believe on his name :” on the name of Reason, “which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word”—that is, Reason,—“was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.” Reason begotten of the Father ! One of God’s attributes begotten of himself ! And this, “the only begotten.” What profound logic ! “John bear witness of him,” of Reason ; “and cried, saying, This was he of whom I spake, He that cometh after me”—Reason—“is preferred before me : for he was before me. And of his fulness”—fulness of Reason !—“have all we received, and grace for grace.” But mark the next passage. “For the law was given by Moses, but grace and truth came by Jesus Christ.” So that Reason, after all, was Jesus Christ !

Come, now, I’ll read the passage with the common sense view of it, without this “ingenuity.” Follow me again, if you please. Here you find Christ designated by his own special title, the Word, or Logos. See Rev. xix., 13,—“And he

was clothed with a vesture dipped in blood, and his name is called the Word of God." He is also called "The Light;" "The true Light;" "the only begotten Son of God, in the bosom of the Father." I resume reading from John:—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; that is, by the Son; "and without him was not any thing made that was made. In him,"—that is, the Lord of light and glory—"was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." The Light is the Saviour. He says of himself, in another passage,—“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” “There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.” John took care never to take glory to himself. John would honour Jesus. John loved the Saviour. He kept close to his own sacred office as the humble herald or forerunner of the Lord of light and glory. “That was the true Light, which lighteth every man that cometh into the world.” You will remember our Lord himself said that he came forth from the Father into the world, and again left it, and went to the Father. “He was in the world, and the world was made by him, and the world knew him not. Some people say it was merely the spiritual world he made; that it was the Christian economy he founded. Why, the text say, it was the very same world he made that knew him not. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Believe on the Lord Jesus Christ, and thou shalt be saved. “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us.” Agreeably to what Paul says, that he was in the form of God, and thought it not robbery, or usurpation, to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. “The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.”

And so I might proceed. But I am anxious to get forward with a great deal of important matter that I have to lay before you. Thus, throughout the whole passage, the glorious *Logos* is a person, not an attribute; and receives the names which in various other parts of Scripture are appropriated to him;—The Word; Light; the true Light; the only be-

gotten of the Father ; the Son, who is in the bosom of the Father ; and so on. You have seen the glaring absurdity of my opponent's perversion.

My opponent refers to John xvii, 3, where our Lord says,—“And this is life eternal, to know thee the only true God, and Jesus Christ whom thou has sent.” The term Jesus Christ refers to the human nature of the Saviour, which of course must be acknowledged by men, or they never can be saved. The term *God* includes the Son, as well as the Father ; for Christ and his Father are one ; and he that hath seen the Son hath seen the Father also. The passage only shows the intimate, essential, and eternal union between the Father and the Son ; for “he is in the Father, and the Father in him.” And St. John says, “he that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John, 9.) But whoso denieth the Son, the same hath not the Father. Let that therefore abide in you, which ye have heard from the beginning ; if that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son, and in the Father. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.”

The term “true God”—the term which I am referring to, as quoted by Mr. Barker,—is applicable to Christ as well as to the Father. See 1 John v., 20,—“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true.” But who is he that is true ? His Son, Jesus Christ. “And we are in him that is true, even in his Son Jesus Christ. **THIS IS THE TRUE GOD, AND ETERNAL LIFE.**” Here Jesus Christ is distinguished by two titles—one is, *The True God* ; the other is, *Eternal Life*. That the pronoun “*This*” refers to the antecedent “*Jesus Christ*,” is clearly established both by the laws of grammar, and the sense ; for Jesus Christ is the conspicuous object of the whole passage. The title of “*Eternal Life*” confirms this decision ; for this same title is given to Christ by St. John in a preceding passage. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the WORD OF LIFE ; for the LIFE WAS manifested, and we have seen, and bear witness, and show unto you that ETERNAL LIFE which was with the Father, and was manifested unto us.” i., 12. Can any thing be more clear than the application of the name *Eternal Life* to Christ in this passage ? It is he who was with the Father, but who was manifested unto them, whom the apostles *had seen*, and whom they had *handled*, who is here styled “*Eternal Life*.” And who was this but Christ ? Thus previously identified, there is no

question as to whom the apostle refers in the subsequent passage, when he employs the same designation. The conclusion, therefore, is inevitable; Jesus Christ is called "THE TRUE GOD, and ETERNAL LIFE."

My opponent alleges that Christ had *fellows*; and that therefore he cannot be God. He might as well assert that he is man, as man, and therefore cannot be God. That Christ in his human nature had fellows, we at once admit; for, else, how could he have been made in all things like unto his brethren. But, even in reference to his Divine nature, he is spoken of as the Almighty's fellow. See Zech. xiii., 7,—“Awake, O sword, against my shepherd, and against the man that is my Fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered.” This accords with the passage which says that he was “in the form of God, and equal with God.” Phil. ii.

My opponent says that the prophecy in Isaiah, “Unto us a child is born,” &c. refers to Hezekiah. Now mark this! It is a monstrous absurdity; and not only unsupported by any authority, but totally opposed to both common sense and Scripture. Let us read the entire passage, and see how it comports with Hezekiah, or any mere man:—“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.” This he applies to Hezekiah! “The mighty God;” is that applicable to Hezekiah? “The everlasting Father;” is that applicable to a creature of a day? “Of the increase of his government and peace there shall be no end;” is that applicable to Hezekiah? Why, in one hundred years after this prophecy the throne of Hezekiah was overturned, and his kingdom destroyed; and there has never been an independent monarch upon the throne from that day to this, a period of above two thousand years! And, yet it is declared of “the increase of his government and his peace there shall be no end!”

But there is something very happy in Mr. Barker's absurdities; for his blunders overturn his arguments, and sap the very foundation of his theory. The mighty God, he says, means Gabriel. Before, it meant Hezekiah; then, the next moment, it means Gabriel. But was Hezekiah the angel Gabriel; or was Gabriel the man Hezekiah? He reasons away about identity when debating the persons in the God-head; but he can sacrifice identity, as well as all logic, philo-

sophy, and common sense, to suit his theory. The passage may mean Gabriel, or Hezekiah, or any person else, if we will only keep Christ out of the way. But the person here spoken of was to be born. Was Gabriel ever born? Was David the father of Gabriel? Did Gabriel ever sit upon the throne of David? What monstrous absurdities! which need only to be mentioned to be exploded into a thousand fragments.

Besides, the word is not Gabriel. It is quite a different word. The word Gabriel is formed in a different way. The one is *Gabri-el*; but the word in the text is '*Al-Gabor*.' But since the passage will not apply to Hezekiah, or to Gabriel, let us see if it will apply to our blessed Lord. "Unto us a child is born." Thank God! he was born, and of the virgin too. "Unto us a Son is given." Blessed be God! he was given. "And the government shall be upon his shoulder." Yes! he is raised to the right hand of God, in imperial majesty, as the mediatorial governor of the earth. "And he shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." He shall reign until all the ends of the earth shall see his salvation, and the kings of Sheba shall offer gifts, yea, all Kings shall bow down before him, and all nations shall serve him; for he must reign until he has put all enemies under his feet: and his glory is everlasting.

My opponent says that the Scriptures teach the inferiority of Christ. We know that. In his human nature, he is inferior. In his official character, he assumed an inferior capacity, for he became Mediator. But inferiority of *office* does not imply inferiority of *nature*. The Prime Minister of this realm has an inferior *office* to her Majesty; but has he an inferior *nature*? Mr. Barker has an inferior office to her Majesty; but does he think he is inferior in nature to her Majesty? An ambassador has an inferior office to the sovereign; but has he an inferior nature? Judge ye.

My opponent quotes the passage where the Saviour says, "My Father is greater than I." Yes, greater in glory, because Christ had then laid aside his glory, and, as the apostle says, had then "made himself of no reputation." The context explains the meaning. Christ says, "If ye loved me, ye would rejoice because I said I go to my Father, for my Father is greater than I." The ground for their joy explains the whole. Christ was then in his humble and inferior state, for us. His Father, therefore, was greater than he in glory. But the Redeemer was about to leave the world, and enter into his glory—"the glory which he had with the Father before the world was," when he thought it no usurpation to be equal

with God. On this account, therefore, the apostles, if they loved him, ought to rejoice ;—his Father being greater than he, in his present condition ; and he about to be exalted to his throne. Therefore, if they loved him, they ought to rejoice at his going to his Father.

My opponent says that Christ could not be God because he did not know the period of the day of judgment. But if this argument be valid, it would, on Mr. Barker's principle,—Mark ! *his own principle*, one of his *own* precious truths in the 19th Christian,—it would, on his *own* principle, undeify the Father ; for there Mr. Barker affirms that God does not know contingent actions. He says the Father did not know whether Jesus would be the Christ or a profligate ; and that God the Father no more foreknows the character of any man than his own parents do. But the word *eidō*, means, not only to know, but also to *make known*. See 1 Cor. ii. 2. The passage before us may mean that it was not the province of the Redeemer's ministry, nor of the ministry of angels, to *make known* that event ; but the Father would make it known by his providence in the event itself. Or the passage may mean that the *Divine nature* or *Godhead*, implied in the term *Father*, had not revealed it unto the human nature of the man Christ Jesus. Nor is this any more opposed to the true Godhead of Christ than the fact that he is said to have grown in wisdom, and in stature, and in favour with God and man. The circumstance simply proves that he was man as well as God.

My opponent says that Christ was *made* Lord as well as Christ. I call attention to the word "*made* ;" because the inference of Mr. Barker is that if he were *made* Lord, he could not be essentially Lord in himself. True, his human nature *was* exalted to the authority of Lordship. That is what we maintain. But in reference to his Divine nature, he was called Jehovah many ages before he appeared in the flesh, as we shall shortly see. And therefore he was not *made* Lord in that sense, but was essentially Lord and God.

I shall now proceed with the continuation of my positive proofs of the Godhead of Jesus Christ.

Mr. Barker states that Christ is only "*a pious young man* ;" but the apostle Paul calls him "*the Blessed God*," and "*God over all*." Romans ix., 5 ;—"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God, blessed for evermore." Now, mark ; first here is a distinction of his human nature, "*he came in the flesh* ;" secondly, here is a recognition of his Godhead in the two titles, "*The Blessed God*," and "*God over all*."

Mr. Barker states that Christ is only "*a pious young man*." The apostle Peter says that he is "*Lord of all*," Acts x., 36,—"Preaching peace by Jesus Christ : (he is Lord of all.)"

St. Paul calls him "*Lord over all.*" "For the same Lord over all, is rich unto all that call upon him." Romans x., 12. The same apostle calls him "The Lord of Glory." "Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of Glory." 1 Cor. ii. 8.

In the same exalted sense, he is called "*King of Kings, and Lord of Lords.*" Rev. xvii., 14; xix. 13, 15,—“The Lamb shall overcome them, for he is Lord of Lords, and King of Kings. His name is the Word of God; and he hath on his vesture, and on his thigh a name written, King of Kings and Lord of Lords.” In Acts xx., 28, he is called God. “Feed the church of God, which he hath purchased with his own blood.” I am aware there is a variety in the reading of this passage; some reading, “Church of the Lord;” others reading, “The church of the Lord God;” and others, “The church of God,” as in the received text. But Schulz, whose book is before me, and who is a more weighty authority than Griesbach, retains the received reading. The Vulgate has it “the Church of God?” the Arabic, “the Church of the Lord God.” The received text is very probably correct, as it comports with the phrasology of Scripture. Now, mark! the phrase “Church of God,” occurs in *eleven* passages: but the phrase “Church of the Lord,” occurs nowhere in the New Testament. These are weighty reasons for the received reading being genuine.

In 1 Timothy, iii., 16, *Christ is called God.* “And without controversy great is the mystery of godliness: God was manifested in the flesh.” I know there is a various reading in Griesbach; but the received text is admitted by Schulz; and I am prepared to prove it genuine, when Mr. Barker states his reason for excepting to it.

Mr. Barker says that Christ is only “*a pious young man;*” but the Scriptures declare that he is Jehovah. In Zech. xii., 10, thus speaks Jehovah:—“And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon ME whom they have pierced.” St. John seems to have had his eye upon this prophecy when, speaking of our Lord, he says, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” It was Christ who was pierced; and the prophet calls him Jehovah.

Numerous passages in the Old Testament, where Jehovah is spoken of, are quoted in the New Testament, and expressly applied to our Saviour. Psalm lxviii.,—“Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them,” that JEHOVAH God might dwell among them. “Blessed be the Lord,” blessed be JEHOVAH, “who

daily loadeth us with benefits, even the God of our salvation." Now, in this passage, he who ascended on high, and led captivity captive, is called JEHOVAH : but this passage is applied to Christ by St. Paul. Hence he says, in Eph. iv., beginning at the 8th verse,—“Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first unto the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” This so clearly speaks of the burial and resurrection of Christ as to defy all perverted ingenuity to give it another meaning. But he who is thus described is called Jehovah God. Yet Mr. Barker says he is only a pious young man! You have, therefore, only to take your choice which you will believe,—Mr. Barker, or the apostle Paul and the Psalmist David.

In Hebrews i., 10, the same apostle quotes a passage from the 102nd Psalm, and applies it to Christ, saying, “Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands;” but in the Psalm from which this is quoted, this Glorious Being is denominated Jehovah not less than eight times. Thus proving that Christ laid the foundation of the earth, and created the heavens. He is also described as Jehovah; and none but Jehovah could lay the foundation of the heavens and the earth. It is a work which Deity every where challenges as his own work.

Christ is also called Jehovah of Hosts. The apostle Paul, in his first epistle, 2nd chapter, 8th verse, speaks of Christ as “a stone of stumbling and a rock of offence,” but this is a quotation from Isaiah viii., 14, where this stone of stumbling is said to be Jehovah of Hosts. “Sanctify Jehovah of Hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence.” Seven times is the sacred name of Jehovah used in this chapter; and the melancholy history of the Jewish nation shows us in what respect Jehovah Christ was a stumbling block to them, and presents a fulfilment of this prophecy awfully true to the very letter.

Isaiah beheld the glory of Jehovah Christ in his pre-existent state. Now just bear in mind what our blessed Saviour said,—“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world;” and, of course, before all succeeding ages. See, then, his glory. Just look at the opened heaven described by the prophet, and gaze upon the Son of God! “In

the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of Hosts: the whole earth is full of his glory. But how do we know that this Glorious Being was Christ? (Slight interruption.) Let me have attention. How do we know that this was Christ? The apostle John is our authority. John, quoting from this very prophecy respecting the blindness of the Jews in rejecting the Saviour, says, "These things said Esaias when he saw his glory, and spake of him." John xii, 40, 41. But he whom prophets and apostles call Jehovah of Hosts, Mr. Barker asserts "is only the son of Joseph"—a pious young man. You have therefore to choose whether you will believe Mr. Barker, or the word of God.

What, then, is the evidence before us? That Christ is called God; our God; the Lord God; God with us; the true God; the great God; the mighty God; The Almighty; Jehovah; Jehovah God; Jehovah of Hosts. All these titles are given to Christ, whom Mr. Barker asserts to be the son of Joseph, a pious young man. If those titles belong to a pious young man, I would ask Mr. Barker to tell me what are the distinctive titles which characterize the Deity of the Father?

I now come to the *attributes* of Deity, showing that they also are ascribed to the Saviour.

Eternity is ascribed to our blessed Lord. Mr. Barker says Christ "*is only a pious young man*;" but in a passage already quoted, (Isaiah ix, 6,) he is called "the everlasting Father," or "the Father of Eternity." Mr. Barker, like the Jews who took up stones to cast at him, says that he was not fifty years old, although Christ himself declares he "was before Abraham;" and Micah declares that "his goings forth had been from of old, even from the days of *eternity*." The apostle Paul says that "he was before all things." Col. i, 17. St. John declares that "he was in the *beginning* with God," that is, with the Father. In "*the beginning*," that undefined and undefinable duration, before all creation; before there was a flaming seraph or a crawling worm; before there was either a revolving world or a solitary atom; when universal nature was a universe blank;—in the beginning, Christ was with the Father, having the same undefined and everlasting existence as the Father. He was with the Father from eternity. "The Father never was, but the Son was with him. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

Christ is Omnipotent. In a passage already quoted, he

is called the "Mighty God ;" and his mighty acts in creation, providence, and redemption, display his Almightyness ; showing him to be a *pantokrator*, the Almighty.

Our blessed Lord is Omniscient. The searching of the heart is peculiarly declaratory of omniscience. St. John ii. 25, says he "needed not that any should testify of man ; for he knew what was in man." St. Peter, appealing to him as the heart-searching Jehovah, says,—“Lord, thou knowest all things ; thou knowest that I love thee.” John xxi., 17. Our Lord himself, describing the fallen state of the several churches, challenges to himself the prerogative of searching the heart and the reins. “And all the churches shall know that I am he which searcheth the reins and the hearts.” Rev. ii. 23. The searching of the human heart is challenged by Jehovah as his own prerogative. Jeremiah xvii., 10. “I Jehovah search the heart, I try the reins, even to give every man according to his ways.”

Our Lord is declared Immutable. The heavens are the work of his hands, and they change, but he changes not ! Hebrews i., 10—12, “Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands. They shall perish ; but thou remainest : and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not change.” Thus, then, nature may change ; the everlasting hills may crumble into ruin ; rocks of adamant may perish ; earth may pass away ; and the heavens be rolled together as a parchment scroll. But Jesus never changes—never did change—never will change. Yet Mr. Barker speaks of him as a young man whose character was once doubtful—whose perseverance in piety was once uncertain. Thus it is that Mr. Barker and the Scriptures are in perpetual collision. If we must embrace his sentiments, we must reject the Scriptures : if we hold the Scriptures, we must repudiate his sentiments.

Our Lord is Omnipresent. He declared to his disciples, for their encouragement, “Lo, I am with you alway, even unto the end of the world.” Matt. xxviii., 20. For the encouragement of his worshippers, he has said, “For where two or three are gathered together in my name, there am I in the midst of them.” Matt. xviii., 20. Is that appropriate language for merely a pious young man ? Is that appropriate language for a worm of earth, like myself and Mr. Barker ? Imagine congregations of worshippers in various parts of the world.—Imagine thousands of God’s people privately in their closets,—imagine them in every possible circumstance of privacy, of retirement, or assembling and employed in public worship,—imagine them unbosoming their cares, spreading forth their

wants, urging their fervent supplications ; and yet Christ assuming the prerogative of being wherever his people are—of listening to every sigh, of attending to every want, of reading every doubt, and of dispensing to every soul according to his need the precise blessing which his circumstances may require, and his desires may crave. Thus Mr. Barker's views and the Scriptures are in opposition again. The attributes we have now mentioned are the attributes of Deity alone. They are not communicable to a creature. They can belong to none but God. They are perfections which distinguish God from all other beings in the universe ; and since they are ascribed to Jesus Christ, they prove his Godhead beyond dispute. To ascribe these attributes to merely a pious young man, is to be guilty of the grossest absurdity. Yet this absurdity runs through the whole of my opponent's system. I am sorry to make these remarks, but the truth requires me to make them ; and I must place falsehood in contrast with the word of God.

The works of God are ascribed to our blessed Saviour. He created all worlds. John i., 3, "All things were made by him ; and without him, was not any thing made that was made." Now, observe, the fact is stated both *positively* and *negatively*. In the first place, positively,—“All things were made by him :” in the second place, negatively,—“And without him was not any thing made that was made.” And if you refer to the 10th verse, you will find it was this very world in which we live that Christ made. “He was in the world, and the world was made by him, and the world knew him not.” In Heb. i., 10, we have the same work ascribed to him.—“Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands.” See also Col. i., 16,—“For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him : and he is before all things, and by him all things consist.” The apostle might have anticipated the objections of unbelievers, and therefore has heaped term upon term, and employed a circumlocutory form of expression, which includes all varieties of existence in heaven and in earth—visible and invisible. What can there be beside ? In the face of this evidence, Mr. Barker maintains that “*Christ is only a pious young man.*” So that we are compelled, on his principle, either to maintain that creation is no creation, or ascribe this glorious work to a pious young man, who had no existence till about eighteen hundred years ago, after the world had been formed four thousand years. Thus Mr. Barker's system of theology, and the apostle's authority, are in direct collision again. And I would here state that Dr. Priestley, whom Mr. Barker eulogizes to heaven in his publi-

cations—Dr. Priestley, whose writings Mr. Barker places side by side with the infallible and eternal word of God,—this Dr. Priestley has asserted that “though an inspired apostle had taught that Christ created the world, we are under no obligation to believe him”!!!

The preservation of the Universe is ascribed to the Redeemer ; for it is said, Heb. i., 3, that “he upholdeth all things by the word of his power.” And in a passage which I before quoted, it is said that by “him all things consist,” *sunestêke*, are held together, as by a hand of omnipotence—as if his mighty hand grasped the universe, and held it together ; preserving it in undecaying perpetuity till his own purposes shall be accomplished.

I observe, too, that Jesus pardons sin. While in the flesh he exercised this prerogative. Who forgave the sins of the poor man sick of the palsy ? Jesus. Who pardoned the woman out of whom he cast seven devils ? Jesus. Who told the murmuring Scribes and the narrow-minded Pharisees, that the Son of man had power on earth to forgive sins, and, to silence their complaints, and establish his prerogative, wrought a miracle in their presence ? Jesus :—thus showing that the prerogative he assumed was inalienable to his own nature. And the same prerogative he now employs in heaven. Hence the apostle says, Col. iii. 13,—“Forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.” Mr. Barker’s version would strip the passage of all dignity, and of all force. “Forgiving one another, even as the pious young man hath forgiven you.” But if Christ be only a pious young man, it devolves on Mr. Barker to show when we ever sinned against *him* ; and what it is that he has to forgive us ;—any more than Paul, or Peter, or any pious man who lived in ages gone by.

Another work of Christ is that of raising the dead at the last day. That this is the work of Deity is manifest from the following passage :—“That we should not trust in ourselves but in God which raised the dead.” 2 Cor. i., 9. So this work is the prerogative of Christ, who is God. On the day of judgment he will proclaim the summons, and, behold, “all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.”—John v., 28, 29. The resurrection of the body into its constituent elements after its dissolution, and its multifarious combinations with other substances, is a work at least equal to creation itself, and necessarily implies the exertion of an omnipotent agent : and the Scriptures expressly refer it to such an agency,—“According to the working of his mighty power.” He, therefore, who declares himself the “Resurrec-

tion and the Life, declares himself to be truly and properly God.

Our blessed Lord is to judge the world, and appoint unto men and devils their everlasting destiny. 2 Cor. v., 10,—“For we must all appear before the judgment seat of Christ,” and so on. “The Father judgeth no man, but hath committed all judgment unto the Son.” Yet John, in giving a prophetic description of the awful day of judgment, says,—“And I saw the dead, both small and great, stand before God.” But the Father *judgeth* no man; and yet it is God that judgeth the world, so that it is most evident that Christ, who is our judge, is God. Thus Mr. Barker and the Scriptures are in collision again. Indeed the nature of this solemn and dignified office shows that it is preposterous to suppose that it can be performed by one “*who is merely a pious young man.*” It implies not only a perfect knowledge of the divine law, but a most perfect knowledge of the character of every human being, with every event in the history of our world, and all the secret springs of human conduct, and all the involved and complicated modes of human sentiment and action which have transpired in the myriads of our race for many thousands of years. Such attributes exist not in the mind of a pious young man, but in the Deity alone.

The Scriptures represent our blessed Lord as *The proper object of worship*. On this I remark, first, the Scriptures expressly and peremptorily forbid worship to any being but God. It is written,—“Thou shalt worship the Lord thy God, and him only shalt thou serve.” Matt. iv., 10; Secondly, worship to any *creature* is pronounced idolatry, and is a sin against which the heaviest threatenings are denounced, and on account of which the heaviest judgments have been inflicted: Thirdly, good men have always trembled at the idea of receiving even the semblance of religious homage. When Cornelius fell down before Peter, the apostle took him up and said, Stand up, *for I myself* also am a man. Acts x., 25, 26. Barnabas and Paul, when at Lystra, were about to be worshipped by the high priest of Jupiter, who “brought oxen and garlands unto the gates, and would have done sacrifice with the people; but when the apostles Barnabas and Paul heard of it, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? we are also men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.” So that none but the Creator is to be worshipped; and worshipped because he is the Creator. Even angels are not to be worshipped. When St. John, overpowered by the bright angelic form of the celestial messenger who stood before him, fell at

his feet to do him homage, the angel immediately interrupted him, saying, "See thou do it not. Worship God." Rev. xxii., 8, 9. Yet this sacred book, which so strictly forbids creature worship as idolatry, and so sacredly guards the divine prerogative, expressly *commands* the worship of the Saviour, and furnishes a multitude of instances in which he is worshipped. Our Lord himself has declared, (John v., 23), "That all men should honour the Son, even as they honour the Father." Now the honour which in a peculiar sense belongs to God is Divine Worship : yet here we are required to honour the Son even as we honour the Father.

Let us now take a few examples of worship. I pass by a multitude of instances which I have not time now to call your attention to.

The dying thief said,—“Lord, remember me, when thou comest into thy kingdom.” Here was a prayer for salvation : and the dying Saviour answered the prayer and said, “Verily, I say unto thee, To-day shalt thou be with me in paradise.” Supposing the dying thief had been in error in this, the Saviour would have corrected him, and not allowed him to pass into eternity in an act of idolatry. But so far from repelling him, Jesus immediately answered, and promised the very blessing which the dying thief asked. See Luke xxiii., 42, 43.

The martyr Stephen performed a two-fold act of worship. He prayed for his enemies, “Lord, lay not this sin to their charge.” And he prayed to Christ to receive his spirit. Acts vii., 59, 60,—“And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit.” And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” It should be remarked, too, that this solemn prayer was offered by Stephen when he was full of the Holy Ghost. Quære—Is Mr. Barker full of the Holy Ghost when he denounces this doctrine, and calls the Saviour merely a pious young man? Or is he full of the spirit of unbelief and delusion? Choose ye whom ye will believe—the dying martyr, or Mr. Barker ; who tells you he is always changing, and cannot tell what he shall be in the end.

I regret that I have not time to complete the whole ; but I have a mass of evidence yet to lay before you on this subject. (Loud applause.)

MR. GILMORE :—Gentlemen, I should like it to be put upon record that, on the present occasion, Mr. Cooke has not met with the slightest interruption. (Hear, hear.) Not the slightest interruption has been given to Mr. Cooke ; and all I ask, as Chairman for Mr. Barker, is, that ye shall do to him likewise. I have received a letter—or, rather, it was laid for me on the

table—which the writer requests me to read to the meeting. (Interruption, in the shape of brief remarks, from the body of the meeting.) Gentlemen, Mr. Barker's friends have manifested the utmost charity and forbearance; and I do trust that you will not allow yourselves to come beneath that standard. The letter is in the following terms:—

SIR,—It would be well to drop a hint to gentlemen on the right hand of Mr. Cooke, impressing upon them the necessity of maintaining something like the same silence and good order during the time Mr. Barker is speaking, as are kept by them during the time Mr. Cooke is addressing the meeting. The manner in which they acted last night, as well as previous nights, during the time Mr. Barker was replying to Mr. Cooke, is very much to be regretted; and evidenced to me that though they knew the truth, they were wishful to prevent the audience from hearing and judging on the merits.—(Loud hissing, and various observations, among which were the following:—“We want Mr. Barker to keep to the point.” “And those gentlemen near Mr. Barker to give over laughing.”)

MR. GILMORE:—Just permit me one moment. The letter is a reflection upon the Chairman.

SEVERAL VOICES:—Name, name.

MR. GILMORE:—The name is, “A Wesleyan Methodist.” (Laughter, applause, and Loud cries of “Name.”) I cannot name more. I know nothing where it has come from.

MR. COOKE:—Allow me to speak to a point of order. (Loud opposition, followed by cheering and hissing.)

MR. GILMORE:—Just allow me.

NUMEROUS VOICES:—No, no; name, name.

MR. GILMORE:—Allow me to speak to a point of order. I do trust you will give me five minutes, at least, of the time allowed between the two speeches. Now I do say that I have been reflected upon by many individuals in this meeting, for not naming it to certain gentlemen upon the platform, that they ought to set a better example to the audience. I don't say which side they allude to: but I say I have been reflected upon for not speaking to those individuals, and desiring them to keep silence.

A VOICE:—You had better hold your tongue. [Cries of “Put him out.”]

MR. GILMORE:—All I ask is, Gentlemen,—and I put it plainly to you—whether to Mr. Scott, or to any other Englishman, Christian, or Infidel, in this assembly,—that each disputant should be fairly heard; and that you, who of course, each of you, believe one party to be wrong, ought in common charity, and if you have any Christianity at all—(Hissing, cheers, and cries of “Hear, hear.”) That if (renewed hissing)—I speak upon a point of order; and as a Chairman of the

meeting I do say that the utmost charity ought to prevail. All I ask is, that you will hear both sides ; and that you will not reflect upon a Chairman for not doing that which he cannot perform. I cannot keep all parties quiet. I cannot interrupt the speaker, when he is speaking, to speak to individuals ; and it is too bad for a Chairman to be reflected on when he is perfectly innocent and helpless as regards the conduct he is charged with, and for which he is animadverted upon. I simply wish to clear myself. I took this chair most willingly, to see fair-play ; and all I want is a fair hearing, and that what we cannot prevent, should be charitably dealt with. (Applause.)

MR. GRANT :—I join with Mr. Gilmore in deprecating interruption. It is highly discreditable to the meeting, to have such confusion in it. (Interruption, by some remarks from a person standing up towards the door.) It is a disgrace to any man to interrupt the proceedings. You have no right to speak. (To the interrupting party.)

A VOICE (MR. SCOTT'S, it is presumed.) :—Why did he mention my name, then ?

MR. GRANT :—I insist upon it that you have no right to speak. Pray keep order, and let the discussion proceed.

MR. BARKER :—My friends, before I commence, I have just one favour to ask ; and it is, that while I wait one minute, all who don't want to stay, or think they *cannot* stay, will leave the room. [Laughter, and applause. No movement was made to the door ; and Mr. Barker proceeded.]

Respected Chairmen : My Friends,—I once more appear before you to plead the cause of truth and Christian freedom ; to unfold and to advocate the religion of Jesus Christ, separated from those additions which men have made to it, tending to obscure, to pervert, and to destroy it. I ask only for a hearing. Give me that, and deny me what else you think proper. Give me a hearing ; and, when I have done, reject my sentiments, attack my reputation, and, if you please, use violence against me, I will bear it all ; I will bear either proud, abusive words, or hard blows, only give me a patient and a candid hearing. I am fully persuaded of the truth of those principles which I advocate ; and I am fully persuaded of the falsehood of those doctrines called orthodox, which I am endeavouring to oppose and to overthrow. I have the fullest confidence in the truth and soundness of those arguments which I have brought before you ; and I have equal confidence that the arguments brought forward on the opposite side are false, and will be obliged to give way before

the power of simple Christian truth. At the same time, I am perfectly well aware that others may have perhaps as strong a confidence in the arguments advanced on their side ; and I do not quarrel with any man for having a firm persuasion of the truth of sentiments opposite to my own. I respect every man's judgment ; and I like every man to think for himself, and to hold his opinions as tenaciously as he pleases, until he gets fresh light. While, however, you take the liberty to express your convictions, allow me the liberty to express my own, and here, in your presence, to endeavour to do them justice in quietness and in order, and I shall be content.

We have already examined a number of arguments of my opponent in support of the doctrine of the trinity, and have found them unsound. We have found that the arguments given in his various tracts prove, if they prove any trinity at all, a trinity of Gods, and even a trinity of Jehovahs.

We have also shown that the whole tenor of Scripture proves that there is *not* a trinity of Gods, but only *one* God ; and that that one true God is the Father, the Father of Jesus, and the Father of mankind.

We have shown, further, that the Bible is, throughout, utterly heterodox ; and that to make it orthodox, it would have to be torn in pieces, and made entirely over again.

We have shown that Jesus was a *man*,—a man made in *all* points *like* his brethren ; and therefore not made in *any* point *different* from them, much less in *every* point different from them.

We have given a number of other proofs that the trinity is no doctrine of Scripture ; and that neither the *words* in which it is generally expressed are to be found there, nor the *thing* which those words are intended to express.

We have shown already, in answer to my opponent, that Jesus is not called God, except in one, or, at the utmost, in two instances ; and that in those instances he is called God, not in the sense in which the *Father* is called by that name, but in the same sense in which *Solomon* was called God, and in which *judges* and *magistrates* were called Gods.

We have shown that the name Emmanuel, even supposing it to be given to Christ, does not prove Jesus to be God, any more than it proves the person born in the days of Isaiah to be God, because the name was given to him.

We have shown that the passage, "God manifest in the flesh," does not prove Christ to be God, even supposing it to be genuine; but we have the fullest evidence that it is spurious. If genuine, it proves no more than that God was *manifest in, or through* Jesus Christ.

We have shown that Jesus is not called *Jehovah*,—that he is called *Lord*, only in an inferior sense; and that when he is called *Lord*, he is expressly distinguished from God; as, "There is one faith, one Lord, one God and Father of all, who is above all." Here we have a Lord distinguished from the one God; and that one God is declared to be above all, as well as through and in all.

We have shown that Jesus, after his crucifixion, was *made* Lord and Christ by *God*, and *exalted*, after his death, to be the Prince and the Saviour by his *Father*; and that it was God that chose him from among his "*fellows*," because he was *pious*, because he *loved righteousness, and hated iniquity*, and that God gave him a name above every name, and placed him as a Prince, or king, upon the throne of his spiritual kingdom, on account of his obedience and fidelity.

We have shown that if Jesus be called the Lord our Righteousness, it would still not prove him to be God, or *Jehovah*; because *Jerusalem*, in the 33rd chapter, and 16th verse, of *Jeremiah*, is also called the Lord our Righteousness; and because names in which the word *Jehovah* and the word *God* are mixed up, are constantly given to men in the sacred writings. We observed that the name of *Elijah* means, my God *Jehovah*: and then the names of many other Old Testament persons have similar significations. The application, therefore, of God's name to men, no more proves that those men were God, than the application of the name *Joshua* to other men, proves that those men are Jesus of Nazareth.—Such application of God's names to men is a common thing in Scripture, and it is nothing more than what might be looked for in the case of Jesus, even supposing those names had been actually given to him.

I now proceed to notice the passages brought forward by my opponent yesterday evening to prove Christ's existence. He wished you to take notice whether I answered them or not. I hope you *will* take notice, and also pay particular attention to the answers I may give, that you may see whether they are conclusive or not.

He wished to prove Christ's Godhead from his pre-exist-

ence. Now suppose Christ *did* exist before he came into the world, that would not prove his Godhead. Multitudes believe that he pre-existed, and even that the world was made by him ; and yet they do not believe in his Godhead. It is the opinion of Arians generally, that he was the first-born of every creature, and that all other creatures were made by him. But even if that were true, it would not prove him God. We say, however, that the Scriptures do *not* teach his pre-existence, as we shall now proceed to show.

The first passage which my opponent brought forward to prove the pre-existence of Christ, is John i. 15, where it is said, " He that cometh after me is preferred before me ; for (or because,) he *was* before me." And at verse 30,—“ This is he of whom I said, After me cometh a man who is preferred before me ; for he *was* before me.” I observe, in the first place, that it was a *man* that was before John, not a second person in the Godhead ; so that if the passage proves the pre-existence of Christ at all, it will prove the pre-existence of his humanity. I observe, secondly, that as Christ was not before John as a man in point of *time*, the word *before* must have reference, not to *time*, but to *quality* ; not to *existence*, but to *character*. And this is the sense given to it in Barker's Bible, translated in 1599. There the reading is, " He was preferred before me, because he was *better* than I." The translators of 1607, and 1614, give it in the margin, " more *excellent* than I." Calvin, Marlorat, and Morus, give it the same rendering. Erasmus, Salmeron, Bucer, Grotius, Ley, Le Clerc, and others, though orthodox, interpret the phrase *Protos mou, of excellence*. 3. This interpretation agrees with Hebrews, i. 9,—“ Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Here God is expressly said to have chosen Christ because of his superior piety. 4. This interpretation also agrees with what John said, when Christ came to be baptized of him in Jordan. When he came, John did not *know* him, only as a *pious young man*. He did not know him as the *Christ*, as he himself says, until the spirit descended upon him, *after* his baptism ; but he *did* know him previously, as a man.—Hence, when he came to be baptized, what does John say ? “ I have need to be baptized of *thee*, and comest thou to me !” What could make John say that, but a knowledge of

his distinguished excellence, and remarkable fidelity and virtue? John knew him as a remarkably pious person, though, as he says, in John i. 31, he knew him *not* as the Christ, till the descent of the Spirit pointed him out: The passage, therefore, proves, simply, that Jesus was more *excellent* than John; that he was chosen by God to be the Messiah on account of his moral or religious excellence; that he was preferred to John, because he was before him in goodness, *better*, more *excellent* than John.

The next passage given by my opponent was; "Before Abraham was, I am." Now I answer, 1. that Grotius, J. C. Wolf, Rosenmuller, Schleusner, Le Clerc, Bishop Pearce, and Dr. Pye Smith, all translate the words, "Before Abraham was, I *was*." My opponent attempted to prove from the passage, that Jesus was the "I AM,"—the JEHOVAH. Now the great authorities I have named, who are all on his own side, declare that any attempt to found a valid argument for the Godhead of Christ on this passage, would be *vain*. Grotius understands the words thus: "Jesus was before Abraham was, in the *divine decree* or *purpose*." And this harmonizes with what goes before; Abraham rejoiced, or desired to see my day, and he saw—*foresaw* it; and was glad: for before Abraham was, I was,—I was in the divine purpose; it was arranged that the Messiah should come. It was God's plan or purpose, *before* Abraham's time, to introduce the Messiah into the world. And it should be remarked that God is frequently represented as speaking of things that are sure to be, as though they were. He said, in reference to Abraham himself, while he lived, "I *have made* thee a father of many nations," because he *purposed* to do so. He called the things that were not, as though they were. And so in the other cases.

The next passage quoted by my opponent, was from 1 Cor. xv., 47,—“The first man is of the earth, earthy; the second man is the Lord from Heaven.” Adam Clarke states that he does not consider this passage to refer to Christ at all, but simply to the difference between man as he descends into the grave, earthy; and man as raised again, restored, and made heavenly. Still, whether it refer to Christ or not, it is a *man* that is from heaven, or heavenly; and not a second person in the trinity. Again; supposing the words to refer to Christ, they appear to refer to a *future* coming from heaven

to raise the dead, and not to any past coming. And they agree with the passages with which they are connected when understood in this sense, for the apostle is speaking throughout the chapter of Christ's coming to raise the dead. Again; the words "*the Lord*," are marked doubtful by Griesbach; and the Vulgate did not adopt the reading *o Kurios*, the Lord; but *o ouranious*, that is, the *heavenly* one. Adam Clarke also, as already stated, rejects the common reading; and many others do the same. Macknight explains the passage thus,—“The second man, even the Lord who will come from heaven to raise us.” This passage, therefore, is no proof of Christ's pre-existence.

The fourth passage quoted by my opponent was, John xvi. 28,—“I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.” Now this is a mode of speaking which is applied to others as well as Christ. John, for instance, is said to have been sent from God, and he must, therefore, have *come* from God. Again; Jesus says, (John xvii. 18,) referring to his disciples, “As thou hast sent *me* into the world, even so have I also sent *them* into the world.” Either Christ was on earth when first sent into the world, or else Christ's disciples must have existed in heaven before *they* were sent into the world: for he makes their being sent into the world, and his own, to be alike. If the *apostles* could be said to be sent into the world, though they had no pre-existence before they were born, *Christ* also might be said to have been sent into the world, though *he* did not exist before his birth. Rosenmuller says, *Exerkesthai para tou Theou*, to come out from God, here signifies to be a *divine messenger*, to be *sent* of God. Grotius, Le Clerc, Beausobre, Doddridge, and others, explain it of Christ's divine mission. His going into the world is, of course, explained to mean his showing himself to the world, by his words and works. Here, also, there is no proof of pre-existence.

John xvii. 5, is the next passage quoted by my opponent, where Jesus Christ asks the Father to glorify him with the glory he had with the Father before the world was. This passage will be noticed afterwards; but I shall make one or two observations upon it at present. 1. The interpretations of Le Clerc, Rosenmuller, Bishop Parker, and other Trinitarian expositors may be found on page 377 in Wilson's Trini-

tarian Concessions, a work which it would be well for every one to read.

The following is the opinion of Le Clerc: "As the glory of Christ's *humanity* is here treated of, and not the *divine* nature, which can neither lose nor acquire glory in heaven, it cannot be doubted that our Lord means to speak of God's *design*, before the creation of the world, to raise him some day to glory." That is the opinion of Le Clerc. The opinion of Rosenmuller is as follows:—"This is commonly understood of that glory which Christ, according to his divine nature, had before the foundation of the world. In opposition, however, to this interpretation, it seems that the glory which God conferred on Christ is said by Christ himself, verse 22, to be the same as that which he, in turn, conferred on his friends. For he says, "The glory which thou gavest me I have given them; that they may be one, even as we are one."

Bishop Parker's opinion is as follows:—"Methinks Grotius's sense is very easy and natural, viz. that the glory he had with his Father before the world began, was only in the *intendment of the divine decree*, as 1 Peter i. 20; Rev. xiii. 8, he is said to be a "*Lamb slain from the foundation of the world*;" not that he was *really* slaughtered, but he was then *marked out* in the *divine decree* to be a sacrifice for mankind; it being a proverbial form of speech among the Jews, to express matters of great moment only resolved upon in the divine decree, as if they were really existing. Thus they say the Messiah is *ancienter than the sun*, and the *Mosaic law older than the world*; not as if they apprehend them *really* so, but only to express their absolute usefulness and necessity. Now, Scriptures are not to be interpreted in an exact and strictly literal sense, but in a familiar manner, suitable to the idiom and manner of speaking used in the age and place in which they were written." Augustine and Beda understand this passage of Christ's human nature having been predestined to glory before the world was; as the Lamb is said, in Rev. xiii. 8, to have been "*slain from the foundation of the world*."

Again; God is said to have "*chosen us in Christ before the foundation of the world*." Eph. i. 4. But does my opponent believe that God literally chose us before the foundation of the world, or simply *intended* to choose us Gentiles

as well as Jews ? Again ; the phrase, "*before the foundation of the world*," appears to have been used among the Jews of Christ's time to signify before the establishment of the Christian age or dispensation. And if we attach that meaning to the phrase, it will be found to make several passages clear and consistent, which otherwise must appear dark and unnatural. Again ; my opponent will acknowledge that, even on the orthodox theory, nothing of Christ could literally exist before the foundation of the world, except the *Godhead*. But the Godhead that dwelt in Jesus was *God the Father*, not a *second* person, *God the Son* ; and it is certain that God the Father could neither lay aside his glory, nor ask himself for it back again. Besides, if it *had* been God the Son, the *Son* could never lay aside the glory of the *Godhead*. He could no more change than the Father. And if he *had* laid it aside, there was no necessity for him to ask the Father for it back ; because, on the orthodox theory, he was *equal* with the Father, and might take it as his own. The notion, therefore, that Christ referred to the glory of the Godhead is preposterous. But if he referred to the *human* nature, then it must be acknowledged that Jesus Christ could have no glory with the Father before the world began, except in the divine *purpose* or *intention*. But Christ might, as man, have glory *designed* him before the foundation of the world, or, before the commencement of the Christian dispensation, and, having finished his work, might ask his Father to *grant* him the glory which he had designed to give him as the reward of his fidelity.

The next passage brought forward by my opponent to prove the pre-existence of Christ, is Romans ix. 5,—“Of whom, *as concerning the flesh*, Christ came.” I observe, 1. That here the apostle distinguishes between Christ according to the *flesh*, or natural descent, and Christ according to his *call and mission as the Messiah*. In 1 Cor. x. 18, we read of *Israel after the flesh* ; not that the apostle supposed Israel had two natures, one divine, and the other human, one existing before the other, but that he viewed the Israelites as existing in two capacities ; first, as descendants of Jacob, and then as holy people in their relation to God. So also in Romans, iv. 1, Paul speaks of what *Abraham after the flesh*, or *pertaining to the flesh*, had found ; not that he thought Abraham had *two natures*, one divine and the other human, one

born in time, the other existing before time. He simply distinguishes between what Abraham had found according to *natural descent*, as distinguished from what he found or received from God, in consequence of his *intimate relation to God*, or in consequence of his faith and obedience. In Romans ix: 3, the apostle speaks of his brethren and kinsmen *according to the flesh*; but he does not mean that any of his brethren had TWO NATURES, one divine and the other human, but that his brethren stood in *two relations* to him, some being simply Jews, or his brethren according to the *flesh*, others being *Christians* and fellow-disciples of Christ, his *spiritual* brethren, or his brethren according to the *spirit*. So that this expression, "according to the flesh," so far from proving Christ to have had two natures, simply proves, that as others had two relations, one according to the flesh, and the other a spiritual relation to God, or their Christian brethren, so Jesus had two relations, one as a *Jew*, and the other as the *Messiah* or anointed of God, the Saviour of the world. There are other similar forms of expression applied to persons in Scripture, all pointing out a distinction—not between their Godhead and manhood, but between men as *mere* men, or men in their natural state or relationships, and men as regenerated, or as called by God to some high privilege or work.

The next passage I have to notice is in Hebrews, ii. 16,—
 "For verily he took not on [him the nature of] angels, but he took on [him] the seed of Abraham." In the margin this passage is given thus, "took not *hold* of angels, but took hold of the seed of Abraham." The words "*him*," and "*the nature of*," are not in the original, and have no right to be in the translation. And the meaning of the passage is simply this, that Christ did not take hold of angels to help them or deliver them; but that he was appointed to help *men*, not angels. There is no allusion in the passage to a state of pre-existence, or to any change of nature on the part of Christ. And this is the opinion of many eminent Trinitarians, as may be seen in Wilson's Trinitarian Concessions. If you will attend a moment to these Concessions, I will give you the opinion of several learned Trinitarians. The following is Dr. Gell's account of the word *nature*:—"The word *nature*, which ye read here, is neither in the Greek, vulgar Latin, Syriac, or Arabic texts; nor in the high or low Dutch, nor French, nor

Italian, nor Spanish translations, no, nor in any of our old English translations, either printed or manuscript." The following is Ernesti's opinion :—"Some recent interpreters have rendered this *epilambanetai*, *he brings assistance to, he protects* ; and have, by so doing, almost incurred the suspicion of heresy, from the supposed novelty of their interpretation. Whereas, if we consult the Greek commentators, we shall find that this was the ancient interpretation of the whole Greek church ; and that our *common* reading is a *novelty*, borrowed from the Latin interpreters, who, taking the etymological rendering of the Vulgate, *assumit*, in its Latin sense, have supposed it to refer to the incarnation." Charles H. Terrot says, "All modern interpreters, of any *scholarship*, understand the text as Ernesti does ; and the rendering, *he took on him the nature*, is one of the GROSSEST ERRORS in our authorised version." The word *epilambanetai* is rendered or interpreted, *he takes hold of, helps, succours*, or in a corresponding manner, by Arius Montanus, Father Simon, and Calmet, Le Clerc, Whitby, Doddridge, Macknight, Rosenmuller, Dr. J. P. Smith, Dr. Bloomfield, Professor Stuart, Dr. Robinson, and others too numerous to mention. So that this passage, also, is found to have no reference to the incarnation, or to Christ's pre-existence.

My opponent says, every being must exist before he does any thing, or has any thing done unto him. I answer ; this would prove the pre-existence of John, of Cyrus, and of others. Cyrus was called God's anointed, or is said to have been appointed by God to reign, before he existed ; and John, it is said, was sent from God. It would also prove that Jesus existed as a *man*, before he came into the world ; else how could he be *slain* before he came ? For the Scriptures speak of him as slain from the foundation of the world. My opponent says a person must exist before any thing is done to him. Well, then, Christ must have existed in the body before the foundation of the world. These little criticisms of my opponent are great absurdities.

We have next a quotation from 2 Cor. viii. 9, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Now, in the first place, the original does not indicate a state of pre-existence, or a change from one state of existence to another, at all. The true rendering,

according to Erasmus, Stephens, Castalio, Bengelius, Rosenmuller, and others, all Trinitarians, is this,—“Ye know the grace, or benevolence, of our Lord Jesus Christ, that, *being* rich, he lived in poverty”—not *became* poor, as if he had first been rich, and then changed his state for one of poverty; but he was rich, and yet lived in poverty, at the same time; was rich in all spiritual gifts and privileges, and yet, for the good of others, lived in poverty. And this is the interpretation of most eminent critics, even among Trinitarians themselves. The following are the interpretations of Le Clerc, Grotius, and Michaelis. 1. *Le Clerc*: “*Being* rich; the master of all, God his Father having given him all power in heaven and in earth.” 2. *Grotius*: “Though he possessed the power of doing miracles, and also of raising the dead, yet he bore such an humble character that he had not even where to lay his head.” 3. *Michaelis*: “The eternal divine nature is not here the subject of discourse, but Jesus as a man.” My opponent says that when the Scriptures say *Jesus Christ*, they mean the *human* nature; and yet it is *Jesus Christ* of whom the apostle is speaking in the text under consideration. He is therefore speaking of Christ in his human nature when he says that he was rich, and yet chose to be poor at the same time;—rich in all spiritual gifts and blessings, yet choosing to be poor for the sake of enriching others; for the sake of promoting the welfare, the salvation of others. I may further observe on this passage, that the Godhead *could not* become poor. It is a natural impossibility for the Godhead to become poor in *any* sense. The Godhead could not *suffer*, whether it dwelt in the heart of *one* man, or in the hearts of a *thousand* men. Suppose the Godhead to dwell in a thousand men, and suppose all those thousand men to be living and dying martyrs, still the *Godhead* could not suffer. God *cannot* suffer either from pain or poverty, from agony or death. The word *eptokeuse*, *living in poverty*, is only applicable to the human nature, therefore.

My opponent asks, But when was Christ rich according to the flesh? And I shall ask another question, When did Christ suffer and die in order to make other people rich according to the flesh? He suffered and died that we might be rich; but did he suffer and die that we might have plenty of money? Nay; the word rich has other meanings besides having plenty of money. When applied to Christ, it means

something else than having plenty of money. The meaning of the text is this, Jesus was rich in all spiritual blessings ; and yet he chose all the hardships of poverty, that we might be made rich like him. He lived in earthly poverty, though spiritually rich, that we might be made spiritually rich through him.

The next passage is Phil. ii. 5—11,—“ Let this mind be in you which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” Now this is precisely the same sentiment as is contained in the passage last read to you, and already considered. It is the same sentiment, but expressed in different words. There is no reference to pre-existence, or to a change from one state of existence to another, in the passage. All that is said in the passage, is spoken of Jesus as a man, and refers to what Christ did as a man in the eyes of men, as their example ; and is referred to as something which people had had the opportunity of looking at, and which all were bound to imitate. He was, while a man, in the form or image of God. Hence, Jesus says to Philip, when he said, “ Show us the Father,” “ have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me, hath seen the Father.” The Father was in Christ ; and Jesus was the image of the Father, the image of God ; he was so true an outshining or manifestation of God’s character, that they who had seen him had seen the Father himself, so far as he could be seen. Again ; Jesus was not only the image of God’s character ; he had also divine authority. All power was given to him in heaven and in earth. It was given to him as a man. He was, therefore, in this respect equal with God. And because God had committed all judgment or authority into his hands, it was appointed that he should receive the same honour or respect as God himself : just as the ple-

nipotentary of a king has equal authority in his master's absence, and as his representative ; and is to receive the same honour and respect as are shown to his master. He says, " Ye call me Master and Lord : and ye say well, for so I am." I am appointed to be so. I am the plenipotentary, the fully-empowered messenger of God. Yet being in the form of God, he did, at the same time, take and bear the form of a servant, and *was*, (not *was made*) and was in the likeness of men, of a common, serving man. " Ye call me Master and Lord: and ye say well." I will, however, show you that I can also be a servant ; and he took a towel, and girded himself, and washed his disciples' feet, like a servant, like a slave ; for this was the work of slaves. And he said, " If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet." Again ; he was Lord and Master, and yet he says, " The Son of man came not to be ministered unto"—not to be served as a prince—"but to minister;" that is, to serve ; and even to serve to the extent of laying down his life for men. Thus Jesus was in the form of God, and in the form of a servant at the same time. He was God's representative, appointed Lord of all ; yet he humbled himself, that he might teach us humility. And this humiliation, or condescension, exhibited in the eyes of his disciples, the apostle refers to as our example, and exhorts us to have the same mind that was in Jesus, and to exhibit the same disinterested charity and humility. It is a man that is in the form of God, and that is a servant of all men notwithstanding ; that is God's representative, and yet humbles himself to death, and who is highly exalted by God on this account.

My opponent gave me four questions in reference to this passage : I will answer him by giving him eight in return. (Laughter.)

1. If Christ was God, why does not the passage call him God ?
2. If Christ was God, why does it speak of one only as God, and the other as being only in the form or image of God ?
3. If Christ was God, why does it not say, God the Son, being equal to God the Father, appeared as man and died ?
4. How could God the Son die on a cross ? Yet the person here mentioned *did* die ; the very person who was in the image, in the form of God died.

5. How could God the Father *exalt* God the Son, when God the Son himself was equal to the Father, and equally exalted from the first ?

6. Why should God the Son be indebted to God the Father for a high name, or for his great authority, if he was equal to God the Father ?

7. Why are we to call Christ Lord only, and the Father God ? Why not call Jesus God, if he be so ?

8. Why are we to call Christ, Lord, to the glory of *God the Father*, if he himself be equal to God the Father, and has his mediatorial honours in addition to the Father's ?

Let my opponent answer these eight questions, and he will have answered his own four questions twice over. (Laughter.)

Again ; about thinking it no robbery to be equal with God. The meaning is, that he used not his authority, or power, as his *own* ; he used it not as spoil, or for selfish purposes. He cared not for it ; but was willing to sacrifice all, that he might be the servant, the benefactor, the Saviour of mankind. Such is the meaning of this important passage. There is not the least proof either of Christ's divinity or pre-existence in the whole.

I may add, that the meaning I have given to this passage, is the meaning given to these words by many Trinitarian writers, some of whom I will just quote. The following is from *Le Clerc* :—" Above all, it is worthy of remark, that, as *humility* and *obedience* are here the subject of discourse, we ought to understand what St. Paul says of Christ's humanity ; for his divine nature, being the same as that of the Father, is not susceptible of humility and obedience. These are excellencies, not of the *Creator*, but of *created* beings." The following is *John Calvin's* :—" The *form of God* here signifies majesty. I acknowledge, indeed, that Paul does not make mention of Christ's divine essence."

James Heerbrand says :—" From this place, indeed, the Fathers used to prove the Divinity of Christ, but *the form of God* is not God himself."

Egidius Hunnius says :—" To be constituted in the form of God is much less than to be God himself."

Grotius says :—" *Morphe, form*, in Sacred Scripture, signifies, not what is *internal* and *hidden*, but *that which meets the eye* ; as the extraordinary power of Christ in curing diseases,

casting out demons, raising the dead, and controlling the elements—works which are truly divine ; so that Moses was, on that account, called *the god of Pharaoh*, though he did not perform such mighty works.”

Le Clerc says :—“ Jesus Christ, as man, appeared, in certain respects, more like God than man ; inasmuch as he commanded all nature with absolute authority, and performed unparalleled miracles. This the apostle terms the *form*, that is, the resemblance, of God ; a sense in which the same word is used in verse 7, and in Mark xvi. 12.”

Beausobre says :—“ The Port-royal translators boldly, but unfaithfully, render *morphe, la forme et la nature*, (*the form and nature*.) Nothing agrees better with this passage than what the Evangelist says, ‘ Knowing that the Father had given all things into his hands’ (*this is the form of God*), ‘ he laid aside his garments, poured water into a basin, took a towel, and girded himself, and began to wash his disciples’ feet,’ (this is *the form of a slave*), John xiii. 5. Compare also what Christ says, ‘ He that hath seen me hath seen the Father,’ John xiv. 9 ; and St. John, ‘ We beheld his glory, the glory as of the only-begotten of the Father,’ &c., chap. i. 14. *Morphe, form*, is synonymous with *eidōs* and *Eikōn*, *image, figure*. Let a single example be produced in which the expression *en morphe einai* [*to be in the form of*] signifies to have the *essence* of a thing.”

The following, also, are given by Wilson as the translations or interpretations of the phrase “ Thought it not robbery to be equal with God.” “ Did not covet to appear as God.”—*Whitby*. “ Was not fond, or tenacious, of appearing as God ; did not eagerly insist to be equal with God.”—*Sherlock*. “ Was not tenacious of this equality with God, did not consider it as a thing to be eagerly grasped.”—*Principal Hill*. “ Did not think equality with God a thing to be seized with violence.”—*S. T. Coleridge*. “ He regarded not the being equal with God as a thing to be eagerly coveted.”—*Professor Stuart*. “ Did not esteem it an object to be caught at to be on a parity with God.”—*Dr. J. P. Smith*. In other words, he prized and used his great powers as a means of usefulness only. And *Erasmus* says,—“ The whole passage, therefore, seems to me to be most violently misapplied to the *nature* of Christ ; since Paul is treating only of his appearance as manifested to us.” The following is from Professor Stuart :—

"Our common version... seems to render nugatory, or at least irrelevant, a part of the apostle's reasoning in the passage. He is enforcing the principle of Christian humility upon the Philippians... But how was it any proof or example of humility, that *he did not think it robbery to be equal with God?*"

All this shows that even Trinitarians themselves consider these expressions, brought forward by my opponent to prove Christ's pre-existence or Godhead, as applicable to Jesus in the form in which he appeared on earth as God's image, form, or representative, and as having no reference to the divine or hidden essence of Deity, which is God himself, and not the form of God.

These were the only passages my opponent gave in proof of Christ's pre-existence; and we have seen that every one of them can be explained most naturally, and most harmoniously both with common sense and the rest of Scripture, on the principle that Christ did not pre-exist. We have seen that none of them teach that he existed at all previous to his appearance upon earth.

My opponent says I teach that Jesus was *only* a pious young man. How often has he uttered that statement! and yet neither in my writings nor in my discourses did I ever teach any such thing. I have taught that he *was* a pious young man; but not that he was *merely* a pious young man, or always remained so; because God choose him to be his representative, God honoured him above all mankind, and made him Lord and Christ; gave him a name above every name, and appointed that every one should call him Lord, to the glory of God the Father that made him so. I cannot believe that these oft-repeated sneers and slanders can help the cause of my opponent.

He says, I sneer at the Evangelists. Now I do nothing of the kind. I sneer at nothing. I do not even sneer at my opponent's blunders. (Laughter.)

He says, I explain passages away. I say I explain nothing away; I simply wish to drive away the mists of false orthodoxy, that the passages may explain themselves. I merely brush off the dust of mock-learning and false orthodoxy, and let you see simple truth in a common sense form, so that common minds may be able to understand it. And I do trust that others also will employ the besom to sweep away the filth and rubbish of false orthodoxy altogether, so that the

Gospel may stand revealed in all its natural beauty and glory, and commend itself to every man's understanding and conscience as truth from the God of heaven.

I shall now notice a few further arguments of my opponent.

He says, in his tracts, that Christ is called the first and the last. Now Christ may be first and last as the author and finisher of the Christian system, without being first and last in reference to his nature ; without being God.

My opponent says Christ is called the Almighty in Revelations ; but if he looks at the passage, though the book be spurious, (hissing), he will find that the *Father* only is called Almighty. Even in Revelations the word Almighty is applied only to God, not Christ.

He says Eternity is ascribed to Christ ; and quotes the passages "Before Abraham was, I am ;" and "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John xvii. 5. The passage about Abraham we have answered, and shown that it referred simply to the existence of Christ in the divine purpose. But if Christ *had* been before Abraham literally, it would not have proved that he was eternal. At the utmost, it would only prove the Arian theory that Christ existed before he was born. The passage from John has also been partially explained ; but I shall give you a few further statements on that point. 1. In Titus i. 1, God is said to have promised *us* eternal life in Christ before the world began. Could God promise to us eternal life before we existed ? He could, in *purpose*, but not in *reality*. In reference to such passages as this, my opponent is obliged to take this interpretation, namely, that what is said to be *done*, is understood to be only *intended* to be done when the time should come. Now let him show why that principle of interpretation should not be applied to the passage before us ? 2. Was it Christ's human nature that had glory before the world began ? My opponent says, No. Was it his divine nature ? My opponent says, Yes. But the *divine* nature could never change nor lay aside any glory. And, if it did come and dwell in man, so far from *concealing*, it would be only *unfolding* and *manifesting* its glory, and so far from *laying aside* or *sacrificing* its glory, it would be gaining *more*. It would retain all it had, and get the additional glory of coming

to seek and save lost man. 3. Again ; on the orthodox theory, the divine nature of Christ was equal to the Father, and could therefore claim or take back its own glory as a *right*, if it were possible to lay it aside, without asking for it again from the Father. But, again, the divine nature that existed in Christ, I have shown, was God the *Father*, and not a *second* divine person, God the Son. My opponent has not explained that matter. I further observe, that others are spoken of among the Jews as pre-existent, as well as Jesus. See John ix., in reference to the man that was born blind. Christ's disciples asked him, saying, " Master, who did sin ? This man or his parents, that he was born blind ? " They supposed that he had existed before he was born, and might have sinned before he was born, and that when he was born, he was born blind in consequence of the sin committed before he was born. And Christ did not attempt to correct the error.

[At this moment there was so much confusion in a portion of the meeting, arising from parties leaving their seats to retire, that the speaker could not proceed.]

MR. BARKER :—I shall be obliged to sit down until these people retire.

MR. COOKE :—Don't go, friends, I have about 500 tracts to give you. (Laughter and applause.)

MR. BARKER :—If you *do* intend to go, it will be best to go at once. You can have the tracts to-morrow night as you come in ; and I shall have a *thousand* to give along with them. (Renewed laughter and plaudits.) I feel it my duty to rest until I can be heard in silence. Justice to truth requires it. (Cries of "Go on.") I am persuaded there are many persons on both sides who wish to hear both sides ; and it is desirable that they should have the privilege of hearing me in quietness, as well as that I should have the pleasure of speaking to a quiet audience.

[When quietness was restored, Mr. Barker proceeded.]

I was speaking about the notion of the disciples that the man who was born blind, existed before he was born, and might have sinned in his pre-existent state. Now Jesus never corrected his disciples. He simply said, " Neither hath this man sinned, nor his parents, that he was born blind : but that the works of God should be made manifest in him." Again ; John the Baptist, it is said, was sent

from God, and must, on my opponent's interpretation, have existed with God before he was sent. As I have already shown, in John xvii. 18, Jesus says,—“As thou has sent me into the world, so have I also sent them into the world.” The apostles and Jesus are thus put on the same footing with respect to pre-existence. Yet my opponent does not believe in the pre-existence of Christ's disciples. Forms of expression abound in the sacred writings seeming to imply pre-existence, and are used, not of Christ only, but of all men ; but it would be folly to interpret them literally. Similar forms of expression are used even now in our own language. John Wesley, for instance, says, in reference to himself,

*From Jehovah I came ;
For his glory I am
And to him I with singing return.*

Did John Wesley come from Jehovah literally ? No. He would not have said so. But he used scriptural words in their true scriptural sense, to signify that he had his existence from Jehovah, as well as his mission to preach. Again, in reference to his followers, he says,

*With my pastoral crook,
I came over this brook,—
And, behold, I am spread into bands.
Who, I ask in amaze,
Hath begotten me these,
And I ask from what quarter they came ?
My full heart it replies,
They are born from the skies,
And gives glory to God and the Lamb.*

So that all John Wesley's disciples and converts came from the same quarter as himself, from the skies. Again ; my opponent must have read, I suppose, John Wesley's sermons ; and yet John Wesley, in one of his sermons, speaks of all men as being sent down into the world by God on purpose to do his will, and, when they have done it, as going back to heaven to receive the reward of their faithfulness. And this, in fact, is a common form of expression with orthodox persons : they constantly speak of people coming from God, or being sent into the world by God, and never think there is any mystery in such expressions, so long as their orthodox notions do not cross their minds, and rob them of their common sense. When false orthodoxy is out of a man's thoughts, he talks common sense ; he uses such expressions in a common sense way, and thinks no more

about it: but when it suits his purpose,—when a poor heretic comes in his road, he throws his common sense away, and gives the expression a different interpretation. Again; the glory which Christ *had*, was given him by his Father. John xvii., 22,—“The glory which thou gavest me.” But how one person in the Godhead could give glory to another, is a question which my opponent has not answered. Again; this same glory Christ gave to his disciples. John xvi. 22,—“The glory which *thou* gavest *me*, I have given *them*, that they may be one as we are.” But how could he give the glory of the Godhead to his disciples? Again; I have already shown that God calls things that are *not*, but are *fixed* to be, as though they *were*. He intends them to happen, and speaks as if they had happened. Hence he says of Abraham, even while he lived,—“*I have made thee a father of many nations.*”

My opponent says Christ is immutable and unchangeable; and he quoted one passage which says, “Jesus Christ the same yesterday, and to-day, and for ever.” I answer, this passage may refer to his religion, as distinguished from the religion of Moses, which changed, or passed away. Or 2. it may refer to himself, as distinguished from the Jewish priests, who died, and were succeeded by others. Christ lives on for ever, and hath an unchangeable priesthood. 3. Many Trinitarians interpret the passage to mean his doctrine. Vatable says,—“The word *Christ* seems here to be put for the Christian doctrine and religion.” And this is the interpretation of Baxter, Father Simon, Le Clerc, and J. G. Rosenmuller, who properly observed that Christ very frequently denotes the Christian religion. This religion does not change. But if it applied to Christ’s person or humanity, the text would not be true, for that was constantly changing. Christ lived, died, rose again; he wept, rejoiced, &c. And even his divinity must have changed if it literally became flesh, as my opponent says: and from a hint he gave, he seems to believe that it was literally turned into flesh. On my opponent’s principle, therefore, Christ *is* changeable: on our principle of interpretation, applying it to his religion and his moral character, Christ is the same, yesterday, to-day, and for ever. And this interpretation agrees best with the context; for the writer immediately adds, “Be not carried about with divers and strange doc-

trines ; for it is well for the heart to be established with grace, or in charity." That is, your religion does not change, therefore see that you do not change.

He says Omnipotence is ascribed to Christ ; and quotes the passage, "Able to subdue all things unto himself." I answer, first, the word Almighty is never applied to Jesus, but only to God the Father. Second, whatever Christ's power might be, Jesus tells us he had it from God. Bagot says, that it is only *exousia*, or *authority* that Jesus received from God, and not *dynamis*, real power, or ability. It is, however, a fact, that in Acts x., 38, it is said that God anointed Jesus of Nazareth with the holy spirit and *dunamei*, *power*, *strength*, ability. And in the same Epistle from which my opponent took his proof, we are expressly told, that Christ received both his high name, and his lordship, his dominion from God, as the reward of his piety, and that God gave him his power on *purpose* that all things might be subdued unto himself, and that every knee should bow to him, whether in heaven or in earth." He had therefore *all* his power from God, both *strength* and *authority*.

My opponent says Jesus is Omnipresent ; but the passages he quoted prove no such thing as that Jesus is literally present in all places. Jesus is present in *power and authority* in the assemblies of his people, but there is no proof that he is *literally* present in all Christian assemblies. In Scripture, persons are spoken of as being present, when their authority, their writings, their influence, or their spirit is present. Jesus himself represents Abraham as saying, of the Jews of his own time, "They have Moses and the prophets ; let them hear them." Did that mean that they had Moses and the prophets literally present with them ? No ; it simply meant that they were present and spoke by their writings and by their influence. Again ; Paul, in 1 Cor., tells us that he himself was sometimes present in spirit where he was absent in body. In the 5th chapter, v. 3, he says,—“For I verily, as *absent* in *body*, but *present* in *spirit*, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and *my spirit*, with the *power of our Lord Jesus Christ*, to deliver such an one unto Satan.” Now here Paul tells us how Christ was present, and how he himself was present also.

Christ was present in power and authority ; Paul was present in spirit : but neither was present personally, essentially, literally.

Again ; suppose that Jesus was literally present in every part of the world, and that his knowledge extended to every meeting of his people on earth, and to every person standing in every corner of the globe ; would that prove him omnipresent ? This world is but a speck compared with the vast universe. Travel but a short distance comparatively, and you lose sight of it. It is but as a drop of a bucket, or as nothing in the eyes of the Lord. And is it not possible for God to *add* to our present power of looking round us, and seeing what is passing in different places ? It is impossible to say what additions may be made to our knowledge or powers of action and vision in another world. The wisest know but in part here. We know not what we shall be able to do hereafter. God, who has made us already so immeasurably greater than the invisible animals which float in the water we drink, is able to make us great and wise enough to superintend the affairs of a world. The change necessary to qualify a man for overlooking and superintending the affairs of such a world as this, would not be greater perhaps than what would be necessary to raise some of God's creatures to an equality with us in our present state. Even on earth, we can now, by means of the electric telegraph, hold communication with people though a thousand miles apart, without losing a second. Our power of motion, too, is rapidly increasing ; and let things go on as they now are, and man will be able, so to speak, to fill the earth, and grasp in his soul the affairs of the whole world. But in heaven, we know not what powers of knowledge, or what extensive fields of observation will be opened to those who enter into the joy of their Lord. Every one of God's faithful servants may have authority over ten spiritual kingdoms given him. If therefore Christ *were* present in every part of this world, it would prove nothing but that God had given him a wider sphere of influence and beneficent action, and qualified him for the task. And he will give us also a similar sphere of useful action, if we live to do good on earth, and he will qualify us for the task likewise, if we are faithful.

He says, that Jesus had omniscience, or knew all things. I answer, 1. In 1 John, ii., 20—27, *Christians* are said to

know all things. "Ye have an unction from the Holy One," says John; "and *ye know all things*." And again, "The same anointing teacheth you of all things." But then we know we must limit the words to all things *useful* for us, or to all things pertaining to Christian truth and duty; and so we must limit the words when used in reference to Christ, to those things referred to in the context. We must go farther, and even see whether he knew all those things of himself, or whether his knowledge was not derived from God? And it is certain that Christ did *not* know all things. But let him have the privilege of speaking for himself. Hear him. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the *Son*, but the Father only." My opponent says the word *eidō* means *to make known*; and he refers to 1 Cor. ii., 2,—*"I determined not to know any thing among you, save Jesus Christ, and him crucified,"* to prove that the word is sometimes used in this sense. Now, there is not a passage in the whole New Testament where the word is used in the sense of *making known*. That in Corinthians is not a passage in point. Paul meant, "I am determined to set no *value* on any thing, save Jesus Christ, and him crucified." He would make no use of what he calls the *excellency of words or wisdom*, nor would he trust to any thing as a means of good, but the simple, unadorned, and unadulterated doctrine of Christ the crucified. That was Paul's meaning. Nor can the word *eidō* be interpreted to *make known*, in the passage under consideration. Let us see what kind of sense the interpretation of my opponent will make on this principle. "Of that day and that hour knoweth no man;" that is, no man maketh it known. Did they ever think any man *did* make it known? "Of that day and hour knoweth no man, no not the angels which are in heaven,"—that is, according to my opponent's interpretation, the angels in heaven do not *make known* that day. But did any one ever think they *did* make it known?—"Nor the Son," that is, the Son doth not make it known—did the disciples ever think the Son had made it known? Did they not know that he had *not* made it known? It was *because* he had not made it known, that they asked him the *question* about it. "Of that day and hour knoweth no man—but the Father only;" that is, according to my opponent's interpretation, the *Father* only

maketh it known. But *did* the Father make it known? He did no such thing. He kept it secret. Torture the passage as you will, it still refuses to speak orthodoxly. It still declares the ignorance of Christ in reference to that day. Let the Scriptures be allowed to speak plain out, and don't twist the poor passages to pieces in that way. It is strange that men can have the face thus to torture the Scriptures, especially at the same time that I am charged by them with perverting them. But lastly, whatever knowledge Jesus had, he had it from the Father. The Father gave him the spirit of wisdom and understanding; so that his wisdom, however great it might be, did not prove him to be God.

Jesus Christ, on another occasion, disclaimed the title of "good." A man came and said to him, "Good Master, what shall I do that I may have eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."—Mark x. 17, 18. And then he answers his question, "keep the commandments." Here he claims for God a kind of goodness which no creature can possess. He teaches that God was good in a sense, in which he himself was *not* good, thus giving proof that he was not God. My opponent says, referring to the argument founded on this passage, that we first rob Christ of his divinity, and then want to rob him of his goodness, insinuating that we would deny Christ's goodness as a *man*, or as the Messiah. So my opponent speaks in his tract. Now he *knew* that we had never robbed Christ of his goodness as a *creature*, but only taught that he was not good in the same sense as *God*. There is a sense in which God is good, in which Jesus was not good, and in which Jesus requires him alone to be addressed as the good One. It is no more a robbing of Christ of his proper goodness to say, 'there is none good but one, that is, God,' than it is robbing him of his proper holiness to say, "That God alone is *holy*." And when we ascribe *immortality* to God alone, as when the Scriptures say that God only hath immortality, we do not mean that God only will live for ever, but that he inherits eternity, in a sense in which no one else can inherit it. It is truly mournful to see men thus misrepresenting the sentiments of their opponents. I wish my opponent would do justice to truth, and justice to his opponents.

He says the work of creation is ascribed to Christ; and

quotes John i. 1—4,—“In the beginning was the Word,” &c., and “all things were made by him.” Now, 1. We have shown that “The Word,” in John i. does not refer to Christ, but to the wisdom of God, which was with him, and was consulted in all he did. My opponent tried hard to make this interpretation look ridiculous ; but, after all, he found it hard work. He chose to confound the wisdom of God as it exists in God, with its manifestation in Jesus Christ. Still, after all, the passage could hardly be made to sound ridiculous. But how would the passage sound if interpreted on my opponent’s principle ? Let us suppose the word God to mean God the Father, and see how it will read. “In the beginning was the second person in the trinity, and the second person in the trinity was with God the Father, and the second person in the trinity *was* God the Father or the first person in the trinity, even when he was the second person in the trinity, or God the Son.” It won’t fit. (Laughter) Try it again, taking the word God to mean both the Father and the Holy Spirit. It will then read thus :—“In the beginning was the second person in the trinity, and the second person in the trinity was with the third and first persons in the trinity, and the second person in the trinity, *was* the third and first persons in the trinity.” It won’t do ; it will not make sense on the present Trinitarian principle.

He quoted Hebrews i. 10,—“Thou, Lord, in the beginning hast laid the foundations of the earth,” in proof of Christ’s Godhead. But he has given no proof, nor will he ever be able to give any proof that this refers to Christ. The former words are addressed to the Son ;—“But unto the Son he saith, Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” But when Jesus is addressed as God it is in the sense of a Prince, as one chosen to be a Prince. The apostle then turns to Jehovah, and says,—“Thou, Lord, in the beginning hast laid the foundations of the earth ; and the heavens are the work of thine hands ; they shall perish ; but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.”

My opponent also quoted Col. i. 15,—“For by him were all things created,” &c. This *does* refer to Christ: but the creation spoken of is not the first, literal, universal creation; but the new creation, the spiritual creation. My opponent says, that when Paul says, “*all things in heaven and in earth*” were created by Christ, he leaves nothing out, and argues thence, that he must have literally made all things. Now in the 20th verse, you have these words:—“And, having made peace through the blood of his cross, by him to *reconcile ALL THINGS* unto himself; by him, I say, *WHETHER THEY BE THINGS IN EARTH OR THINGS IN HEAVEN.*” Now if all things in earth and in heaven, mean literally all things in existence, then the mountains, rivers and trees; the sun, the moon, the stars; fish, birds, and beasts, and so on, were all reconciled to God by Jesus Christ; for he tells us that when Paul says “all things in heaven and in earth,” *all* things are included. Now, does my opponent mean to say, that God, by giving Christ to death, meant to reconcile unto himself the mountains, the trees, the rivers, the sun, the moon, and the stars; the birds, the fishes, and the beasts, &c.? (Hissing.) I am sure the truth of this is irresistible, or you would not thus hiss. (Renewed hissing.) I cannot but take it as an indication that you think my argument never can be answered. (Much disapprobation and applause.)

MR. GRANT:—Silence! Silence!

MR. BARKER:—My chairman will take note of time.

A VOICE:—Tell no lies, then.

MR. GILMORE:—We will not leave you to judge.

MR. BARKER:—I repeat, that I apply these words of Paul in Col. i. 16, &c., to a spiritual creation. And I shall give you some of my reasons why I regard the words in this light. First, there is the wording of the passage itself. It does not say that Jesus creates the *heavens*, and the *earth*, the *sea*, and *all that in them is*; but it says all things *in* heaven, and *in* earth, whether they be *thrones, dominions, principalities, powers, or authorities*; words plainly referring to social institutions, to men, and not to the natural universe. The words employed by Scripture in describing the *natural* creation are of quite a different kind. And then, 2. the apostle adds, that Christ *reconciled* all things unto God; whether they be things *in earth*, or things *in heaven*; showing that he refers throughout the

whole, to *men* and not to *things*; and that he is speaking of a *spiritual* creation, not a *natural* one. Again; the phrase "all things in heaven and in earth" is a form of expression which the apostle plainly applies to Jews and Gentiles. The Jews are represented as sitting in heavenly places, and the Gentiles as sitting in earthly places; one expression pointing out the high privileges of the Jews; the other, referring to the downcast, abject state of the Gentiles. And if we understand Paul, in these words, to refer to Gentiles and Jews, and to be speaking of their new creation, the whole is very plain and simple. Christ *has* created *society* afresh. He has made Jew and Gentile into one new creation, by changing their character, by reconciling them to each other, and uniting and reconciling both to God. Again; the apostle says, "All things in heaven or in earth, whether they be *thrones*, or *dominions*, or *principalities*, or *powers*," [or *authorities*.] Now, thrones, powers, principalities, &c., are words naturally enough applied to social arrangements, or to the arrangements of a kingdom; but they are not proper words to be applied to sun, moon, stars, rivers, mountains, fields and forests. Again; as we have seen, all things in heaven and in earth are said to be *reconciled* to God. *This* can have reference only to men, for we are plainly taught that it was men whom Christ came to reconcile to God. In Eph. i. 10. there is a similar phrase, where it is said, "God chose, by Christ to *gather together* all things in one, both which are in heaven, and which are on earth;" that is, gather together Jews and Gentiles in one. See also Phil. ii. 10, where it is said that every *knee* should bow to Christ, of things in heaven and things in earth; and every *tongue* should confess that Jesus Christ is Lord, to the glory of God the Father. Does this mean the knees and tongues of *rivers*, *mountains*, *trees*; of *sun*, and *moon*, and *stars*, and the like? Or simply, tongues and knees of all the inhabitants of the earth? The words refer, not to *things*, but *persons*. The phrase means that Jews and Gentiles are to bow their knees to Christ, or confess him as their appointed king. Again; we know that Christ *did* spoil *old principalities*, and *authorities*, and *powers*—that is, the whole Jewish system of institutions and authorities. And it was natural enough for Paul, while speaking of Christ, and telling us that he took these old principalities, &c., away, to tell us that he created or established *new*

principalities and powers—a new spiritual economy—a new kingdom, with all its necessary institutions and arrangements.

But I may be reminded of the word "*created*." I answer, this is a word which is frequently used in reference to spiritual things ; as in Eph. ii. 10—15, where Christ is expressly said to have created a new society out of two which formerly existed. "For we,"—the united church,—"*are his workmanship, created in Jesus Christ unto good works,*" &c. "Now, in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to *make*, to *create* in himself of twain, one new man, so making peace." The word which is here translated to *make*, is *ktise*, *create*, and is rendered create in other parts of the passage. When Paul says that Christ died to make out of twain one new man, the reading in the original is, that he might *create* out of two one new man ; the word rendered make, being the very same word that is used in Col. i. 16. The whole passage, as well as the parallel passages, all show that the creation referred to is the *spiritual* creation of *men*, the renovation of society. And the words have been so understood by the most eminent critics, even among Trinitarians. Procopius Gazæus interprets the word created thus : "That is, *renovated and restored to their pristine state*." Grotius says, "From its previous connection, it is more proper to interpret the word *Ektisthē* here, as signifying *constituted* or *modelled*, or that a *new state of things was introduced*." And Dr. Bloomfield says, on Eph. ii. 10,—"*The best ancient and modern commentators are agreed, that by the words *poiema* and *ktisis* must be understood, not the natural and original creation, as men, but the figurative and spiritual creation, as Christians*." This agrees with Heb. iii. 6, where Christ is represented as building his own house ; "*whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end*." It was the spiritual universe, therefore, that Jesus created ; and he created that universe or kingdom, by a power that God had given him.

My opponent says the work of *preserving* the universe is ascribed to Christ. I answer, only the *spiritual* universe ; and the power to preserve it is derived from God.

He says, Christ had the power to pardon sin, and that that power belongs only to God. I answer, read Matt. ix. 1—8, and you will see that God is spoken of as *giving* that power unto *men*. Christ had brought to him a paralytic person to be cured, and he said to the man, "Son, be of good cheer; thy sins be forgiven thee." Certain of the scribes then charged him with blasphemy; on which Jesus said, "That ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. When the multitude saw it, they marvelled, and glorified *God*, which had *given* such power unto *men*." Jesus *meant* them to understand that God gave him the power.—And if you look at John xx. 22, 23, you will find that the same power was given by Christ to his apostles. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." So that other men, it seems, can forgive sins by God's authority; and it was by God's authority that Christ forgave them.

It is said that Jesus will raise the dead at the last day, and this is brought forward to prove his Godhead. But others have raised the dead as well as Jesus. Both prophets and apostles have raised the dead: but are they, therefore, God? Again; Christ received the power to raise the dead from his Father. So that the possession of that power only proves that God was *with* him, not that Jesus was *God*. Look at John v. 22—36.

He says, Christ was appointed to judge the world. I answer, Christ said his *disciples* should judge the twelve tribes of Israel. Matt. xix. 28. Paul says the *saints* shall judge the world,—1 Cor. vi. 2: and that they shall judge angels; verse 3. Again; the judgment of the world is *given* into Christ's hands by God, his Father. "The *Father* hath *committed* all judgment unto the Son." Again; it is not the Godhead, or divinity in Christ that is appointed to judge; but, as the apostle says, God has appointed a day to judge the world in righteousness by that *man* whom he hath appointed. It is the *man*, then, who shall judge the world. And Jesus himself says that all power is given unto him to judge *because* he is *the son of man*, not because he is *God the Son*. God the

Father could not give power or authority to Christ if he were God the Son. Being equal with the Father, he must already have had it. He could only give it to the *man* Christ Jesus ; and the power to judge the world is accordingly placed in the hands of the man Christ Jesus.

He says divine worship is ascribed to Christ, and he especially quotes the words that, We are to honour the Son as we honour the Father. I answer, look at the passage, and you will see that so far from proving Christ's Godhead, it proves the contrary. It simply shows that the Father had *given* all judgment unto the Son, and that all men were to honour him *on that account*, as they would have honoured the Father whose representative he was. We are to honour him, not because he is God, but because God hath appointed him to be our judge. We are to honour him as the Father's representative, as the Father's plenipotentiary, as the Father's messenger ; not because he is God, but because God hath appointed him to be our ruler ; hath committed all judgment into his hands. And we honour him best when we do as he bids us, and believe what he says to us. And he bids us, when we pray, to say, " Our Father," &c.

My opponent speaks of persons calling upon the name of the Lord Jesus Christ, as a proof that Christians, in early times, prayed to Christ. But in almost every passage in the New Testament where the phrase calling upon an individual is mentioned, the meaning is *surnaming*. See Matt. x. 3, Lebbaeus, whose surname was, or who was called upon, 'Thaddeus.' Calling upon Christ's name means calling ourselves, or regarding ourselves as Christ's servants or disciples. " Calling upon ;" See Acts. ix. 14, where Saul is said to have had authority from the chief priests " to bind all that call on thy name : " the meaning is, all who professed themselves Christ's followers. Acts i. 33, " Barsabas, who was surnamed Justus." The word here and elsewhere translated *surnamed*, is the same that is translated in other places *calling upon*. To call on Christ's name, means to surname ourselves by Jesus Christ ; or to become his servants ; to take upon ourselves his name, or to receive him as our Master ; and to determine to live in obedience to his authority—not to pray to him.

He says Stephen called upon Christ in prayer. I answer, if Stephen prayed to Christ as God, he did wrong : he dis-

obeyed Christ's precepts and commands ; for Christ told us to pray to the Father, and he always prayed to the Father himself. He not only said, " And when ye pray, say, Our Father," but he expressly *forbade* us to pray to *himself*. He said, " In that day ye shall ask ME NOTHING," but " whatsoever ye shall ask the *Father* in my name, he will give it you." But Stephen did not break Christ's commandment. He *saw* Jesus and addressed his request to him as present, a thing which we ourselves should all do, if we saw him. If he was before us, in our presence, we should take delight in laying our state before him, and in asking from him whatever favour he might be empowered by God to grant. But to pray to Christ is forbidden. Christ always prayed himself to the Father ; and he is our example.

My opponent quotes the passage, " the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," as a prayer to Christ. In 1 Cor. xvi. 23, 24, Paul says, " The grace of our Lord Jesus Christ be with you. My *love* be with you all in Christ Jesus." Does Paul *pray* to himself or to his own love then ? Or are we to take the words simply as a wish that both his own love and the love of Christ might be with them ?

He says the saints in heaven worship the Lamb. But it is as a *Lamb*, and not as *God*. They only worship him as we ourselves shall be glad to do, when we are permitted to enter his presence. And we have no doubt but we shall be permitted to dwell in his presence, if we are faithful. Even if our opinions were erroneous, we have no idea that he would exclude us from heaven for errors which we could not avoid. He who took the good Samaritan, and set him up as an example for the orthodox Jews to follow, will not turn out poor heretics, if we love him and love our brethren. We say it is in his *human* nature, as the *Lamb*, that saints extol and bless him : but is the word Lamb a name for God ?

He says that saints *trust* in him. So do we. We trust in him as God's messenger, as God's anointed, as God's appointed Mediator or representative, and as the instrument of all good from God.

He tells us that Christ was one with God. So he was ; but not God himself. In John xvii. 11 and 22, Christ prays that *all* who believe on him might be one, even as he

and the Father were one. Christ may be one with the Father without being God, just as all Christians may be one, without being one man. Jesus and God may be one, without being one God—one in *purpose*, in *work*, in *operation*.

Another passage he gave us was that which says, "The fulness of the Godhead dwelt in Christ bodily." I answer, so it did, and it may dwell in us ; for it is a fact that Paul prays that the Ephesians might be filled with all the fulness of God.

My opponent said the Jews believed that Christ stated himself to be equal with God. I answer ; Christ said he was so in *authority*, but never in *essence*, in *nature*. But it is asked, Did not the Jews say that he called himself God ? I answer, Yes, they did, and they told a lie in saying so. Jesus did *not* tell them that he was God ; but he says, " It is written in your law, ' I said ye are Gods,' and if those to whom God *sent* his word are called Gods, why find fault with me, *by* whom the word is sent, who only said I am the *Son* of God." If he had told them that he was God, it would have been a quibble to have given such an answer as this. If he had called himself God, and then spoken as he does speak in this passage, he would be chargeable with shrinking from the truth, and trying to get out of a difficulty not creditably. But no such imputation rests upon him. I believe him to have been a truly pious young man, and incapable of the hypocrisy and dissimulation thus urged against him.

My opponent says, that Christ had two natures ; and that what he says and knows in one nature, he does not say or know in the other. Now if Jesus had two natures, and talked on this principle to his disciples, he ought to have told them, and given them a list of the things which he said, telling them which were spoken by him as a man, and which were spoken by him as God, or in his divine nature. And unless he did tell them that he had two natures, and give them such a list, he would leave them liable to infinite error. My opponent may say, Yes, but the apostles were infallible. But my opponent also says *we* are not infallible. So that we must be left at complete random without such a list, and may mistake without end. Besides, some parts of the very same sentence must be understood as applying only to human nature, while other parts must be understood as applying to the divine nature, according to the orthodox mode of inter-

preting Christ's words. We should therefore be always at a loss, and never able to decide in reference to Christ's sayings, to which nature they referred, or how they were to be understood. Christ's words and Christ's history would, on the theory that he talked in two natures, be calculated only to bewilder and mislead men.

Besides, to represent Christ as saying that he did not *know* a thing, while at the same time he *did* know it, or to represent him as saying that he could do nothing of himself, while he knew that he was truly God, and could do all things of himself, is to represent him as a wilful deceiver. Suppose I were found to be very ungrateful to my parents, and, when reproached for my ingratitude, should say, in order to excuse myself, that I did not *know* my parents, and that it should turn out that I really *did* know them as to my *spiritual nature*, but that my meaning was, that my *great toe* did not know them, should I not be condemned at once as a hypocrite, as a wilful liar? Yet this is the light in which my opponent's theory places Jesus Christ. Jesus is represented as saying he can do nothing of himself, and as praying to his Father for help; his hearers suppose what he says to be true, when, behold, it turns out to be all false,—that Christ was truly God, equal to his Father, and that he only meant that one small *part* of himself could do nothing of itself, while the other part could do all things. It is impossible but his hearers should feel in such a case that they had been grossly imposed upon. Yet Jesus is represented by my opponent as acting in this manner. I say then, that the distinction of two natures in Christ is a priestly invention, and is a gross libel on Christ, and is deserving only of rejection and reprobation.

I have a number of other arguments on this subject, which I shall endeavour to notice to-morrow evening; when I shall also reply to my opponent's remarks of to-night.

There are two other subjects on the list, which I intended to have entered into at some length. One is the doctrine of eternal life in torments. No such doctrine is to be found in the Scriptures. There is not a passage in the Bible that teaches such a doctrine. It is an awful fiction; and it is a dreadful reflection against God. It is not only untrue, but blasphemous.

I say, first, that in no part of the Scriptures is it stated

that the wicked shall live for ever, and be eternally tormented.

Second, the *contrary* is stated, that the wicked shall *die*.

Third, this doctrine, that the wicked shall die, is the doctrine that has been taught by God from the beginning.

1. It was taught by God to Adam, in Paradise. The threatening was, "The day that thou eatest thereof thou shalt surely"—what? be eternally tormented? No. But, "thou shalt surely *die*."

2. The same doctrine was taught by Moses to Israel. Behold, says he, I have set before you life—and what? eternal torments? No; but life and *death*.

3. The same doctrine was taught by David in the Psalms. His language was, The wicked shall—live in eternal torments? No. The wicked shall *perish*. Thine enemies shall *perish*. All they that are far from thee shall *perish*. Psalm xxxvii., 20; xcii., 9; lxxiii., 27.

4. It was the same doctrine that was taught by Solomon. "There is a way," says he, "that seemeth right unto man, but the end thereof is *death*. All that hate wisdom, love *death*."

5. The doctrine of Ezekiel was the same. "The soul that sinneth shall *die*." "Turn ye from your evil ways: why will ye *die*?"

6. It was taught by Malachi. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of Hosts, that *it shall leave them* neither ROOT nor BRANCH."

7. Next came John the Baptist. What says he? "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire."

8. Jesus taught the same great doctrine. He tells us of sin leading to *destruction*. He speaks of God *destroying body and soul* in hell. He speaks of our *perishing*; losing our souls, our lives, or being, and the like: but he never says any thing about eternal torments.

9. Paul teaches the same doctrine. He says, the wages of sin is *death*. If ye live after the flesh, ye shall *die*. If ye live after the flesh, ye shall reap *corruption*. The end of these things is *death*. The wicked shall be punished with everlasting *destruction*.

10. In the epistle to the Hebrews it is said that that which bringeth forth thorns and briers is to be *burned*, that God is a *consuming* fire, and that his fiery indignation shall *devour* the adversaries.

Mr. Barker was here informed that his time was up. He immediately ceased, and the meeting separated.

TENTH NIGHT.

THURSDAY, SEPTEMBER 4, 1845.

The excitement consequent on the discussion had now reached its acme. Very shortly after the door was opened, the lecture-room was occupied in every part; and as fresh parties arrived, the process of condensation proceeded, until every seat and spot were filled. Indications of a zealous spirit were manifested on both sides; and it was evident that a very little misunderstanding would have produced very great confusion. The applause was loud and oft-repeated, not only on the arrival of the disputants, but when prominent individuals, friends to either gentleman, made their appearance.

At a few minutes before seven, Mr. Gilmore rose and enquired if Mr. Henry Lyne was in the room. The gentleman named replied in the affirmative; on which Mr. G. asked him if he had any objection to take the Umpire's chair that evening. Mr. Lyne said he had not.

MR. GILMORE then enquired of Mr. Grant if he had any objection to Mr. Lyne, (whom he described as a New Jerusalemite, and independent of both parties,) sitting as umpire.

MR. GRANT said he knew nothing about Mr. Lyne. What ailed Mr. Gilmore at the present umpire? He was not disposed to make any change.

MR. GILMORE said they had no objection to the Reporter whatever. But as it was apprehended questions would arise as to time, and as the Reporter manifestly could not attend to that, it was thought desirable to have a gentleman in the chair who could do so.

MR. GRANT enquired whether the Reporter could undertake to decide any dispute regarding time?

The REPORTER said he could not; but he would suggest that any difficulty of that kind might be got over by neither party being too particular or jealous about a few minutes of time.

MR. COOKE observed, that if they changed now, they might

get an umpire who was not acquainted with the rules of the discussion. He could not at all consent to the umpireship being changed ; for he had full confidence in the Reporter.

MR. BARKER said the only reason for making the suggestion was to avoid disputation as to time.

MR. GRANT then rose to introduce Mr. Cooke for the last time, and said,—Christian Friends : I have the pleasure once more to request your attention, while I very briefly introduce Mr. Cooke to your notice. All that I have to impress upon your minds is,—what I have often told you before, and what your own experience must fully have confirmed,—that on all sides of the house quietness is best. And the more quietly you comport yourselves, the better you will be enabled to judge fairly between the disputants, and to weigh the merits of the case in your own minds. With these brief recommendations, I now beg to introduce Mr. Cooke again to your notice. (Applause.)

MR. COOKE then rose and was received with applause of considerable duration. He said,—Mr. Chairman : Christian Friends,—I feel very happy in the opportunity of addressing you once more on the important subject which has been brought under our consideration. Last evening, when Mr. Barker found that he could not answer my arguments from Scripture, he took another course ; that of raking together the conflicting views of fallible men. You will perceive the drift of this. As he could not undermine my proofs, he thought he would throw dust into your eyes, to prevent you from seeing the truth clearly ; and thus raise doubts in your minds about the truth in general—not only about the doctrines in question, but about scriptural truth in general. This was very apparent when, in positive violation of the rules of this discussion, my opponent sought to undermine the authority of the book of Revelation. He had previously signed a document, pledging himself not to utter a sentiment impugning the divine authority of any Book contained in the authorized version : yet, in violation of that pledge, which ought to have the sanctity of an oath, he asserted that the Book of Revelation is spurious. It is thus, however, that his disregard for his own solemn pledge, and his disbelief of the Bible, *both* become manifest together. Desperate, in his own estimation, must his cause be, when he can have recourse to measures which thus involve a violation of moral principle. If the design of this discussion had been to investigate the authenticity of the sacred books, I should have defended their genuineness : but neither the object of the discussion, nor my limited time, will admit of this.

Respecting the quotations which Mr. Barker adduced last evening from various writers, I observe, first, that the quotations are not all from Trinitarian writers, but some of them

are from Arian authors. Secondly, that those said to be given from Trinitarian writers are of no authority in this discussion ; because they form not the standard to which we have mutually agreed to appeal. Thirdly, the quotations given by my opponent are *not to be relied upon* ; for it is the practice of Wilson, his Unitarian authority, to give the sentiments of commentators, not in their own words, but in his own language ; and often to present them in a garbled aspect. Again ; the words of an author, when given, are often given *unfairly*, detached from their proper condition ; and sometimes they are given *falsely*, and made to speak sentiments which the authors themselves never held.

Lest I should not have time for the principal body of my address, I shall waive a reference to these authors for the present :—*though I have them before me*, and, if my time should admit, I shall point out the falsehood of the quotations which have been given. And I would here remark that I have before me not less than THIRTY-EIGHT falsehoods and awful perversions of truth, selected from the writings of Priestley, Belsham, and Lindsay, in reference to the subjects which have been under our discussion ; especially in reference to the sentiments of the Fathers respecting the person of Christ. And I shall be willing for any competent gentleman to examine them after this discussion is over. And perhaps I may take the opportunity of publishing them.

MR. BARKER HAS ALSO BEEN GUILTY OF GROSSLY MISREPRESENTING MY SENTIMENTS. He stated that I had misquoted Seneca in his letter to Helvia. But the fact is, that the very quotation he gave establishes the correctness of my statement. The only difference is, that Mr. Barker extended the quotation, and made it include a passage which savours of materialism. So far as I quoted the passage, it is correct ; and that Seneca was not a materialist, his writings afford abundant evidence.

HE HAS ALSO GROSSLY MISREPRESENTED ME IN REFERENCE TO JONATHAN'S TARGUM. I have borne the insult offered on previous occasions, but now I shall reply. I did *not* say that Jonathan said, on Isaiah the 6th, Holy—that is the Father ; Holy—that is the Son ; Holy—that is the Holy Ghost. I said that Rabbi Simeon Ben Jochai gave this exposition ; and this Mr. Barker has never denied, much less disapproved : and therefore he might have saved himself the trouble of writing to a Jewish Rabbi, who, I suppose, rejects both the Divinity and the Messiahship of our Lord Jesus Christ. As to Jonathan applying the title of Jehovah to Christ, I remark that he most plainly does so in more instances than one. And I am prepared to take any gentleman of competent knowledge along with me to my house, and show him

passages where Jonathan in his Targum does refer the term Jehovah to the Messiah—the Lord Jesus Christ. (Loud cheering.)

I proceed to notice some of Mr. Barker's objections, advanced last evening.

In reference to the passage in 1 Tim. iii. 16,—“Great is the mystery of Godliness: God was manifest in the flesh,” Mr. Barker asserts that *Theos* is spurious, and that Griesbach has it *os*, Who was manifested. I answer, first, that the evidence in favour of the genuineness of *Theos* decidedly preponderates. Dr. Tholuch, from Germany, examined the Alexandrian manuscript in the British Museum; and is decidedly of opinion that the common reading is genuine. Dr. Schulz, a better authority than Griesbach, and one of our own standards, preserves the reading of *Theos*. But if we adopt *os* as the reading, the meaning is exactly the same—(and I desire to call attention to the fact)—for the relative pronoun masculine *os*, *who*, must have an antecedent, and that antecedent can be no other noun but *Theos*; for neither in gender nor sense can the pronoun refer to any other. It cannot agree to *eusebeia*, *godliness*, for that is feminine; it cannot refer to the word *mysterion*, *mystery*, for that is neuter; it cannot refer to the word *aletheia*, *truth*, for that is feminine; it cannot refer to the word *edraïoma*, *ground*, or *foundation*, for that is neuter, and, besides, it would make no sense of the passage: it cannot refer to the word *stulos*, *pillar*, for the same reason; and it cannot refer to the word *ekklesia*, *church*, for this is feminine; and the sense also forbids it: but with the word *Theos*, it has a perfect concord, both in gender and in sense. The philology and divinity here completely harmonise, and give propriety, spirit, and vigour to the apostle's statement,—that *great* is the mystery of godliness; “God was manifest in the flesh:” for what is so great a mystery as the incarnation of the Lord of light and glory? This is the doctrine of the passage, and accords with the teaching of John, “In the beginning was the Word, and the Word was with God, and the word was God.” “And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth.”

Mr. Barker laboured hard to make it appear that Christ was the author of a *spiritual*, but not of a *natural* creation: but, hard as he toiled, he failed; for, in the first place, he omitted to notice the passage in John i., 3—10, as he no doubt felt it inconvenient to do so. Secondly, in quoting Col. i. 16, he left out the words “*visible and invisible*,” which, of course, include all possible creatures. Thirdly, he told an *untruth* when he referred to Heb. i., 8, asserting that it did not apply to Christ; but you shall hear the passage, and judge for yourselves:—“But unto the Son he saith, thy throne, O God, is for ever

and ever." Who is addressed there? Christ the Son. "A sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity : therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." And then we have the copulative conjunction *kai*, connecting the following verse with the preceding,— "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." Fourthly, I reply that Mr. Barker, by a singular felicity of argument, included Jews and Gentiles in his spiritual creation. Now as there are no human beings, but Jews and Gentiles, it, of course, follows, on his own showing, that Christ created *all men*. This is what the apostle John maintains, when he says, "He was in the world, and the world was made by him, and the world knew him not." Just ask yourselves what world was it that knew him not? Mankind knew him not. It was the world that he was in, our world, that knew him not, though the Saviour made it. Need I tell you that my opponent has singularly failed in his attempt to prove that Christ did not create the visible universe?

My opponent says that the church is called "*Jehovah our Righteousness*." But this, Mr. Barker knows, is a mistake. He can criticise when it suits his purpose; but when it better suits his purpose, he can let criticism alone, and take the common reading. The reference is to Jeremiah xxxiii., 15 16,— "In those days, and at that time, will I cause the Branch of righteousness"—mark the phrase!—"to grow up unto David; and HE"—mark!—"He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our Righteousness." There is something singular in our translation having the phrase "this is the name wherewith *she* shall be called;" but the seeming difficulty vanishes before an enlightened criticism; for, first, the reference is *not* to the church, but to the *Righteous Branch* proceeding from *David*. This must be Christ, for this is one of his titles; and he is called the son of David according to the flesh : and he is Jehovah our righteousness according to his Divine nature. But these titles cannot belong to the church; for she is neither the Branch of Righteousness, nor the Son of David, nor Jehovah our righteousness. But I ask, how comes it to pass that we read in our version or translation, "*she* shall be called the Lord our righteousness?" It is easily explained. The Hebrew pronoun rendered *she* differs little in its form from the pronoun rendered *He*. The only difference is a small stroke; and this must have been omitted by a transcriber of some ancient copy. Of this there is satisfactory evidence; for it is *HE*, and not *she*, in the Chaldee paraphrase,

and in the Syriac, and Vulgate, and Septuagint versions ; and Dr. Kennicott, in searching ancient manuscripts, found a various reading, which conforms to all the versions I have named, and makes it HE, and not *she* ; and thus conforms to the sense of the passage. Here, then, the passage, we see, ought to read that HE, the Righteous Branch, that HE who proceeds from David, HE shall be called the *Lord our Righteousness*. So that the argument about the church being called the Lord our righteousness falls to the ground.

All this evidence is supported by a parallel passage from the same prophet, when speaking of the same Glorious Personage, Christ, and applying to him the same titles. Jeremiah xxiii., 5, 6,—“Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch,”—the same term—“and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS.” And thus Scripture sheds light upon Scripture, and the word of God becomes its own commentator. This is so plain and conclusive that “no ingenuity of man can explain it away.” Thus Christ is called Jehovah our Righteousness ; yet Mr. Barker asserts that he was simply a pious young man. (Laughter, and calls to “order.”)

My opponent says, that to call upon the name of Christ is to call ourselves by his name. It so happens, however, that there is no evidence that the New Testament disciples ever did call themselves by Christ’s name. They were called “Christians ;” but the appellation appears to have been given to them by their enemies, as a term of reproach. But suppose they did call themselves by the Saviour’s name, there is no evidence that they ever called themselves by his name in *prayer*. We have many examples of prayer, but not one in which they used prayer for that purpose. The dying thief prayed. Was it to call himself by the name of Christ ? No ; but to obtain salvation. “Remember me when thou comest into thy kingdom.” The dying Stephen prayed. Was it to surname himself by Christ’s name ? No ; but to implore pardon for his enemies ; and to commit his departing spirit into the hands of the Saviour in whom he trusted.

The apostles prayed to Christ in a variety of forms. They prayed to him for blessings temporal, and blessings spiritual ; and you shall have a few of their expressions.

When Paul was tried with the affliction, figuratively called “a thorn in the flesh,” he besought the Lord thrice for deliverance, and received from him the gracious answer, “My grace is sufficient for thee, for my strength is perfect in weakness.” And the apostle adds, “Most gladly, then, will I glory in my

infirmities, that *the power of Christ* may rest upon me." Was it "*a pious young man*" whose grace was sufficient for him, and whose strength was made perfect in his weakness? Or did the apostle pray to Christ that he might be surnamed by him? Judge ye.

St Paul, writing to Timothy, uses the following prayer. 1 Tim. i., 2,—“Grace, mercy, and peace, from God our Father and from Jesus Christ our Lord.” Now, what are the blessings which are here sought? Does the apostle ask for the blessing that he might be surnamed by Christ’s name? No, he asks for mercy; he asks for grace; he asks for peace. And these three blessings comprehend all spiritual blessings;—mercy, to pardon; grace, to sanctify; and peace, as the happy result of these important blessings. From whom does the apostle seek these blessings? He sought them from God, even our Father, and from our Lord Jesus Christ. And how does he seek them? He sought them by an act of worship—by prayer to the Father and to Christ. Yet Mr. Barker tells us that “Christ is just a pious young man.” So then, we have a pious young man associated with the Almighty Father as an object of prayer, and as a source of mercy, of grace, and peace!

In the Epistles alone, we have about twenty-eight instances in which our Lord is thus solemnly addressed. The New Testament Saints prayed to Christ, the Lord, for both temporal and spiritual blessings. Hear the apostle Paul:—“Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you, and the Lord make you all abound in love one toward another, and toward all men, even as we do towards you: to the end that he may establish your hearts unblameable in holiness before God, even our Father.” Now here, you perceive, Christ is distinguished from the Father as actually conferring these blessings. “To the end that HE may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all saints.” 1 Thes. iii., 11—13. What are the blessings sought for in this prayer? First, divine direction; second, abundance of love; third, stability; and fourth, holiness. And these blessings are sought from Christ, in connection with the Father.

In this prayer, the Father is put *before* the Son; but in the following prayer the Lord Jesus is placed *before* the Father. Now, listen:—“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work.” Thess. ii., 16, 17. Thus Christ was united with the Father as the great object of prayer, as the fountain of blessing, and the

bestower of all grace; therefore, if by prayer the apostles worshipped the Father, they equally worshipped and honoured the Son. Yet in spite of these plain passages, Mr. Barker still asserts that "Jesus is just a simple pious young man." A pious young man is no fit object of prayer and devotion. Such prerogatives belong to none but God. But the apostles prayed to Christ for all sorts of blessings. Therefore Jesus Christ is God.

The apostles not only prayed to our Saviour, but they gave him the most exalted praise which their tongues could utter, or their pen could frame. Listen. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and forever." 2 Peter iii., 18. Again;—"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: TO WHOM BE GLORY BOTH NOW AND FOR EVER." 2 Tim. iv., 18. The whole church is described as giving him glory in the loftiest strains of praise. "UNTO HIM THAT HATH LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, TO HIM BE GLORY AND DOMINION FOR EVER AND EVER." Rev. i., 6. The angels are higher than men. Amongst them there are revealed the highest intelligences that exist. And yet all these are commanded to worship the Saviour. "And when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. i., 8. The angels had worshipped him ages prior to his incarnation. The angels worshipped him as exhibited in Isaiah's prophetic vision. But now Christ assumes a new character. Now he appears incarnate, now he is in the world in his human nature, and in that character a new commandment is given to angels to worship him. And thus, when, at the time, at the period referred to, at our Lord's incarnation, "when he bringeth his first-begotten into the world, he said, AND LET ALL THE ANGELS OF GOD WORSHIP HIM." How oddly Mr. Barker's theology sounds,—And let all the angels in heaven worship this pious young man! Let Gabriel bow before him. Let Raphael, and Michael, and all the bright hosts of heaven, seraphs, and cherubim, and the loftiest intelligences, join in worshipping "a pious young man!" The notion is ridiculous—absolutely ridiculous, and impious as well as absurd, and derogatory to that Saviour whom we love, and to that truth which we revere. And you will remember that the command, Let all the angels of God worship him, is given by that Being who hath said, "Thou shalt worship *the Lord thy God*, and him only shalt thou serve."

But our adorable Redeemer is worshipped by all orders of beings in heaven—by the whole church, and by all the hier-

archy of heaven. Revelation has drawn aside the veil that separates eternity from time, and shows us the shinning hosts around the throne. We can take up the telescope of faith, and look upon the bright myriads who surround the throne of God. We can see their state, and behold their employments, and hear their pealing anthems. Let us, then, look into the bright regions which are exhibited to our view.

[Some interruption was here occasioned by an individual in the body of the room, and there were several cries of "Put him out."]

MR. GILMORE :—Order, order. Respect yourselves.

MR. COOKE :—Don't be rash with the poor man. Let him alone ; and I will read him a portion of God's blessed word. Rev. v., beginning at the 6th verse :—"And I beheld, and lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne, and when he had taken the book, the four living ones and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living ones, and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four living ones said, Amen." Now, just contemplate the scene for one moment. This praise is loud and earnest. They sound his praise with a loud voice. The apostle heard them : and the sound was like the noise of many waters, and the voice of mighty thundering round about the throne. It was unanimous. There were multitudes, defying calculation. Yet there was not one discordant tongue—not one silent voice—not one cold or reluctant heart ; but with united ardour and harmony they worship God and the Lamb. And this praise, too, comprehends the exercise of all holy intelligences. There are the

living ones, the cherubim, the seraphim, the highest intelligences, perhaps, that God has formed; and they give him glory. And there is the whole church, represented by the twenty-four elders—the Jewish and Christian churches united; and they gave him glory. And there is the multitude of angels, which no man can number; thousands upon thousands in number; and they unite in a pealing anthem of rapturous praise. And then, as if heaven itself were too confined to contain the swelling chorus, the wave of triumph and of gladness extends to earth, and earth itself takes up the sound, until it is echoed back to heaven, and finished by the loud Amen uttered by the living ones which bow before the throne. Can we so pervert our common sense in the face of this palpable and obvious evidence—can we so pervert our common sense as to trifle with these plain statements of God's word—can we so pervert our common sense, or the judgment which God has given us, as to maintain that these representations apply only to a man, only to a pious young man, who exercised his ministry for three years, and then finished his career by dying upon the cross; multitudes having laboured ten times the period of the Saviour, and having died a death which, bodily considered, was equally excruciating and even more protracted! The idea is monstrous.

I now come to the Personality and Godhead of the Holy Spirit.

I maintain, firstly, with regard to his personality, that the Holy Spirit is not a *periphrasis* for the Father himself; for he is distinguished from the Father, as I shall presently show you. I would just now remark that the formulary of baptism teaches this distinction, "Go ye and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Now, as the distinction here between the Father and the Son is real, so is the distinction between the Father and the Holy Ghost real.

The Holy Ghost is not an attribute, or an influence; for all the attributes of a *Person*, and the modes of action peculiar to a conscious, intelligent agent, are ascribed to the blessed Spirit. He is said to speak, to be pleased, to be vexed, to be grieved. He is set forth as knowing, willing, moving, striving, helping, interceding, comforting, leading, guiding. He is said to be blasphemed—to be sinned against; and sin against the Holy Ghost is the most grievous sin which men can commit, and one never to be forgiven. If language can express personality—if actions and states of being can indicate a conscious, intelligent agent, we have it undoubtedly presented here in almost every variety of form. And the attempt to resolve such varied representations into mere figures of speech, is equally unworthy the scholar and the Christian. It can only be regarded as

a licentious and reckless endeavour to sustain a system at the expense of all candour and all just regard to the credit and authority of the sacred volume.

While the Scriptures plainly teach the Spirit's personality, they as plainly teach his Godhead. *The names of God are ascribed to Him.*

HE IS CALLED GOD. Ananias lied to the Holy Ghost ; and when Peter detected his hypocrisy, and charged his sin upon him, he said, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto GOD." And addressing Sapphira, he said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord?"—Acts v.

He is also called LORD. "Now the Lord is that Spirit : and where the Spirit of the Lord is, there is liberty."—2 Cor. iii., 17.

He is also called JEHOVAH, JEHOVAH GOD, THE GOD OF ISRAEL, JEHOVAH GOD OF HOSTS. In Acts i., Peter says,—“Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost”—mark the phrase! —“which the Holy Ghost, by the mouth of David, spake concerning Judas :” “for it is written in the book of Psalms.”—Now what did the Holy Ghost say?—“Let his habitation be desolate, and let no man dwell therein : and his bishopric (or office) let another take.” This prediction is taken from Psalms 69 and 109 ; and the Glorious Being with whom the Psalmist is there described as having religious intercourse, is designated “*God*,” “*Jehovah*,” “*the God of Israel*,” “*Jehovah God*,” “*Jehovah God of Hosts* ;” and while David speaks by the Holy Ghost, receiving divine communications from him, qualifying him to foretell future events, he renders *unto him—the Holy Ghost*, prayer, thanksgiving, adoration, praise, and every form of religious homage ; and as if his own efforts were insufficient to set forth all his glory, he calls upon “the heavens, the earth, the sea, and all nature, to unite in lauding his glorious name.” Thus, then, the names of God are ascribed to the Holy Spirit, and he is worshipped.

I must now proceed to the Trinity. I have not time to expatiate as I wish to do upon all the attributes of the Holy Spirit, separately. I have had so much to do in following my opponent, to answer objections over and over again, that time for the department to which I particularly wished to turn attention this evening, is taken away. I shall therefore at once call your attention to the Holy Trinity.

You will remember that when Mr. Barker first introduced

this subject, he brought before you a great list of names, whom he represented both as holding a variety of sentiments, and as contradicting each other with regard to their views on the Holy Trinity. Now, if contradictory opinions could disprove a truth either in philosophy or religion, then we might soon disprove every fact in philosophy, as well as every doctrine in religion.

I will just give you an example or two. There is Mr. Barker's great favourite in theology, Priestley, who denies that men have *any souls*. Well! he is one authority; and I give him credit for plain speaking. Then we have David Hume as another authority, and he denies that man has *any body*.—(Loud laughter.) Now put these two together, and you prove there is not such a thing in existence as a human being. Now, Mr. Barker's reasoning is just of this character to disprove the trinity. He brings one to prove a sentiment and the other to disprove it; and because one contradicts the other, the doctrine of the trinity is not a true one. (Hissing.)

MR. GILMORE :—Order, order.

MR. COOKE :—I proceed. The names which Mr. Barker has quoted to disprove the trinity, rather seem to confirm the doctrine than to overturn it: for the variety of sentiment which he states, is only as to the mode of representing the trinity, and not against the doctrine itself as being a true doctrine. The evidence adduced, then, so far from undermining, tends rather, so far as human authority can go, to establish the doctrine.

Now, in adverting to the holy trinity, I shall not attempt to explain the doctrine as to the mode of the divine existence. It is sufficient for me if I defend the doctrine as being revealed to us in the Holy Scriptures. But, just as an introduction, I will quote a sentiment from Mr. Barker, which, on a very interesting and solemn occasion, he expressed in writing. And having expressed it thus solemnly, it may be regarded as having some weight—at least as much weight as any of the authorities to which he has before referred. He says,—“ON THE TRINITY, I WOULD SAY, THAT THE SCRIPTURES UNIFORMLY SPEAK OF THE FATHER AS GOD, OF THE SON AS GOD, AND OF THE HOLY GHOST AS GOD; AND THEY UNIFORMLY SPEAK OF THE FATHER, SON, AND HOLY GHOST, AS WE SPEAK OF THREE PERSONS. But what mode of existence in the Divinity it is that gives rise to this manner of speaking, I know not—it is a mystery.” So that Mr. Barker did, at that period, regard the Scriptures not only as speaking, but as *uniformly* speaking, of the three persons in the Godhead as we speak of three persons.” This is strictly true, as we shall soon abundantly show.

I have already proved, from the Holy Scriptures, the proper Divinity or Godhead of our Lord Jesus Christ, and the Personality and Godhead of the Holy Ghost. I trust those proofs have been so clear and conclusive as to place the important doctrines in question upon a solid foundation, and to command your rational assent. I have now only to build upon a foundation already laid, and to carry out the argument on principles already established : for as the Divinity of the Father is admitted by all ; and as the Godhead of Christ, and the Personality and Godhead of the Holy Ghost, are proved, it will necessarily follow that there is a trinity of persons in the Godhead ; or that the Deity is revealed to us in a three-fold distinction of Father, Son, and Holy Ghost. I shall now adduce scriptural proofs from both the Old and New Testament to establish the Trinity in Unity.

I remark, then, first, that the proper nouns and pronouns applied to God, imply a Trinity in Unity.

Secondly, that the attributes and perfections ascribed to God, are such as are possessed and exercised by a Trinity in Unity.

Thirdly, that the works of God are the operations of a Trinity in Unity.

Fourthly, that the worship of God, both by angels in heaven and men on earth, is worship ascribed to a Trinity in Unity.

I remark, then, first, that we shall show that the proper nouns and pronouns applied to God, are such as indicate a Trinity in Unity. The two principal names applied to the Deity, in the Old Testament, are the following—God, and Lord ; and those in the Hebrew are *Aleim*, and *Jehovah*.—The word GOD is plural in Hebrew, but the word *Jehovah*, is singular. Now, why is the one plural ? Simply to imply a plurality of persons. Why is the other singular ? Simply to express the Unity of the Divine Essence, and to guard against polytheism.

Very often these two names occur together ; and in such passages, the Trinity of persons and the Unity of the Divine essence, are clearly placed before us in one view. Now, just take an example. Deut. vi., 3—5. “Hear, therefore, O Israel, and observe to do it ; that it may be well with thee, and that ye may increase mightily, as the Lord God (*Jehovah Aleim*) of thy Fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel : the Lord our God (*Jehovah our Aleim*) is one Lord (*Jehovah*) : and thou shalt love the Lord thy God (*Jehovah thy Aleim*) with all thine heart, and with all thy soul, and with all thy might.” Now, in all these cases, the word God is in the plural number. We only refer to this chapter as an example. There is scarcely a page in the Bible where the same name, in the plural number,

does not occur. In fact, in almost every instance where the word God occurs in our translation, that name is *Aleim* in the Hebrew; indicating the plurality of persons: and yet this plural noun is construed, commonly, with a verb in the singular, and represented by pronouns in the singular, to indicate the Unity of the divine essence.

Mr. Barker asks me why do we not conform to the Hebrew, and say Gods, not God? My answer is, for this obvious reason,—**THE NOUN IS CONSTRUED WITH VERBS AND PRONOUNS IN THE SINGULAR.** When those verbs or pronouns are *plural*, they are given in the plural in our translation!

The word *Jehovah* is always singular. Its meaning implies the essence of God. It denotes *existence* in the radical meaning of the term. It means the Self-Existent and Eternal One. It is applied to each person—the Father, the Son, and the Holy Spirit; and its singular form indicates the perfect and eternal Unity of the divine essence. And to impress the Unity of God's essence upon our minds as a fundamental doctrine of revealed religion, it is proclaimed, "Hear, O Israel, the Jehovah thy God—*Jehovah thy Aleim*,—is one Jehovah." The same important truths run through the whole Scriptures.

While the name God, though plural, is *commonly* construed with pronouns and verbs in the singular, on a few important occasions it is construed into the plural, to denote the trinity. Let us take a few passages. Gen. i., 26,—“And God said, let US make man in OUR image, and after OUR likeness.” Not *my* image, and *my* likeness, in the singular, but *our* image, and *our* likeness, in the plural. Take another passage, Gen. iii., 22,—“And Jehovah God said, the man is become as one of US.” Take another passage, applicable to both names of God. Gen. xi., 6, 7,—“And the Lord said, Let US go down and there confound (Heb., *let us confound*) their language.” Observe the phrase, let *us* go down. We need not multiply passages. These are sufficient. They clearly indicate a plurality of persons, and no sophistry, however ingenious, can explain away their meaning.

We have said that the word Jehovah has always a singular form. It is so, as expressive of the Unity of the Divine essence; but, at the same time, that name is often applied to more than one person. I shall refer you to a very important passage in the 6th chapter of Isaiah, where the name Jehovah of Hosts is evidently applied to Three persons. To give full effect to this passage, I must read as far as the 11th verse of the 6th chapter of the prophecies of Isaiah:—“In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with

twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of Hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, JEHOVAH OF HOSTS. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for US? Then said I, here am I: send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." It is highly important to observe that although the name *Jehovah* is in the singular form, it is represented by a pronoun in the *plural*, as in the 8th verse, "who will go for US?" Now, who are the US meant in this passage? Unquestionably, *the Father, the Word, and the Holy Ghost*. That there was here a representation of the Father, needs no proof, as it is no matter of dispute; all Unitarians acknowledging that "Jehovah of Hosts" is his appropriate designation. That there was here also the presence of the Son and the Holy Ghost I have to prove; and I will make it evident to you from divine authority.

That there was here the presence of the Son we learn from the apostle John, who, speaking of Christ in chapter xii., 41st verse, says, "These things said Esaias, when he saw HIS GLORY, and spake of him." He saw Christ's glory, and spake of him. So there was here the presence of the Son. That there was here the presence also of the Holy Ghost, is manifest from Acts xxviii., 25, 27, where the prophecy uttered in this vision is said to be spoken by the Holy Ghost. Now, attend unto the words of Paul—"Well spake,"—who? "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." Thus, then, the *Trine God*—the Father, Son, and Holy Ghost, constitute the Jehovah of hosts exhibited in this sublime vision of the prophet. Now, you will observe that this is not mere conjecture. The interpretation is that of inspiration itself. The Scriptures of eter-

nal truth ; the infallible testimony of God's word, establish the fact. It is on this authority, then, that we say the *three divine persons of the Godhead* are here represented.

Thus we see the reason why the plural pronoun is used, "who will go for US?" It is in harmony with this doctrine, and affords an additional illustration of its force and propriety, that the seraphims, while veiling their faces with their wings, repeat the word "Holy" *thrice* in their lofty adorations—Holy, holy, holy is the Jehovah of Hosts. The exclamation *Holy* is thrice repeated—in harmony with the doctrine of the Divine Three, in whose presence they stand, whose glory they dwell in, and whose lofty praises they celebrate. I shall have occasion to advert to this passage again, and may therefore leave it for the present.

Secondly ; *I remark that the attributes and perfections of God are those of a Trinity in Unity.*

1. THE TRINITY IN UNITY IS ETERNAL. Of the Father it is said, "From everlasting to everlasting thou art God." Of the Divine Word it is said, "He is the Alpha and the Omega, the beginning and the end, the first and the last ;" that "he was in the beginning with God ;" and that "his goings forth have been from the days of eternity." And of the Holy Ghost it is said that "Christ through the *Eternal Spirit* offered himself without spot a sacrifice to God."—Psalm xc., 2 ; Rev. i. 3. Heb. ix., 14, &c.

2. *The power of God is the power of the TRINITY IN UNITY.* Speaking of the Father, the apostle says that he was "appointed a minister of the Gospel by the grace of God given unto him by the effectual working of *God's power*." Speaking of the Son, he saith, "Most gladly will I glory in mine infirmities, that *the power of Christ* may rest upon me." And, speaking of the Holy Ghost, he said that "signs and wonders are wrought by *the power of the Spirit of God*." Eph. iii., 7. 2 Cor. xii., 9. Rom. xv., 19.

3. *The Omnipresence of God is the omnipresence of the TRINITY IN UNITY.* "Do not I fill heaven and earth, saith Jehovah." Of Christ it is said, that "he filleth all in all." To Moses, God said, "In all places where I record my name, I will come unto thee, and I will bless thee." Christ said, asserting the same attribute, "For where two or three are gathered together in my name, there am I in the midst of them." Of the Holy Ghost the Psalmist said, "Whither shall I go from *thy Spirit* ? or whither shall I flee from *thy presence* ?" And again, the Holy Spirit, to denote his omnipresence, is said to dwell in the hearts of God's people. And thus, then, the omnipresence of the Deity is the omnipresence of the Trinity in Unity. Jer. xxiii., 24. Eph. i., 23. Exod. ix., 24. Matt. xviii., 20. Psalm cxxxix., 7.

4. *The holiness of God is the holiness of the TRINITY IN UNITY.* "Who would not fear thee, O Jehovah, and glorify thy name, for thou only art holy?" Of Christ it is said, that he is "the Holy one." "But ye denied the holy one, and desired a murderer to be released unto you." The Spirit is emphatically called "*the Holy Ghost*." "Ye have an unction from the *Holy One*." And of the whole Trinity the cherubim and seraphim exclaim, "Holy, holy, holy, is Jehovah of Hosts." Acts iii., 14. 1 John ii., 20.

5. *Truth, as an attribute or perfection of God, is the attribute of the TRINITY IN UNITY.* Of the Father it is said, by Christ, "He that sent me is *True*." Of the Divine Word it is declared, "These things saith he that is Holy, he that is *True*, he that hath the key of David." Of the Holy Ghost it is said, "It is the Spirit that beareth witness, because the Spirit is *Truth*." Thus, then, the Truth of God is the truth of the Trinity in Unity. Rev. iii., 7. 1 John v., 6.

6. *The Omniscience of God is the omniscience of the TRINITY IN UNITY.* Of the Father it is said that "he searcheth the heart." Christ also declares, "All the churches shall know that I am he which searcheth the reins and the hearts." Of the Holy Ghost it is said, that "the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God." Rev. ii., 23. 1 Cor. ii., 10, 11. Here is an appeal to our own consciousness. As a man knows his own thoughts, affections, and emotions, and as no one else can know them but himself; so the Holy Ghost, penetrating the profound depths of the Godhead, comprehends all the counsels, understands all the purposes, and is conversant with all the emotions that stir in the mind of the Deity throughout the ages of eternity.

7. *The benevolence of God is the benevolence of the TRINITY IN UNITY.* "The Lord is good," says the Psalmist. "He is a stronghold in the day of trouble." And it is said, "God so loved the world," &c. Of the Son, also, it is said, that "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word," and so on. And of the Holy Ghost it is said, by the Psalmist, Thy spirit is *Good* (benevolent); lead me in the land of uprightness. And Nehemiah, enumerating God's great benefits to the ancient Israelites, says, "Thou gavest them thy *GOOD SPIRIT*, or thy benevolent Spirit." Now, here you have it proved that the goodness of God is the goodness of the Trinity in Unity. Psalm cxliii., 10. Neh. ix., 20.

Thus, then, the attributes of eternity, of omnipotence, of omniscience, of omnipresence, with the moral perfections of

truth, of love, of holiness, in their infinity of extent, are the attributes of a Trinity in Unity. All the perfections which belong to the Father, belong also to the Son, and to the Holy Spirit; which proves as clearly as language and facts can prove, that in the Godhead there are three persons: and that in essence and perfections these three are one.

Thirdly, I remark, that the works of God are also the operations of the Trinity in Unity.

1. *Creation.* The creation of the world is ascribed to the DIVINE THREE. Of God, it is said, "that the heavens and the earth are the work of his hand." Of Christ, it is said, that "by him all things were made, visible or invisible." And of the Holy Ghost, it is said, the Spirit of God moved upon the face of the waters," arranging, distributing the conflicting elements, impregnating them with their first principles, and disposing them into that order and harmony which resulted in the beauty and glory of the universe. And again, it is said by Job, "by his spirit he hath garnished the heavens." John i, 3. Gen. i, 2. Job xxvi, 13. Thus creation is ascribed to each; and yet these three are one; for in the first verse of the Bible it is said, "In the beginning God created the heavens and the earth." And the noun, though plural, is construed with a singular verb and pronoun.

2. *The creation of man,* the most noble and important work of God on earth, is ascribed to the DIVINE THREE. Of the Father, it is said, that, "Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life." Of Christ, it is said, that "by him all things were made, whether visible or invisible;" which of course comprehends *man*. And of the Holy Ghost, it is said, by Job, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Gen. i. Job xxxiii, 4.

Viewing man thus as the work of the Trinity, of Father, Son, and Holy Ghost, we clearly see the reason and force of the language. "And God said, let US make man in OUR image, and in OUR likeness," &c. Gen. i, 26. And in this view we see why man is called upon to remember his *Creators*. Eccles. xii, 1,—"*Remember now thy Bareica, thy Creators, in the days of thy youth.*" In the language of Scripture there is always a propriety and force which is seen by diligent and careful examination. See the force, the beauty, and the propriety of Scripture language in these instances.

3. *The preservation of all things is the work of the TRIUNE GOD.* Providence is every where ascribed to the Father. So it is to the Son; for "he upholdeth all things by the word of his own power," and "by him all things consist." So the same work is ascribed to the Holy Spirit; for, says the Psalmist, "Thou sendest forth thy Spirit, and they are created

and thou *renewest the face of the earth.*" Heb. i, 2. Col. i, 16. Ps. civ, 30.

4. *The TRINITY IN UNITY raised the body of Christ from the dead.* Of the Father, it is said, "God hath both raised up the Lord, and will raise up us by his own power." The same is asserted by Christ. "Destroy this temple, and in three days I will raise it up." "I have power to lay down my life, and I have power to take it up again." And the same great work is ascribed to the Spirit. "Christ was put to death in the flesh, but quickened by *The Spirit.*"

5. *The raising of all mankind is the work of the TRINITY IN UNITY.* Of the Father it is said, "that he raiseth up the dead, and quickeneth whom he will;" and "all that are in their graves shall hear his voice and come forth." The same work is ascribed to the Holy Ghost. "*For it is the Spirit that quickeneth.*" "For if the Spirit of him that raised up Christ from the dead dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies by his *Spirit* that dwelleth in you." John v, 21, 28. Rom. viii, 11.

6. *The inspiration of prophets and apostles is ascribed to the TRINITY IN UNITY.* "All Scripture is given by inspiration of God." To Christ the same act is ascribed. For "the prophets searched what or what manner of time *the Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." The same inspiration is directly ascribed to the Holy Ghost. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by *the Holy Ghost.*" 2 Tim. iii, 16. 1 Pet. i, 10, 11. 2 Pet. i, 21.

7. *In like manner to give commission and authority to Ministers of the Gospel is ascribed to the TRINITY IN UNITY.* In reference to the Father, says Paul, "Our sufficiency is of God; who hath made us able ministers of the New Testament." The same act is ascribed to the Son; for, says Paul, of Jesus Christ, "he counted me faithful, putting me into the ministry." To the Spirit, the same commission and authority are ascribed. "Take heed, therefore, to the flock of God over which the Holy Ghost hath made you overseers." 2 Cor. iii, 5; 1 Tim. i. 12; Acts xx, 27.

8. *To dwell in the hearts of God's people is ascribed to the TRINITY.* "I will walk in you, and dwell in you, and be a Father unto you, saith the Lord God." The same is affirmed of the Son. "For know ye not that Christ is in you, except ye be reprobates?" And "*Christ in you* the hope of glory," is the common privilege of God's people. The same is affirmed of the Spirit. "For know ye not that your bodies are the temple of the *Holy Ghost*, which is in you?" Thus the Triune God dwells in the heirs of Glory; sealing their adoption,

witnessing their acceptance, and preparing them for heaven. 2 Cor. vi, 16. xiii, 5. Col. i, 27. 1 Cor. vi, 19.

9. *Holy fellowship, or communion, is a privilege conferred upon all Christians, and it is a privilege granted by the whole TRINITY.* "For truly our fellowship is with *the Father*, and," it is immediately added, "with his Son, Jesus Christ." And the apostle prays, "*The communion of the Holy Ghost* be with you all, Amen." 1 John i, 3. 2 Cor. 13, 14.

10 *The work of sanctification is ascribed to the TRINITY IN UNITY.* "Jude, the servant of Jesus Christ, to them that are sanctified by God the Father." Of Christ, it is said, "He that sanctifieth and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren." Again, "Ye are washed and sanctified in the name of the Lord Jesus, and by the *Spirit* of our God." Jude 1. Heb. ii, 11. Cor. vi, 11.

Such are the united acts of the Godhead—the Father, Son, and Holy Ghost;—To create the universe; to form mankind; to preserve all things; to raise the dead body of Christ, and all mankind at the last day—a work equal to creation itself; to inspire prophets to foretel things to come; to commission and authorise apostles and ministers; to dwell in the hearts of God's people; to hold fellowship with the saints; and to sanctify us throughout body, soul, and spirit;—such, and a hundred other acts, had we time to go through them,—all actions peculiar to God—actions which none but God could perform, are ascribed to each person in the ever-BLESSED AND GLORIOUS TRINITY—FATHER, SON, AND HOLY GHOST.

In the fourth place, the Divine Worship ascribed to God is ascribed to THE TRINITY IN UNITY. I have adduced passages before to prove that worship is ascribed to Christ and the Holy Spirit. I shall now adduce some in which the most solemn form of worship is ascribed *conjointly* to the Divine Three. This worship is rendered by the Hosts of Heaven. We refer, in the first place, to the 6th of Isaiah. We have before shown that the word Jehovah, which occurs several times in that chapter, though singular in form, refers to a plurality of persons. By comparing Scripture with Scripture, we have shown that there is a clear and distinct reference to the Father, Son, and Holy Ghost; and that on this account we see the propriety of the plural pronoun US being employed—"Who will go for US?" verse 8. The presence of the TRINITY being thus established, it will follow that the sublime adoration presented by the seraphim, must be ascribed to EACH with equal reverence and awe: and hence the three-fold repetition in the language they employ, "Holy, Holy, Holy, is the Jehovah of Hosts;"—that is, Holy is the Father, Holy is the Son, and Holy is the Divine Spirit; equally Holy,

eternally blessed, and alike to be adored, and praised and exalted by all the creatures He has made.

It is remarkable, that in a similar vision which St. John had of the heavenly world, he had a similar display of the Divine Glory ; he beheld the same description of exalted spirits before the eternal throne, and heard exactly the same language of three-fold adoration employed, "Holy, holy, holy, Lord God Almighty."—Rev. iv., 8. The Father, Son, and Holy Ghost had been previously mentioned in this very passage ; and therefore there can be no doubt but that this triple ascription of praise was rendered to the Triune God. There is no possibility of avoiding this argument, but by proving that there was not the presence of the Son and the Spirit, as well as the Father. Such is the worship of heaven.

Worship is likewise equally rendered by the church to the TRIUNE GOD. We have an indication of this under the Old Testament dispensation. Although the Jewish economy is a dark and obscure one compared with the brightness of the Christian dispensation ; and although we are not to expect the same clear and complete discoveries of God in the Old Testament as in the New ; yet the doctrine of the Trinity was intimated, as we have shown, by the plural name given to God, *Alcim*, constructed with verbs and pronouns in the singular : and the spiritually-minded Jews recognized the doctrine thus implied. In the three-fold form of the Benediction which the High Priest was authorised to pronounce, this doctrine clearly appears to be recognized. Numbers vi., 24—25—

"JEHOVAH bless thee, and keep thee ;

JEHOVAH make his face to shine upon thee, and be gracious unto thee ;

JEHOVAH lift up his countenance upon thee, and give thee peace."

Here the term Jehovah is thrice repeated ; and though we have not the names of Father, and Son, and Holy Ghost mentioned, we have a blessing recognized as proceeding from each corresponding beautifully and harmoniously with the solemn form of benediction employed by the apostle ; namely,

"The grace of our Lord Jesus Christ,	} be with you all.
And the love of God,	
And the communion of the Holy Spirit	

Amen."

Here, then, we have a three-fold form of benediction in the old economy, and a three-fold form in the new economy. In the original form, we have not the appellation Father, Son, and Spirit mentioned ; but in the new economy, we have the whole three mentioned, and spiritual blessings are sought from each by prayer. Now, here is the reason why we find that there is no longer a plural noun employed, that is, in the New Testament, because the plural noun is done ;

away in the brighter manifestation of **FATHER, SON, and HOLY SPIRIT.**

And then, in the form of baptism, also, we have this recognition of the Triune God. Hence the command, "Go ye and teach all nations, baptizing them in the name—not names, but **NAME—**

**OF THE FATHER,
AND OF THE SON,
AND OF THE HOLY GHOST."**

And what is baptism but a solemn covenant of man with God, the object of his worship? And this covenant, observe, is to be entered into, not with the Father only, but also with the Son and Holy Ghost, **THREE IN ONE.**

Since then, the word of God declares that there is but One God; and since the same word as expressly teaches us that Father, Son, and Holy Ghost are invested with the names and attributes of Deity, to whom, equally, all the works of God are ascribed, to whom all homage is ascribed, **WE HAVE A PERFECT DEMONSTRATION THAT THE HOLY SCRIPTURES TEACH THE IMPORTANT DOCTRINE OF THE HOLY TRINITY—THREE IN ONE, AND ONE IN THREE.**

This is a doctrine, too, which has ever had connected with it the blessing of the Almighty. And though many aspersions have been cast upon orthodoxy during this discussion, we rejoice in the fact that specimens of Christianity the brightest, and the fairest, and the loveliest, and the most useful that ever adorned human nature, or ever shed forth their evidence of the reality, the power, and excellency of Christianity, have been connected with this doctrine of the Holy Trinity. Had time permitted, I might have referred to Wesley, who spent his existence and his property in doing good to the souls and bodies of men; to the seraphic Fletcher, who spent his days in arduous labour and his nights in wrestling prayer; to Brainard, who carried salvation to the wandering Indians; to the martyr Williams, to Moffat, and a host of others, all of whose labours were undertaken under the influence of this doctrine. In short, look over the pages of history, sacred and profane, ancient and modern, and you will have exhibited a degree of moral and religious excellency, never outstripped—never equalled in connection with the glorious doctrine of the Trinity. (Loud applause.)

MR. GILMORE:—Gentlemen,—I trust that you will be perfectly in order while Mr. Barker addresses the meeting. This discussion is drawing fast to a close: and not only will the two disputants, and the subject about which they are disputing, form the subjects of grave consideration, but the friends of each individual, who are perhaps considered the friends of the

principles of each, will also be the subject of grave consideration, perhaps when you and I are no more. I say, therefore, that the two parties, on either side, ought to maintain a character for consistency ; and enter into some sort of compact to show the utmost charity and the utmost good will towards all men : for I believe that to be the real test, after all, whatever opinions may be in dispute. The real test of the Christian character, by which the influences of its principles upon individuals are manifested, is bound up and associated with the word charity. Now I do trust you will be quiet while our friend Mr. Barker is addressing us, after the very quiet manner in which Mr. Cooke has been allowed to proceed.

MR. BARKER :—Respected Chairmen ; My Friends,—I shall make no further preface to the address I am about to deliver, than to repeat my old request that I may be favoured with a patient and calm hearing. Hear me, and ponder the statements and arguments which I may lay before you, and I shall be perfectly contented.

When my time expired last night, I was making some allusion to the doctrine of Eternal Torments. I have but little further to add on that subject ; but I wish to add what I have to say before proceeding further.

I have observed that the doctrine of eternal torments is nowhere taught in Scripture, and that the doctrine of future punishment that is taught in Scripture is the doctrine of *death—destruction*. I had gone through the Old Testament, and noticed the words of Christ and Paul, and was proceeding with the writer of the epistle to the Hebrews, who states that those who do not bring forth good fruits should be *burned*, and devoured by fiery indignation ; and he speaks of God coming forth to punish as a *consuming* fire.

The doctrine of James is the same. “ Let him know that he which converteth a sinner from the error of his ways shall save a soul from *death* ;” not from eternal torments, but from *death*.

Peter taught the same. He says the wicked shall *perish* ; shall be *destroyed*, shall *utterly* perish. And the simple meaning of the word *perish*, is to *go out of existence*.

The doctrine of John is the same. He speaks of the end of the wicked as *death*, and the end of the righteous alone as *life*.

I will further briefly observe, 1. that the doctrine of eternal life in torments is at variance with the character of God,

as revealed in his own word. "God is love;" and God is the Father of all mankind. Now, if we had not been taught otherwise from infancy, it would seem utterly impossible that a God of love should consign his children to eternal life in torments. There is not even a good *man* in the world that would punish another man with eternal torments. There is not even a *bad* man in the world that would punish another man with eternal torments. The worst man in existence, the most malignant man that ever existed upon earth, if he were appointed to torment his greatest enemy, would relent before the year's end; and much more would he relent, if appointed to torment his own children. He would relent before the week's end; much less would he be able to continue the work of torture throughout eternity. And shall we believe that God is less kind than man? That God is less kind than the worst of men? No! Let us rather believe that God is kinder than the best of men; and that the benevolence of the kindest heart is but as a drop from the benevolence of God, which is the infinite and eternal ocean.

2. The doctrine of eternal torments is not necessary to make people good. The best men will be found among those who reject the doctrine of eternal torments. Indeed, the best men will generally be found to deny the doctrine of destruction, and to believe in the final, universal restoration of mankind. The great influence that purifies and ennobles, that improves and perfects man is, the doctrine of God's fatherly love. Love in us is the sum of religion; and it is the powerful influence of a knowledge of God's love to us, that awakens love in us. It is the doctrine of God's infinite, eternal, and unmerited love that awakens true piety in the breast, and that cherishes, and strengthens, and perfects it, when once awakened there.

3. Some tell us that if we do away with the doctrine of eternal torments, we weaken the power of the Gospel. I answer, the Gospel never had the doctrine of eternal torments in it; and we had best leave it as Christ himself left it. God knows best what doctrines are best adapted to do good. And God knows best what amount of terror is best for man; and that amount which God has sought to inspire is the utmost to which we ought to go. The Gospel is right as God has given it, and if we attempt to alter it, we shall only mar it.

Excessive terror tends to destroy piety, and not promote it ; and when it does not destroy, it spoils it, and causes it to degenerate rather into superstition and servility, than to bear its proper character of a child-like confidence and love to God, and love and beneficence to man.

4. Again ; the doctrine of eternal torments does more harm by causing unbelief, than it could ever do good by awakening extreme terror in the minds of men. Threaten a punishment to man which he cannot believe to be reasonable, just, or true, and you take away fear altogether. The man becomes a sceptic, an unbeliever ; and the greater the terror, the less is his fear of it. But threaten a punishment which he may reasonably expect a good God will inflict, and the man receives and believes it ; and the firm belief of less fearful threatenings, and the constant expectation of a smaller punishment, will exercise a greater influence on his heart and life, than the unscriptural intimation of a greater, improbable, or impossible punishment.

5. Multitudes are not only led to disbelieve that future punishment will consist of eternal torments, but to reject the whole of that religion of which they are told the doctrine of eternal torments forms a part. I have met with numerous instances of persons who had become infidels, and in searching for the cause of their infidelity, I have found it to originate in the absurd and unscriptural doctrines of false orthodoxy, and frequently in this irrational and awful doctrine of damnation to eternal life in torments.

6. This doctrine, too, tends to enslave the mind, and to prevent its free exercise, and full and harmonious development. The man that is under the influence of a sincere belief of the doctrine of eternal life in torments—the man that believes that he and others are exposed to eternal life in excruciating misery, scarcely *can* be free. The bare idea that he is liable to such horrors, paralyses his whole soul, and so chains him down that he scarce dare think at all. And if he use the little freedom he has, it is then next to impossible that he can heartily, cordially believe this doctrine.

7. This doctrine is, at the same time, one of the grand instruments by which wicked and interested men have in all ages gained and kept dominion over the souls of their brethren. It is something which makes the wicked, the interested, feel strong when they can threaten people with eternal life in torments. Their power is weakened when they can only threaten what

God threatens. If we desire, therefore, to pull down priestcraft, one of the greatest evils in the universe, and set free the spirits of our fellow-men, we ought to begin by teaching the doctrine of future punishment as God himself has taught it.

8. But we are referred to the passage where Jesus says, "Their worm dieth not, and the fire is not quenched;" and we are asked, Do not these words prove the doctrine of eternal torments? We answer, No; they prove the contrary. These words are quoted from Isaiah, the last chapter, and last verse. After having spoken of certain wars, and of a terrible slaughter, he proceeds to say that while the dead carcases are lying on the plain, they who worship God "shall go forth, and look upon the *carcases* of the men that have transgressed against me, (that is, Jehovah); for their worm shall not die, neither shall their fire be quenched; and they shall be an *abhorring unto all flesh*." Now a worm feeding upon a carcase, if it *die* not, *dévours* the flesh; and the *fire*, if it be not quenched, *consumes* the remainders of the bodies,—*entirely* consumes them, and thus causes an utter destruction. These forms of expression, therefore, were employed by Jesus to express, and were most fit and proper to express, in a clear and forcible manner, not eternal life in torments, but the certainty that the punishment to be inflicted on the wicked, would operate upon them as the worm does upon a carcase devouring all that can be devoured, and as the fire operates upon that which is left, namely, *consuming* it, burning it *up*, and would effect, what Jesus elsewhere threatens, a complete destruction both of body and soul in hell.

9. We are aware that the Gospel tells us that the wicked shall go away into everlasting punishment; but this is perfectly agreeable to the doctrine we preach. We believe that the punishment of the wicked will be truly everlasting, endless. Those who believe in final restoration tell us that the word translated everlasting is frequently applied in Scripture to things that are not everlasting, that *cannot* be everlasting, and it is certain that this is the case; hence we read of everlasting hills, and the like. We, however, are not driven to this resource. We simply have to say that we believe literally in everlasting punishment; we believe that the wicked will be punished eternally; but we teach that their punishment will be everlasting *death*; we believe, as the apostle declares, that they will be punished, not with eternal life in torment,

but with eternal destruction ;—a destruction which shall never be reversed,—a death which shall never be succeeded by restoration to life.

10. Some people tell us that eternal destruction is no punishment whatever, and that many men will not dread the loss of existence at all. I will, however, give you the idea of John Angel James:—"Annihilation" says he, "is bad enough. How terrible to anticipate the loss of thought, of being, of consciousness, for ever !" And, without doubt, it is terrible enough. At the same time it is not so terrible to many as it *would* be, if their minds were not perverted or disabled by the principles of false orthodoxy. Life would be more highly valued, and destruction would be more dreaded, but for the influence of this horrid and unscriptural doctrine of eternal torments. If man is to value existence, he must believe that he has his existence from God on good or favourable terms. But the man who exists on the terms, that he is every moment liable to eternal torments, *cannot* believe this ; hence he cannot properly feel his existence to be a great, inestimable blessing. He is in danger rather of regarding his existence as a curse. He is in danger of wishing that God had not made him ; and under the influence of this false doctrine, human life is sometimes such a burden, that men wish in agony that they had never been born. But let a man know, that existence is given to him on the most reasonable and advantageous terms,—let him know that his existence comes from a good God,—that he is placed on earth on purpose that he may be happy,—that he is formed with a perfect nature, free from all sin,—that his nature is as perfect, as free from stain or faultiness, as the nature of Adam was when he was created ; let him understand that he was formed for the highest and most God-like ends ; that he was designed, and that his nature is calculated, for endless improvement in piety, in knowledge, in all spiritual and divine excellence, and for rich, and vast, and everlasting blessedness,—let him believe that he is in the hands of a benevolent God,—that the universe in which he lives is governed by unerring wisdom, and eternal, boundless love,—let him believe that God is the Father of the whole race of men,—that he wishes all to be wise, and good, and happy,—that he has no pleasure in the death or misery of any,—that even suffering itself is designed for men's improvement and welfare,—that God will do his best for all mankind,

and that when he has done all he can, consistently with their freedom, to secure their everlasting welfare, and failed, he will still do the next best thing, and take away that being, which, while given for a blessing, has been turned into a curse:—I say, let a man look on God in this light, and regard the arrangements of this infinite universe, as one vast system of means designed by God, to secure his present happiness, and his everlasting improvement and blessedness, and he will prize his existence most highly, and destruction will be regarded as a tremendous curse, and will be contemplated with unutterable horror.

Many have now learned to prize existence, since they have seen through the errors of false orthodoxy, and received the doctrine of Jesus in its simplicity: they now look upon existence as an infinite benefit, for which they can never be sufficiently thankful to God. They prize it above all thought, and they would rather suffer the loss of friends, and of temporal freedom,—would rather suffer reproach and treachery, and all the agony of cruel martyrdom, than for a moment run the risk of being shut out from the happiness of immortal life.

I shall say no more on this subject.

I was wishful to notice the question of a hired ministry, but I shall not enter into it further than to say that it is anti-scriptural and unnecessary; that a hired ministry is very generally hurtful—hurtful to ministers, hurtful to religion, hurtful to the church, inimical to freedom, tending to prevent the development and culture of men's minds; that it tends to perpetuate error, superstition, and mystery,—to prevent religion from being understood, and from being seen in its proper character; and thus gives strength to the cause of infidelity. It furnishes one of the worst examples to society; it hangs a millstone round the neck of Christianity, and would sink it, but for its immortal vigour. A hired ministry is generally remarkable for selfishness and ambition, the flattery of the rich, the neglect of the poor, and for intolerance and tyranny, and, by causing those vices to be ascribed to Christianity; its tendency is to bring it into disrepute, and everlasting contempt and neglect.

They who wish to see my views on this subject stated more at large, may find them in my publications. (Laughter, and applause.)

I now come to my opponent's speech delivered last night.

He referred to the sentiments of Priestley. For those I am not answerable; and I refer to them only to say, that I was sorry my opponent should have read one passage from Priestley in such a way as to cause it to convey a false idea of its meaning,—an idea opposite to what the writer himself intended. Though parties may be imposed upon by such means for a time, such injustice is sure to come to light, and to meet, ultimately, with its reward.

He says, I eulogize Priestley to the skies. I am not aware that I ever did any such thing. Still, Priestley, *deserves* to be eulogized, and eulogized highly; and I acknowledge that the more I know of him and of his works, the more do I esteem and love him. He was a great and a good man; a person of unspotted purity and strict integrity; a man of extensive learning and of great industry. He was an ardent lover of truth, and risked both his reputation and his life for its sake. He defended the cause of Christ against infidelity with great ability and with great success. For his labours in endeavouring to free Christianity from the inventions of bad and foolish men, and from the corruptions of dark and degenerate ages, he deserves to be had in grateful and in everlasting remembrance. He was fallible; and it would be strange indeed if he had not, in publishing perhaps a hundred volumes, fallen into somewhat about thirty errors or mistakes: but he was a great and glorious character notwithstanding. I cannot place him on a level with CHANNING. CHANNING has no equal under heaven. His was the brightest spirit that God has granted to mankind the privilege to behold in these latter days. He was full of light, and full of life, and full of love, the very image and likeness of the Saviour. His life was governed by the same beneficent spirit that pervades his writings, and his efforts were uniformly directed to promote the freedom, the improvement and the welfare of mankind. I cannot place Priestley on a level with Channing. Channing, I say, has no equal with whom I am acquainted. At the same time, I cannot but have a high opinion of Priestley; and no unprejudiced and candid mind, I fancy, can read his writings, and peruse the story of his pure, and useful, and Christian life, and of his calm and triumphant death, without pitying the man that can take pleasure in abusing and slandering his reputation.

My opponent repeated his false statement respecting my

views of the sacred writings, stating that I placed them side by side with the writings of Mahomet, Priestley, and the like. Now he has read the tracts to which he refers; and he knows that the representations which he gave of their contents were false: he knows it, and cannot but know it. I have only to say, in reply to what my opponent so frequently said on this subject, that if he did not trust for acceptance with God, in the merits or righteousness of another, instead of trusting to his own good conduct for acceptance, I cannot but think he would endeavour to be a little more righteous in his own behaviour. (Hear, hear, order, order.)

He gave us some quotations—(interruption.) My friends, I use no carnal weapons. (Interruption.)

MR. GILMORE:—I do think you are treating Mr. Cooke's chairman with great disrespect. Every attention was paid to the other side.

MR. BARKER:—I use no carnal weapons. I simply speak plain truth, and if you do not choose to receive it, after all, it need do you no harm. (Further interruption, arising from remarks made by one or two individuals in the throng.)

MR. GRANT:—Silence, silence. No one can speak without creating confusion.

MR. COOKE:—Silence, I beg of you.

MR. BARKER:—My opponent gave us some quotations from the Koran of Mahomet. While he read them, I was struck with the resemblance which some of them bore to some portions of the Old Testament; and I could not help thinking that Mahomet would have been a better man, and a greater reformer, if he had not been bewildered with the same false notion of my opponent, that the beggarly elements of the old law of Moses were an infallible and everlasting guide to righteousness. If he had distinguished properly between the imperfect law of Moses and the perfect law of Christ,—if he had taken the doctrines of Christ as his sole, infallible guide,—if he had distinguished between the writings of Moses, which were set aside because imperfect, and the doctrines of Christ, as they will remain for ever, Mahomet would not have resembled my opponent so much in error as he seems to have done.

He brought up poor Marcion again, and would still make me answerable for his sentiments and failings; though I have *never*, either in writing or in speaking, so much as *mentioned*

his name, nor quoted him as an authority in *any thing*. The only pamphlet I ever *printed* in which his name occurs, is that on the miraculous conception (loud laughter;) and that pamphlet is not *my* production, it is simply a *republication* of *another* man's writings, for whose sentiments I am not answerable. (Much applause, and hissing.)

MR. GRANT:—You are exceedingly silly, every one of you.

MR. BARKER:—My opponent spoke as if I had referred to certain parables as containing and unfolding the whole plan of salvation; whereas he must have known, if he had paid the slightest attention, that I did no such thing.

He referred again to the sufferings of martyrs; but it was only to give fresh proof that he knows nothing of a martyr's life or feelings, and that he has especially yet to learn the true character and history of that most god-like of all martyrs, Jesus of Nazareth, the Saviour of mankind.

He says Christ's justice *did* need satisfaction, as well as his Father's and the Holy Ghost's; and that Christ satisfied his *own* justice, as well as the justice of the Father and of the Holy Ghost. Now this was a somewhat remarkable acknowledgment. But it requires another acknowledgment before it can be complete; and it is this, namely, that as the Father and the Holy Ghost are the self-same God as the Son, and as that suffering which is borne by one person in the Godhead must be borne by all, he should tell us further, that the *Father* also suffered and satisfied the *Son*, that he satisfied the justice of the Holy Ghost, and that he satisfied his own justice besides: and, likewise, that the *Holy Ghost* suffered and died, and satisfied *his* own justice, and the justice of the Son, and the justice of the Father;—in short, he should tell us that they all died, and thus satisfied each his own justice and the justice of the other two. When this acknowledgment is made, the theory will be then about complete, and they who like it, may take it, and make the best of it. I confess, if I had not witnessed the fact, if I had not myself heard him make the acknowledgment, I should have found it hard work to believe it possible that any orthodox teacher *could* have made such an acknowledgment—*could* have committed himself so far.

He asked a question or two in reference to sacrifices; such as—Does God approve of what he positively enjoins, &c.

I will answer my opponent by a few other questions in return.

1. Does God approve of those things in which he says he takes no pleasure ?

2. Does he approve of those things which he declares are all the same to him as slaying a man, cutting off a dog's neck, offering swine's blood, or blessing an idol ?

3. Does he approve of those things which the prophets, so far from urging people to practise them, declare to be a weariness and a grief to God ?

4. Does God approve of those things, or could he ever enjoin those things (in any other way than that in which he enjoined divorce and polygamy) of which the Psalmist says, "Sacrifice and offering thou didst not desire ; burnt-offering and sin-offering hast thou not required. I will not argue with thee for thy sacrifices and burnt-offerings : I will take no bullock out of thy house, nor he-goats out of thy folds." "Thou desirest not sacrifice, else would I give it : thou delightest not in burnt-offerings. The sacrifices of the Lord are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise."

Lastly. Can God desire sacrifices and burnt-offerings, when he declares that *all* he requires, and all that he considers *good*, is, to do justly, love mercy, and to walk humbly with our God ?

My opponent seems to think God *must* have approved of sacrifices, as he gave them, or gave laws respecting them. But in this he errs. God never approved of the Israelites having a *king* ; yet he *gave* them one. He gave them one in his *anger*, because they would not obey him without a king. So he never approved of sacrifices ; but he *allowed* them. He even gave to the Jews precepts respecting the way of offering sacrifices, because something of the kind they appeared resolved to have, and he would therefore make the system as harmless as possible, and even employ it for purposes of instruction and piety. He *wanted* them to be content with the single *moral* law ; but instead of going forward to purity and perfection under that law, they went backward. Therefore, as he gave them the law of divorce, on account of the hardness of their hearts, so he gave them sacrifices, to preserve them from worse practices. He *gave* them, though he never *loved* them. He gave them in anger,

at that intractableness and hardness of heart, which made the Jews determined to have something of the kind.

My opponent seems not to understand the drift and object of the Old Testament writings ; he seems to think their drift and object were to prepare people for trusting in some satisfaction to be offered to divine justice by the sufferings of Christ. He may, perhaps, be willing to learn a lesson on this subject (laughter)—from Jesus Christ. (Hear, hear, and applause.) I will just give him a few of Christ's words on this subject. The Old Testament is divided into the *law* and the *prophets*. Now what does Jesus say is the *substance* and *drift* of these writings ? Hearken. "As ye would that men should do to you, do ye even so to them : for THIS is the Law and the Prophets." And when one came and asked which was the greatest commandment, Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS." My opponent would have said,—“Dear me ! that is a very defective explanation of the matter. The object of the LAW was to teach satisfaction to justice, and to prepare us for trusting in the merits of the Saviour that was to come.” Jesus, however, taught differently, and if he were to come back again, he would rebuke those men who talk so loudly about the law and the prophets containing allusions to his sufferings, and to his satisfying divine justice, and the like ; and would tell them afresh that the object, the design, and the drift of the whole of the law and the prophets was to make men love God with all their heart, and soul, and mind, and strength, and to love their neighbours as themselves. True, the law was intended to bring men to Christ ; but not to bring them to trust in his merits. There is not a word about the merits of Christ in the whole Bible. The law was designed to bring us to Christ in a far different sense. It was designed, as a schoolmaster, to teach men the rude elements of religion, during their spiritual childhood, and thus gradually fit them for the higher, purer, better instructions of Jesus, who came to create our hearts entirely anew, to make us truly spiritual and divine, to teach us to worship the Father in spirit and in truth, to lead truly religious lives,

to love the brethren, to delight in doing good, to live peaceable, loving, benevolent lives. The law was designed to bring us to Christ, of course ; not to bring us to trust for acceptance in his sacrifice, but to prepare us for his simple and spiritual religion, consisting in the love of truth, the love of goodness, the love of God, and the love of mankind.

My opponent says it was when Christ died that God ceased to regard sacrifices. Then Christ must have died before the days of Micah, Isaiah, and David ; for he had ceased to regard and respect them before their times, if he ever loved or respected them at all.

My opponent, referring to a passage in John xvii., 3.—“This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent,” said that ‘*Jesus Christ*’—the *title* Jesus Christ,—referred to the *human* nature. Very true ; but then if Jesus Christ meant the *human* nature, where was the human nature before God the Father sent it. “Jesus Christ, the *man*, the *human nature*, whom thou hast sent.” This does away with the argument for pre-existence which was grounded on this and similar passages. Again ; if *Jesus Christ* means the *human nature*, then according to *his* arguing, the human nature is the true God ; for he says that in 1 John, v. 20, Jesus Christ—that is, the human nature,—is called the *true God and eternal life*. We have therefore the human nature made into the true God ! But this agrees exactly with what he quotes from Revelations ; for when the heavenly creatures and all the hosts worship Jesus, how is it that they worship him ? As God ? No ; but as man. It is in his *human* nature that they worship him. They worship him as the *Lamb* that was *slain*. They ascribe to the man Jesus Christ, to the human nature that died and appeared there as having been slain, all those praises and blessings which his obedience unto death for our sakes so richly deserved.

I will, however, refer you to Wilson’s Concessions again, and you shall see what is said by Trinitarian writers about the passage in 1 John, v. 20.

The following is Calvin’s opinion :—“When, without the conjunction, the apostle says, that *we are in him that is true, in his Son*, he seems to express the *means* of our union with God ; as if he had said that we are in God *by* Christ.”

My opponent says that Wilson sometimes gives the sentiments of the authors he quotes in different words. What does he mean? Some of the authors whom Wilson quotes wrote in Latin, and their words had therefore to be translated into English. Wilson, when he takes a Latin sentence from a book, often translates it into English. This is what my opponent grounds his charge upon. And does my opponent believe that this is wrong? Does not my opponent do the same when he quotes the Scriptures? He does not give you the words used by the sacred writers, but others instead. *They used Hebrew and Greek.* What does my opponent do, when he quotes those writings which were originally written in Hebrew and Greek? Does he read every passage in the same Hebrew and Greek words which the sacred writers used? No such thing. He quotes the English translations. True, he gives you enough of Hebrew and Greek; for he gives you Hebrew and Greek even where the English is the same in sense. But does he not, nevertheless, do what Wilson does? Does he not frequently translate the Hebrew and Greek into English? Of course he does, and we do not blame him for it. It would be better if he would speak *more* English, and less either of Greek or Hebrew. (Laughter.)

Erasmus, Archbishop Tillotson, Waterland, Adam Clarke, and others, interpret *en* here, *by*, *through*, or *by means of*. Dr. Bloomfield interprets the words thus: "We are in union with the true God, *by means of* his Son Jesus Christ."

Erasmus says,—"*The Father* is the true God and eternal life, the Fountain of all."

Grotius says,—"*This is the true God*; namely, He, and none else, whom Jesus hath declared to be the object of worship. The pronoun *outos*, *this*, not unfrequently relates to a *remote* antecedent; as in Acts vii. 19; x. 6."

Rosenmuller says,—"*This* (with whom we are united by his Son) is the true God, and the Author of eternal happiness....Not only the Photinians, but also many of the *orthodox*, refer these words (*outos estin aiōnics*), *this is the true God and eternal life*, not to the *proximate*, but to the more *remote* antecedent, namely, to *God the Father*; and *rightly*, for, in the beginning of the verse, the Father is distinguished from the Son."

My opponent referred to Zechariah, "Awake, O sword,

against the *man* that is my fellow," to prove Jesus to be Jehovah, and Jehovah's fellow. But the text says, against the *man* that is my fellow, not against the *God*, or *divine person*.

He says, the notion that Isaiah ix. 6, 7, refers to Hezekiah, is not supported by any authority. I answer, it is supported both by Trinitarian and Anti-Trinitarian authority, and that of the most creditable character. In Wilson's Concessions, page 190, you will find the following authorities :—

Grotius :—" *Unto us a Son is given. Will be given. Hezekiah*, who was very unlike his father Ahaz. This passage is acknowledged, not only by Christians, but by the Chaldee interpreter, to relate in the same manner, but in a more excellent sense, to the Messiah."

White :—" *The government shall be upon his shoulder*. That is, he [king Hezekiah] shall reign in 'the throne of David,' as the metaphor signifies, and as the prophet more fully explains himself in the following verse, which cannot be literally true of our Saviour, whose kingdom was not of this world's, as David's was ; but, in a *second* and sublimer sense, the expression denotes that power which God devolved on his Son, of governing his spiritual kingdom, the church."

The following, also, is White's :—" *His name shall be called Wonderful*, that is, according to the Hebrew idiom, he shall be wonderful ; which Hezekiah was in an eminent manner, as well upon the account of his personal qualifications and endowments, as for the miracles of God wrought in his behalf."

And again :—" If we read the word [*Counsellor*] single, and applied to Hezekiah, it may signify one who, in all difficult emergencies, had recourse to the advice of his counsellors ; applied to our Saviour, one who made known to mankind the whole counsel of God."

Rammohun Roy has entered into the subject at length, and proved most fully that Hezekiah is the person referred to. He has given Hezekiah's history in connection with the passage, and proved to the satisfaction of many, and, in my judgment, beyond all doubt, that the prophecy has no relation to Christ whatever, but refers simply to Hezekiah and the Jewish nation.

My opponent says, I told you that the text referred to

Gabriel. He must *know* that I did no such thing. What I said was that *Al-Gabur*, the words translated in the text *mighty God*, were the same words which formed the name of the Arch-angel, Gabriel. One is *El-Gabur*, *God Mighty*; the other *Gabur-El*, *Mighty God*. I did this to show that the application of such a name [*Al-Gabur*], to a child, did not prove that child to be the true God.

He says, Christ's inferiority to the Father was an inferiority of office only. I answer, 1. The Scriptures do not teach any such thing. 2. Christ's office was *not* inferior to the Father's, if Christ was God. If *any thing*, it was *superior*, on account of his Messiahship being *added* to his other offices which he must have held as God, offices equal to the Father's. But, 3. Christ's office is always spoken of as an *honour* conferred upon Christ by God, on account of his piety. Christ's office is called his *exaltation*, not his *humiliation*. So far, therefore, from his office indicating inferiority, it constitutes, in fact, his superiority to his fellows, his brethren; but he still remains God's servant, inferior to God; and his office as Lord, is an office that at last is to be relinquished, that God may be all in all.

He says, Christ was inferior in glory to the Father, only because he had *laid aside* his glory, to become incarnate. But, first, God could *not* lay aside any glory; nor could his glory be concealed by his incarnation. On the contrary, it would rather be more revealed, unfolded, manifested, and increased as well. Secondly, if God the Father and God the Son were one inseparable and undivided God, the Father was as much incarnated as the Son. And I further answer, that it was the Father who *was* incarnate and dwelt in the man Christ Jesus; and that we never get the slightest hint of any *second* person in the trinity dwelling in Christ Jesus.

My opponent charged me with saying that God does not know the character of any man. Here, also, he was stating what he must have known to be false. He *knows* that I say exactly the *contrary*,—that God knows the characters of *all* men—that he knows all things that either are or have been, and *foreknows* all that is *certain* to come to pass. [Some remark was here made in opposition to the speaker. It was followed by the observation—"It's only Crozer."]

MR. GILMORE :—I am certain it can be no respectable man.

[Cries of—"Turn him out," &c.]

MR. BARKER :—He will perhaps be quiet now. He only speaks occasionally ; and you know who it is. (Laughter ; in the midst of which the individual continued to make observations.)

MS. GRANT :—No one can speak there without creating noise. I don't care who it be ; he has no right to speak : nor can he do it without creating confusion.

MR. BARKER (order being restored) proceeded :—My opponent, to make a certain impression on the meeting, has frequently referred to my views on fore-knowledge. Now what is it that my opponent teaches on this subject ? He professes to believe that God knows, before children are born, whether they will be good or bad ; whether they will go to heaven or hell ; and that God makes millions of children, and sends them into the world, and professes to love them, and to wish them well, while, all the time, he knows before he makes them, that they will live in sin as long as they stop on earth, and go to dwell in everlasting torments when they go hence. Now I say, if I believed such a doctrine, I would never preach again. Such doctrines appear to me more horrible than infidelity itself. I say that men are *free* ; that their actions are not fixed and pre determined ; and that it is naturally, physically impossible for that to be certainly fore-known, which is not itself certain and fixed. My reasons for holding these views are given in my 17th and 18th "Christians ;" and if my opponent will only examine those reasons, and then tell me that he feels prepared to refute them, I shall have no objection to meet him in discussion on that point.

My opponent says it was Christ's human nature that was made Lord : his divine nature was Lord before. I answer, 1. This is no doctrine of Christ ; but a mere invention of orthodoxy, to help her in her trials. 2. That it was Christ's human nature which was made Lord, there can be no doubt : but that his divine nature was Lord before, or that he had any nature different from the human nature, except that God the Father dwelt in him, the Scriptures do not teach.

My opponent says Christ was the Lord of Glory, and therefore must be God. I answer, the Lord of Glory was *crucified* and *slain* ; and if my opponent's interpretation be cor-

rect—if the Lord of Glory means Jehovah God, then Jehovah God was crucified and slain.

He says that God purchased the church with his own blood ; that God the Son was pierced by the sword of the Father's justice ; that Jehovah God descended or was buried, and ascended, or was raised from the dead, &c. I answer, all such statements are refuted by their own absurdity, and by their utter want of all Scriptural confirmation.

He told us that the same things are said to be done by Christ in the New Testament, which are said to be done by God in the Old Testament ; and that, therefore, Christ must be God. Now I answer, that that way of arguing would prove the Godhead of Moses, of Adam, of the apostles, and of all Christians in the world. Both God and Moses are said to have done the same thing—both God and Moses are said to have brought Israel out of Egypt ; and therefore I might argue thus : God brought Israel out of Egypt ; but we find that it was Moses that brought them out of Egypt ; therefore Moses must be God. It is said that God led Israel in the wilderness : look again, and you will see that it was Moses that led them in the wilderness ; therefore, on my opponent's theory, Moses must be God. Again ; the children of Israel are called the people both of God and of Moses ; and Moses is himself spoken of as the Lord their God. See Exod. xv., 26, where it is said that Moses “ made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians ; for I am the Lord that healeth thee.” But *was* Moses Jehovah ? We know that he was not. Yet the very same arguments which prove Jesus Christ to be God, would prove Moses to be God likewise. The proof is the same, and the absurdity is about equal. The arguments of my opponent are but laboured folly. We, therefore, still believe in the existence of but one God, and that one God the Father.

Again ; the Godhead of Adam is proved in the same way. In Matt. xix. 4, 5, we read,—“ He who made them in the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave

to his wife : and they twain shall be one flesh." Now it is certain that he who made both male and female was God. But go to Gen. ii. 23, 24, and you will find that the same words are attributed to Adam :—" And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh." Thus the very words which Jesus says were uttered by God, Moses says were uttered by Adam. - Adam, therefore, must be God. If any one say, Adam could *not* be God, I should have only to reply as the orthodox do, It is a mystery ! and thus explain the matter, by acknowledging it could not be explained. In the same manner we might prove the Godhead of Paul, of the apostles generally, of the prophets, and of all God's people. It is a matter of no great moment, and time will not allow me to do it, or I might have shown that it is *quite common* for things which are attributed to God in one passage, to be attributed to men or angels in other passages.

My opponent quoted Isaiah vi., 3, and John xii., 41, to prove Christ, Jehovah. As he rested the whole upon conjecture and mere verbal criticism, I will give you some Trinitarian criticisms in reply. When criticisms are brought forward founded simply on human authority, it is right that such things should be met by other human authority, which is, to say the least, as respectable as any authority quoted on the opposite side.

The following are the observations of the celebrated Le Clerc :—" I saw Jehovah, namely, God under a human form, as he was seen by Daniel, chap. vii. 9.—I am aware that some explain this of the *Son* of God, because the evangelist John, (chap. xii., 41,) referring to the 5th verse, as if it pertained to Christ, says, agreeably to the manuscripts in common use, ' These things said Esaias, when he saw *his* glory.' But some manuscripts and versions, instead of *autou*, '*his*,' read *tou Theou*, and *tou Theou autou*, ' of God,' and ' of *his* God ;' whence it may be suspected that *here*, as in *other* places, the common reading is a *fraud of pious transcribers*. Truth, however, needs no such artifice."

Tostat, in reference to the three repetitions of the word Holy, says,—" The triple use of the word *holy* does not inti-

mate a plurality of divine persons, but only that praise was frequently repeated."

My opponent says Christ was before all things. I answer, the apostle plainly means not in point of *time*, but *rank*;—Placed before, or placed *above* all things by God, that in all things he might have the pre-eminence.

He says, Christ searches the heart, and that searching the heart is indicative of Omniscience. I answer, prophets and apostles have done the same. There is the instance of Ananias and Sapphira, whose thoughts and falsehoods were known to the apostles; and God can give the same power to any individual.

I shall now briefly notice the speech of my opponent to-night.

He says some of the quotations given by Wilson, are from Arian writers. I feel persuaded that this is a slander; but, if he will give me a proof of what he says, I will receive it.

He sought to make an impression that Wilson was not a faithful transcriber of people's sentiments. I know Mr. Wilson; and I believe there is not a more honest and faithful man in existence.

He says he can show thirty-eight falsehoods in Priestley's and Belsham's writings. What a mass to collect from a hundred different works!

He says the quotation from Seneca, so far as it was given by him, was correct. I answer, it was not; but if it was, is it right, in quoting an author, to give part of a sentence, then stop in the middle, and make the writer speak the opposite of what he means? Yet this is what my opponent has done with Seneca.

He says he did not quote from *Jonathan's* Targum, but from Rabbi *Simeon*. Let him then produce the *Work of Simeon*, that it may be seen whether the words are there or not. I believe it will be found that the words are no more in *Simeon*, than in *Jonathan*.

He says, "God manifest in the flesh" is the true reading. I answer, 1. it does not affect the question; but if you just read the passage through, you will see that it is impossible to be God of whom the words are spoken:—"Justified in the Spirit, seen of angels, preached unto the Gentiles, believed

on in the world, *received up into Glory.*" The idea that God was received up into glory!

He referred to Hebrews i., 10, "And thou, Lord," &c. From what he said, you might suppose that he gave some proof that it referred to Christ. He said, "And thou, Lord, the Son;" whereas "*the Son*" is not to be found in the passage; he put the words in himself.

He says, Christ must have created all men, if he created Gentiles and Jews. I answer, Christ created them *anew*—made them a new people.

He says, "Jehovah our righteousness," in the passage in Jeremiah, does not mean Jerusalem. He says the original Hebrew is wrong; that the transcribers have altered it. He is obliged, you see, to confess that there have been such things as faults of the transcribers. Rammohun Roy, however, gives abundant proof that it *does* mean Jerusalem. In all these matters, however, you can neither rest upon the testimony of my opponent, nor on mine; but you must examine the authorities on the question for yourselves, if you wish to be fully satisfied; and especially you must learn the lesson of abiding by *plain* passages of Scripture, and not allowing one single dark criticism to obscure the light of a whole revelation. 2. There is no proof that in either of these passages "the Lord our Righteousness," is meant to refer to Christ; and if it did, it would be no proof of his Godhead. Elijah is called Jehovah my God, and Daniel means God my Judge.

He says, there is no evidence that the early Christians called themselves by Christ's name. I answer, first, we never said they did so literally, but only in the sense of calling or avowing themselves his disciples or servants; as Israel is said to be called by the name of Jehovah. To be called by Christ's name, or to call on Christ's name, *means* to call themselves Christ's disciples, Christ's subjects. They did not, of course, call themselves *Jesuits*, which means *Jesuites*; but they were known as the *followers*, the *disciples* of Jesus.

He tells us, still, that prayer was offered to Christ as God. I reply, then it was offered in direct opposition to Christ's direction. Christ told us, 1, to whom we *were* to pray: When ye pray, say, "Our Father," &c. He told us, 2, to whom we were *not* to pray: "In that day ye shall ask

me nothing." 3. He set us the *example* how to pray; and he always prayed to the Father, never to the trinity, to the Spirit, nor to himself. 4. The apostles always prayed to God alone: "Making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you," &c. They always direct us to pray to the Father: "By prayer and supplication, making known your requests unto God." These plain passages prove most clearly that Jesus is *not* to be prayed to as God.

He gave us the passage, "To whom be glory for ever and ever." So say I; to him be glory or honour for ever and ever; but not prayer.

He also gave the passage, "To him that loved us be power and dominion." I give them to Christ, and am glad that both are placed in his hands.

Angels are commanded to worship Christ, observes my opponent. But 1. The original is, Worship him all ye *Gods*, or magistrates and rulers. Look at the Psalm, and you will find that the words do not refer to Christ. 2. But suppose they do, the angels or heavenly messengers are only commanded to give Jesus his due, and acknowledge him as Lord over all, as appointed by God to rule and judge all men.

He referred to Revelations. But there it is the *Lamb that was slain* that is to receive blessing, and honour, and power—not God the Son. The song is one in which myself and all who think with me will gladly join, when admitted to the Saviour's presence. We believe that Jesus is *worthy* to receive honour, and blessing, and dominion, and power, and we can ascribe them to him as those in Revelations are represented as doing, without ascribing to him the honour due only to God. The passage makes a complete distinction between God and Jesus. It does not say, God the Father, God the Son, &c., but God and the Lamb. 2. The whole of this worship is given to Jesus as a Lamb, a creature. The Lamb represents his human nature. The *Lamb slain*, or the *man crucified*, is he to whom blessing and honour were given, and they were given to him in consequence of his having been slain, or of his having been faithful or obedient unto death, even the death of the cross. It was because of his obedience that he was exalted by God to be a Prince and a Saviour.

My opponent says, can any one believe all this to be ap-

plied to a pious young man who died on the cross ? I answer, 1. The passage *does* expressly apply it to a pious young man who was crucified, for it says it was to the *Lamb* that was *slain*. The word *lamb* is indicative of piety, and we know it was a man only that was slain. 2. In Phil. ii, and Heb. i., we have the same account of Christ's exaltation. It is there said that God hath highly exalted him, (exalted his humanity of course,) and appointed that every knee shall bow to him, and every tongue confess that he is Lord, because he humbled himself, and was obedient to death, even the death of the cross ; or, in other words, on account of his peculiar piety. And, again, because he loved righteousness and hated iniquity ; or, in other words, because he was a pious young man, faithful above his fellows. God anointed him with the oil of gladness above his fellows ; raised him to glory, and made him Lord of all.

He then came to the Spirit. He said the Spirit was said to be grieved, pleased, and the like. I answer, 1. So the earth, the sun, the moon, the stars, the hills, the streams, the trees of the forest, are represented as rejoicing, mourning, languishing, shouting, clapping their hands, and so on ; and all therefore must be regarded, if we take the Scriptures literally, as persons. The same argument that would prove the Holy Ghost a person, would prove all these things persons. 2. The Spirit, however, is called the *finger of God*, the *power of God*. Thus Christ says, "If I with the finger of God cast out devils ;" which words are given by other Evangelists, "If I by the *power* of God ;" &c. "If I by the *Spirit* of God cast out devils," which shows that the Spirit of God is but another expression for his power ; that the Spirit of God means *literally* the *power*, and *figuratively* the *finger* of God. The Spirit is also spoken of as a *gift* or *gifts*, as an *anointing*, and, in one place it is used as another name for *good things* generally. 3. Still the Spirit of God is, without doubt, a name sometimes given to God ; and that very properly, because God *is* a Spirit, and a *Holy* Spirit too. But there is still but one God.

My opponent came next to what he calls the holy trinity. He spoke of my references to the contradictory notions of Trinitarians as if they were not fair. They were perfectly fair. I simply brought them forward as proof that all Christians were not united and harmonious on the subject of the trinity.

He said, I once *believed* in a trinity. Very true ; but *even then* I would only use just such expressions as were used in Scripture ; and by laying aside all unmeaning and unscriptural words, I was soon led to see the folly of the doctrine itself, and to receive the simple truth.

He spoke of plural nouns and pronouns ; and mentioned *Elohim* as being the plural term employed by God to imply a trinity of persons. I thought he would never have referred to that matter again. What is the plural of God, but *Gods* ? He tells you that God always uses words which are the fittest to express the truth. Now God says he is *Elohim*, "*Gods* ;" but my opponent says nay, not *Gods*, but "*persons*" is the proper word. According to his own principle, persons is an improper word. And *why*, I ask, discard God's own proper word, *Gcds* ; and introduce his *own improper* ones, *persons*, and *distinctions* ? He rejects God's own trinity, *Gods* ; and surely he should not blame us, if we reject his *man-made* trinity.

He says, the plural noun, *Elohim*, is used to indicate a trinity of persons. I answer, 1. Where are the proofs ? There are none. 2. I have explained how it came to pass that the name of God is used in the plural, and construed with singular verbs and pronouns ; I have shown that it is a peculiarity of the Hebrew language, arising from the universal prevalence of Polytheism, or the worship of many gods, at the time Jehovah revealed himself to Moses,—and that similar peculiarities likewise exist in our own language. 3. I ask, is the word *Elohim* ever translated as a plural name when it refers to Jehovah ? Does my *opponent* translate or read it in the plural ? No ; though the word *Elohim* is *Gods* in the original, it is always translated God. 4. In the *New Testament*, however, which should be a clearer and more perfect revelation, no plural name is used for God at all. Here, my opponent's light which is to guide us to the trinity, instead of brightening, goes out. It is no longer *Gods*, but *God*. The form of expression which my opponent says God used purposely as an indication of the trinity, is here given up. It is not the plural, *Theoi*, but the singular, *Theos*, throughout the whole *New Testament*. In the glimmering dawn or twilight of Judaism, we have *Gods* ; but when we come to the noontide blaze of the *New Testament*, that light expires, and the dark indication of a trinity is com-

pletely lost. 5. My opponent, as I have said, won't call *Elohim, Gods*, because it is joined with verbs and pronouns in the singular. But it is called so in the *Scriptures*; and why not follow his infallible guide? If he will not follow *God's* words, never let him think it strange if others will not adopt *his* words and phrases. 6. It is a fact, too, that the Vulgate, the Persic, the Arabic, the Syriac, and the Septuagint, all give the singular name, God, as the proper translation of *Elohim*. 7. The word in the plural number, *Elohim*, is applied to *Moses*. "I have made thee *Elohim* to Pharaoh," said God. Had God made Moses into a trinity? We know he had not. 8. We have also seen that the argument is abandoned by learned Trinitarians; and that the wiser part of Trinitarian writers find fault with others for risking the doctrine of the trinity, by resting it on such a foundation.

My opponent refers you to the question, Who will go for *us*? as a proof of the trinity. But what folly. Do not *we* constantly say *you* to one individual? But I have given you the testimony of Trinitarians upon this point also, and may therefore pass it by without further notice.

He said, Hume denied the existence of man's body. Why, Bishop Berkley, a Trinitarian, denied the material universe. Trinitarians, orthodox people, can be as foolish and extravagant as infidels themselves. Indeed, Trinitarianism prepares people for infidel extravagancies. If a man brings himself to believe in the trinity, which is a flat contradiction, he may bring himself to believe anything. And when his mind reacts, he may cease to believe both in man's body and soul, and become a sceptic altogether, as many have done.

He says, the power of Christ is the power of God. True; he received his power from God, and therefore it *is* his power.

He says, Christ filleth all in all. This has no reference to omnipresence, but simply means filling his people with all spiritual blessings.

He says, Christ dwells in our hearts. True; and when we have his spirit and his truth within us, he does dwell there.

He says, Christ is "the holy one." I answer, David is called God's holy one too; and God's anointed also. Yet he is not God. And Christians are called saints, which means holy ones, yet they are not God.

He says, Christ is true. I answer; those who can take these as sufficient arguments in proof of such a monstrous doctrine as the trinity, must have minds peculiarly constituted. When I *did* believe in a trinity, I saw no force in such arguments as those; and I fancy few present will see any force in them.

He said, Christ was good. I say, Christ informed the young man that there was only *one* good, and that that was not himself, that it was God. Christ disclaims that kind of goodness which he attributes to God.

He says, the attributes of holiness, benevolence, &c., are attributed to Christ in their *fullest* extent. I answer, the Scriptures never say so. It is an assertion without proof.

He says, by his Spirit God hath garnished the heavens. Yes, and it is also said that he does things by his *hand*, his *fingers*, his *word*, his *mouth*, &c. "The mouth of the Lord hath spoken it." "The hand of the Lord hath done it," &c. But shall we therefore say that God's hand and mouth, &c., are separate persons?

He says, it is "remember thy Creators" in the original. It is so. God is called Gods, Creators, &c: and Abraham is called *Lords* in the original; but was there a trinity of lords in Abraham? If the Scriptures are an infallible guide, why does not *he* say *Creators*, *Gods*, &c?

He says, Christ had power to lay down his life, and to take it up again. But Christ tells us he had this power from the Father. Why not read the whole passage?

As to raising the dead, Christ has that power also from the Father. These arguments have been answered already.

My opponent said, God will raise us by his Spirit. True; by his *power*; the thing signified by his spirit. So Christ expresses it; If I, by the *spirit*, or *power*, or *finger* of God cast out devils, &c.

He says, the same things are affirmed of God as of Christ. I answer, the same things are affirmed of the saints as of God. It is said that what is done to saints, is done to Christ, is done to God.

He says, Christ dwells in our hearts. So Christians dwell in each other's hearts. "Ye are in our hearts," says Paul.

He referred to Numbers vi. where he says the name Jehovah is thrice repeated. I have shown that if that proves any trinity at all, it proves a trinity of Jehovahs. It proves three

persons, in the same sense as Peter, James, and John ; three persons, three beings, three Gods. This kind of trinity agrees with the literal rendering of *Elohim*, Gods. All Scripture language, if it proves any trinity at all, proves three Gods or three Jehovahs, and my opponent contends that Scripture words are words of God's own choosing, and must be strictly proper. Why then does my opponent not use Scripture language, and admit at once, that there are three Gods,—that there are three Gods in one Jehovah,—not three unintelligible distinctions in one God ?

He says, the same things are often affirmed of Christ as are affirmed of God. I answer, so they are of the saints generally. What is said to be done to Christians, is said to be done to God or to Christ.

He says, the blessing of God rests on Trinitarians. Does it not on others ? And does not something else often rest on Trinitarians ? But we have replied to these remarks already.

He mentions Wesley, Fletcher, &c. I mention Newton, Locke, Penn, and Channing, and a host of martyrs and philanthropists

I shall now give you a few more proofs, from the plain words of Christ and his apostles, that the Father alone is the True God.

Jesus says, 1. The Lord our God is *one* Lord. 2. Why callest thou *me* good ? there is none good but *one*, that is, *God*. 3. This is life eternal to know thee, Father, the only true God, and Jesus Christ whom thou hast sent. 4. My Father is greater than I. 5. My Father is greater than *all*. 6. When ye pray, say "Our Father." 7. The spirit of Jehovah is upon me, because he hath *anointed* me to preach the Gospel. 8. I do nothing of *myself*, the *Father* which is *in* me, *he* doeth the *works*. 9. The Father taught me what I should say. 10. Christ *prayed* to the Father. 11. He forbade people to pray to himself. 12. He had all his power and authority from the Father. 13. He came not in his own name or authority, but the Father's. 14. He had his authority to forgive sins from the Father. 15. It was the Father that dwelt in him ; not a second person, or God the Son. 16. He did not do his own will, but the Father's. 17. He did not come to do work of his own, but the work of the Father. 18. Jesus Christ never claimed equality with

God, except in point of authority, and that authority he taught he had from the Father. 19. Jesus never called himself God, though he proved that he might have done so without claiming any higher title than had been given to former men of God. 20. The common name which Christ used when speaking of himself was, *a man*, or the *Son of man*. 21. He said he did not know the day and hour of his own future coming. 22. He called God *his* God and *our* God, *his* Father and *our* Father. 23. He never said he had two natures. 24. When tried and condemned, he was not charged with calling himself God. 25. He said he and the Father were one ; but he prayed that all who believed on him might be one in the same way.

The apostles teach the same thing. 1. Peter, in answer to Christ's question, "Whom say ye that I am?" simply declared him to be the *Christ*, the *Son of God*. 2. Others call him a prophet, mighty in word and in deed before God and all the people. 3. The apostles call him Jesus of Nazareth, a *man* proved to be of God by miracles, and wonders, and signs which *God* did *by* him. 4. They say he is *exalted* by God to be a Prince and a Saviour. 5. That he is *made* by God both *Lord* and *Christ*. 6. That he was *anointed* by God with the *Holy Ghost* and with *power*. 7. They call him a prophet raised up from among his brethren by God. 8. They also call him the holy child, or servant, of God. 9. The end of their preaching was to prove that Jesus was, not God, but the *Christ*, the *Son of God*. 10. They expressly declare that there is none other God but *one*. To us, they say, there is but one *God*, the *Father*, and one Lord, Jesus Christ, (*made* Lord by God.) 11. They declare that there is one Lord, one faith, *one God and Father* of all, who is *above* all. 12. Further, that there is one God, and one Mediator between God and man, the *man* Christ Jesus. 13. They say the head of every man is Christ, and the head of Christ is God. 14. They say that as we are Christ's, so Christ is God's. 15. They say that Christ is God's image, the *visible* image of the *invisible* God. 16. That the Father is the God of our Lord Jesus Christ. 17. That Christ is a man. 18. That it is God who puts all things under Christ's feet. 19. That when the end comes, Christ shall deliver up the kingdom to God, even the Father, and be subject to the Father, that God may be all in all. 20. John's Gospel was

written that we might believe that Jesus is the Christ, the Son of God ; not God himself. 21. The apostles prayed to the Father only. 22. They constantly distinguish between God, and Christ, and the Holy Ghost, making one alone God. 23. They teach that Jesus was raised above his fellows on account of his piety. 24. They ascribe the creation of the universe to God the Father only, not to Christ. 25. The creation they ascribe to Christ is the *new*, the *spiritual* creation ; and this, they teach us, he effected by the power and authority of God. 26. They say it is the *man* Christ Jesus by whom God hath resolved to judge the world.

I shall now briefly recapitulate what has been proved during the debate.

We have shown 1. That Christian is another name for disciple of Christ ; that disciple means learner, or scholar ; and that the word Christian means a learner, a scholar, of Christ.

2. That every one is a Christian who chooses Christ as his teacher and guide, in order to learn his lessons, and reduce them to practice.

3. That a man may be a disciple of Christ, or a Christian, without believing in the trinity, satisfaction to justice, natural depravity, eternal torments, and without trusting in the merits of Christ.

4. That the mark of discipleship is love, not orthodox opinions.

5. That the words " Let him be *accursed*," in Gal. i., are levelled against those who make new conditions of salvation, besides faith working by love, as the orthodox do.

6. That the word Atonement means reconciliation.

7. That the redemption effected by Christ is redemption from iniquity.

8. That bearing sins, means curing people of them, taking them away.

9. That propitiation means in one place, a propitiatory sacrifice, a sacrifice which turns away God's wrath ; and that Christ's sacrifice propitiates God, or turns away God's wrath, by making men good.

10. That in another case, propitiation means *mercy-seat*, or the place where God reveals himself, the point where God chooses to meet men, and converse with them, as he does through Jesus Christ.

11. That we obtain forgiveness of sins, through Christ, not because Christ has offered any satisfaction to justice, but because Christ *cleanseth* us from our sins, and makes us holy, fit objects of forgiveness.

12. That when it is said Christ died for our sins, the meaning is that he died to *destroy* sin.

13. That salvation by Christ means deliverance from sin.

14. That by Christ's stripes we are *healed*, our souls made holy; not God's justice satisfied.

15. That by the phrase, "God laid on him the iniquities of us all," is meant that God appointed him to the task of curing men of sin, of redeeming us from our iniquities.

16. That where it is said that Christ is our *advocate*, it means that he is our *comforter*.

17. That his interceding for us means the *strengthening* of men, not pleading with God for them.

18. That his being a Mediator means simply that he is the medium or the means through whom God is pleased to teach and bless mankind.

19. We have shown that there is no proof that Christ's sufferings were greater than those of any other persons, but that there is proof to the contrary.

20. We have also shown, that Christ never said God could not forgive the sins of repenting and returning men without satisfaction to justice.

21. That God is never said to bestow forgiveness for Christ's sake, except in one passage, and that that passage is wrong translated.

22. That the doctrine of satisfaction is not necessary to discountenance sin, and has no tendency to discountenance sin, but to encourage it.

23. That our views are the most effective to discountenance sin, by teaching that freedom from sin is the only thing that can secure for us the blessing of God, and make us happy, and that Christ died on purpose to redeem men from sin.

24. We have shown that God's *truth* did not require that satisfaction should be made to justice.

25. That when Christ became a curse for us, the meaning is not that he was under *God's* curse, but under the curse of the Mosaic law; was excommunicated because he was hanged on a tree.

26. We were told that the mercy-seat had to be approached with blood ; but we showed that the blood required was not required as a satisfaction to justice, but as a declaration of the people's determination to renounce all sin,—that it was that determination on the part of man to give up all sin, which prepared him for approaching the mercy-seat of God with confidence.

27. We showed that the *grounds* of men's forgiveness, acceptance, and eternal welfare are their repentance, obedience, fidelity, and not the merits of Christ.

28. We have shown, further, that in the Scriptures there is no mention made of satisfaction to justice.

29. That there is no mention made of any legal barrier to the forgiveness of those who return to obedience.

[The meeting was at this time disorderly, and had not been in a deliberative mood for some time.]

MR. GILMORE :—I protest against these interruptions—not only against the interruption of *that* gentleman, but of others. The language of that gentleman is uncalled for. I do trust the meeting will be quiet, and give Mr. Barker a fair hearing.

MR. BARKER :—Orthodoxy must be a very *tickle* thing in a man's soul. (Laughter and hissing.)

MR. GRANT :—You see you are only wasting time, and promoting disorder. How much better would it be to let Mr. Barker proceed without the slightest interruption.

MR. BARKER :—I have 11½ minutes, and I wish to occupy them well.

30. My opponent gave no *explanation* of the theory of satisfaction. He found it in darkness, and he left it in the dark.

31. The Scriptures say nothing about Christ's dying to make the exercise of mercy compatible with the claims of justice.

32. My opponent has given us no explanation of the orthodox doctrine of types and antitypes. It still remains a *mystery*—and a fiction too.

33. My opponent's notion about Christ's satisfying his own justice and God's justice at the same time, you will not soon forget.

34. As to the miraculous conception, my opponent proved what nobody ever called in question,—that the story is in the

manuscripts and versions. It was, however, proved by us that it *ought* not to be there, that the story was a forgery. (Laughter.)

MR. GRANT:—Will you be silent, and show some respect for yourselves?

MR. COOKE:—Silence.

MR. BARKER:—35. We have proved that if the story be true, the genealogies are false and useless,—that they *contradict* the story, and that one or the other *must* be false.

36. That the suspicious account which is given of Joseph's conduct, strikes at the credibility of the story.

37. We have shown that Christ is the *son of man*, or, as my opponent says, of man and woman, for, as he says, *o uios tou anthropou* means the son of man as well as woman. So that even on his own showing, Christ is the son of man as well as woman.

38. We have shown that Christ was made in all points like unto his brethren.

39. We have shown that Christ, though he was anointed to preach the gospel, never preached the miraculous conception, and that, therefore, the miraculous conception could be no part of the gospel.

40. That the *apostles* never preached it, nor ever named it in their writings, though they preached and wrote the gospel.

41. That Philip and the Jews, both enemies and friends, all regarded Jesus as the son of Joseph,—the son of the carpenter; and spake of him as such, and that Christ never corrected the error.

42. That the chapters themselves, which relate the story, contain evidences of being forgeries—of being unworthy of credit. 1. They are at variance with the whole gospel besides. 2. They are at variance with themselves, one part contradicting the other. 3. There are several gross errors in quoting as prophecies of Christ passages which were no such thing: thus, 4. It is said Christ was called Jesus because it was foretold he should be called Emmanuel. 5. The words refer to a person who was born in the days of Isaiah, and not to Jesus. 6. The prophecy about Rachel weeping for her children, refers to a former captivity of the children of Israel, not to the destruction of the infants at Bethlehem. 7. That the passage which says, "Out of Egypt have I called my son," is a simple historical reference to the deliverance of the chil-

dren of Israel from the Egyptians; and was no prophecy at all, much less a prophecy of Christ. 8. That the passage about Christ being called a Nazarene is nowhere contained in the prophets, that there is no such prophecy in the whole Bible.

43. I have referred to many other proofs of the spuriousness of those chapters, and might refer to a hundred other circumstances, about Herod, the sorcerers, the taxing, the shepherds, the journey to Bethlehem, &c., all inconsistent with the notion that the story is true, but which cannot be repeated now.

44. The *principle* of these arguments my opponent never *attempted* to answer, much less did he overthrow them. Those which he did try to meet were only a few of the smaller ones of little moment; and even here he failed to prove his point.

45. I was proving by other arguments that the chapters were spurious; but my opponent could bear no more, and I was interrupted, and forbidden to proceed. He claimed the victory. He claimed it because he was completely beaten. Those, however, who wish to see the subject more thoroughly discussed, and carried tolerably out, may read Priestley's work upon it, which I have re-published since the commencement of this discussion. You may there also see those extracts from the Fathers, about the miraculous conception, which I was forbidden to read.

46. I noticed my opponent's arguments for the miraculous conception drawn from the passages which speak of him being made of a woman; of the seed of the woman; from the Word being made flesh; and from the doctrine of human depravity; and found that there was no weight in them whatever.

47. I then came to the Trinity; and showed that there was no such word as Trinity in the Scriptures; nor any Trinitarian phrases, such as Triune God, &c.

48. I showed that the word *persons* was never applied to God in Scripture; that the word person occurs only once in reference to God, and that there it is a mistranslation.

49. I showed that the Scriptures declare that there is but *one* God; that that one God is one, and not three; and that the Father, and the Father only, was that one true God.

50. I showed that the *doctrine*, so called, of the Trinity, is not capable of being explained or understood, so that no one can say it is to be found laid down in the Scriptures in other words. It cannot be found in the *plain* passages,

because it is unintelligible ; and cannot, therefore, be in the plain passages. And it cannot be found in *dark* or *unintelligible* passages ; for no one can tell *what* there is in passages that cannot be understood,

51. I showed that there is nothing in the Scriptures about three distinctions in the Godhead,—that this is a new invention,—that three persons, if the word persons be used in its intelligible sense, means three beings ; and that, when applied to God, it must mean three Gods ;—but that three Gods in one God is an impossibility. I also showed, that three persons in an *unknown sense* are three *nothings*.

52. We then answered my opponent's arguments. These were, 1. That all the Gentiles held it ; 2. That the ancient Jews held it.

We showed the contrary. We threw down his argument built upon the use of the word *Elohim, Gods*. This he has endeavoured to lift up again, but it will not stand. We also threw down his arguments raised on Numbers vi ; Isa. vi ; and Matt. iii ; and these he has abandoned to their fate.

53. We then came to the divinity of Christ ; and gave about forty proofs that, according to the Scriptures, Christ could not be God. Those proofs my opponents has never met. I asked him a number of questions to bring out the truth ; and my opponent answered, "A fool can ask questions which a philosopher cannot answer ;" the meaning of which was, that the plain questions I asked him *could not* be answered, without utterly upsetting the orthodox theory. [Shouts of "time's up."]

MR. GRANT:—You know nothing about it. You have prevented the time from being up. It is not up.

MR. GILMORE:—You will surely take time from your own chairman. Is he not qualified to keep the time without your interference ?

MR. BARKER:—54. We then gave further proofs of the strict unity of God, showing that the whole tenor of the Scriptures, and their plain and obvious meaning, show that there is just one God, and that that one God is the Father.

55. We showed, that to render the Scriptures orthodox, they would have to be made entirely over again, on quite new principles.

56. We then followed our opponent through all his endless arguments for Christ's Godhead, and found them unsound—we examined every one, exposing and refuting the whole.

57. We next examined all his passages for Christ's pre-existence, and showed that not one of them proved any thing of the kind. And here rests the question of the Trinity.

58. On one evening we noticed and refuted a number of false charges preferred against us, and stated our views on the conditions of salvation, true religion, &c. To my remarks on these subjects, my opponent has never made any reply.

59. We gave our views of natural depravity, proving it unscriptural and blasphemous, and showing that children are born free from sin. We should have liked to have gone at length into other arguments on that subject, though our opponent has not touched a single one of those we did advance.

60. He has not explained his own doctrine, either of a trinity of persons, or distinctions, or of the two natures of Christ, or of the Godhead and distinct personality of the Holy Ghost.

61. He has not touched on the great question as to the grounds of acceptance; he has not explained, much less proved, his views on types and anti-types; nor has he noticed the question respecting the nature of future punishments. He has not brought forward one plain passage to prove any single principle he has pleaded for, except the miraculous conception; and those passages we have proved to be spurious.

62. His plan has generally been to take one or two dark passages; to make them darker by mock learning; and then, by the darkness thus collected and created, strive to obscure the plain portions of Scripture, and so perplex and bewilder his hearers.

63. Then he has never delivered one address without breaking the regulations to which he had pledged himself, by introducing personal matters. Many of his personal charges, such as those respecting my views of the Scriptures, were most extravagant and awful falsehoods; while many of his mis-statements of my views and arguments were so strange and preposterous, that we cannot account for them in any way creditable either to his head or his heart. (Hissing and applause.)

And now I leave the matter in your hands. I am glad that we have had this discussion—I am glad that I have been allowed to speak, and that you generally have been disposed to hear me. I leave it with perfect satisfaction. I know it will do good. ("Never," said some one.) I entered upon it under a sense of duty; and my spirit is at rest as to results. I am persuaded that truth has been unfolded,

and that error has received a deadly blow. (Great uproar, and remarks about time &c., shouted in a variety of different tones.)

MR. GRANT :—The time is not up. And this is the way to prevent its being up.

MR. BARKER :—I have three minutes yet.

A VOICE —No, thou hasn't. (Laughter.)

MR. BARKER :—Why, what are you afraid of ?

My Friends ; I have spoken with great plainness, I admit, during the debate, because I believed it to be my duty to do so. I have spoken, however, without any ill will to my opponent, or to his friends. I have never *willingly* hurt any one's feelings, though I know that I must necessarily and unavoidably have hurt the feelings of some. I blame no person for differing from me, nor for feeling strongly on the subjects that have been under debate. I can easily account for that strength of feeling manifesting itself while I was speaking. I should have felt similarly myself at one time, under similar addresses. Still, I believed that God and truth required this plain, free speaking ; and with nothing but kindness, both for my opponent and for you, I have used this freedom. I have spoken what I deemed to be the truth, without disguise or reservation, trusting in its power and in its certain triumph. And now I leave the matter in your hands, and in the hands of God. I have confidence in the power of truth, and I am confident that it will make its way. I have confidence in your judgments too ; I am sure that many of you cannot help but distinguish between truth and error ; between declamation and sound argument ; between plain Scripture and common sense, and mystery and inconsistency. I have confidence in the power of the Scriptures ; in their ability to teach men heavenly truth, to dispel the mists of false orthodoxy, to throw down the inventions of men, and to build up the truth as taught by Jesus, to spread freedom and purity through the world, and establish solid, practical goodness among all the inhabitants of the earth. I have confidence in the God of truth, and I feel persuaded that if men advocate it faithfully, he will never leave them, but cause them in every conflict to come off victorious.

I now wish you farewell. My earnest desire is that you may come to know the truth in all its purity and fulness ; that you may enjoy the blessings of the Gospel in all their

richness ; that you may be as much like Jesus as it is possible for men to be,—that, living in happiness, in purity, in truth, in charity, and in all goodness, upon earth, you may be prepared for that future happy state which God, through Jesus Christ, has provided for all his faithful followers.—Again I say—farewell. Success to truth and freedom, and everlasting prosperity to righteousness and charity. (Loud cheers and disapprobation.)

After a brief pause, Mr. Barker again rose, and attempted to address the audience, but the confusion that prevailed rendered it for some time impossible for him to obtain a hearing. He observed, at length,—All I want to say, is, that as all the subjects have not been gone through, I should like, if my opponent has no objection, to continue the discussion until the whole are gone through, as soon as we have had time to publish the present proceedings. (Hear, hear, and applause.) If my opponent wish to go through the remaining subjects on the list, I shall be glad to hear from him as soon as this discussion is published; and we can then go through the whole.

MR. GRANT :—As soon as Mr. Barker shows that he has kept to the terms of discussion that he entered into, and which we have followed out in this discussion, he shall have as much as he pleases. (Cheers and laughter.)

MR. BARKER :—My opponent never kept the terms of the discussion in a single speech. (Counter-cheers.)

MR. COOKE :—When Mr. Barker has answered one half of the arguments I have already given him, I will meet him again. (Loud cheers.)

MR. BARKER :—I'll meet Mr. Cooke again, if he pleases, though he has not answered a *quarter* of my arguments.—(Laughter, and much cheering.)

Thus ended the proceedings.

NOTE.

The Reporter avails himself of a reserved privilege to print a single observation with the published proceedings. When the M. S. of their earlier speeches was returned to him by Messrs. Cooke and Barker, he found that both gentlemen had marked a number of words to be printed in Italics and capital letters. Those marks he struck out, on the principle that this was a *REPORT* of the discussions, and that a Reporter can properly know nothing of Italics, &c., by way of distinguishing emphatic words or sentences. On further reflection, however, he considered it was only fair that the disputants should enjoy the additional means of making their arguments clearly understood ; and he consented to each party using his own discretion in this respect, on the condition that he should have an opportunity of stating that with such Italics and capitals he has had nothing whatever to do.

APPENDIX.

As I had not time to say all I wished on the doctrine of Natural Depravity, and, as my opponent seems unwilling to renew the discussion with me, I must add a few words on this subject here. I observe,

1. That the Scriptures never speak of Adam as orthodox theologians speak of him. They never say that Adam was wiser or better than it is possible for any other man to be. They never give the slightest hint of any such thing. For any thing the Scriptures say to the contrary, there may have been millions of persons both wiser and better than Adam was. For anything the Scriptures say to the contrary, there may be millions of people living at this hour, who are wiser and better than Adam was.

2. Christ never mentions Adam in his discourses, and of course he says nothing about Adam's sin involving all mankind in guilt and depravity. The teachers of false orthodoxy can neither preach a sermon, nor print a catechism, nor draw up a list of doctrines, nor write a book, without making Adam one of their principal subjects. Yet Jesus never names Adam in his discourses. Either Jesus was wrong, or teachers of orthodoxy are sadly wrong.

3. There is no proof that when it is said in Scripture that God made Adam in his own image, that the meaning is, that God made him perfect in goodness. There is no proof in Scripture that the image of God in which Adam was created, meant anything more than, 1, the *capacity* of goodness, and 2, the lordship over the lower orders of animals.

4. The Scriptures do not say that when Adam sinned he *lost* God's image, and was changed into the image of the devil and the brute. They say no such thing.

5. Supposing that Adam *did* lose God's image by sin, there is no proof that he did not get it back again by repenting and returning to God.

6. There is no proof that Adam and Eve had a corrupt nature when they became parents. For any thing that Scripture says, they might be as pure and spotless when they became parents, as they were the first hour of their creation.

7. There is, of course, no proof that they gave a corrupt nature to their children. There is no proof in Scripture, that the children of Adam *had* a corrupt or sinful nature. For any thing the Scriptures say to the contrary, their nature might be as pure and perfect as the nature of their parents was when they were first created. It is indeed said that Cain was a murderer, but it is nowhere said that he was a murderer in consequence of being born with a corrupt nature. Besides; we read that Abel was a good man; and if Cain's badness proved that Cain received a *bad* nature from his father, Abel's goodness would prove that he received a *good* nature from his father. Besides; Adam had *two* good sons, Seth and Abel, and only one bad one. If, then, we are to judge of the nature Adam gave to his children from the character of his sons, we have two proofs to one against the orthodox notion.

8. Besides, if Cain sinned because he was born with a bad nature, Cain was not to blame for his sin: his sin, on that principle, was his misfortune only, not his fault. The party to be blamed for his sin would be Adam or God; not Cain himself. No man is to be blamed for what he cannot help. The orthodox notion is calculated to make men throw all the blame of their sins on their Maker, instead of taking it all to themselves. The orthodox notion on this subject is the doctrine which was so cleverly upset by Ezekiel; "The ways of the Lord are unjust: the fathers have eaten sour grapes, and the children's teeth are set on edge."—Ezek. xviii.

9. The Scriptures speak as if *all* men were born or made in God's image as truly as Adam was. 1. It is said that God made *Adam* in his own image, and then, Gen. v. 3, without the slightest intimation that Adam had ever *lost* God's image, it is said, "And Adam begat a son in his own likeness, after his image, and called his name Seth." And in Gen. ix. 6, it is said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here it is plainly intimated that *no* man is to be killed, because *every* man is made in God's image. In 1 Cor. xi. 7, the apostle Paul says, "A man indeed ought not to cover his head, forasmuch as *he is the image and glory of God*." James, speaking of the tongue, says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." James iii. 9. In all those passages we are taught that men generally are made in God's image, and in *no* passage are we taught that men are *not* made in God's image,—in no case are we taught that men or children are made in the image of the devil and the beast.

10. We have proofs in the natural constitution of children, that we all are literally made in God's likeness, that *our* nature and the nature of God is the same. What *is* God's

nature? John says, "God is *light*;" and again he says, "God is *love*." *Light* means intelligence, reason, understanding; and as for *love*, its meaning is understood by all. Intelligence and benevolence then, or understanding and love, are God's principal qualities, or most remarkable and glorious properties. Yet these are among the principal qualities, or the most remarkable properties of children. They show themselves in children generally: they show themselves early. Love shows itself very early in the child, and proves itself very strong. There is, first, love to its mother, then love to its father, then love to its brothers and sisters and nurse,—then love to acquaintances generally and friends; then, if the principle be cherished, it grows and extends, till it embraces the whole human race. It rises to God at length, and fills the whole soul. It embraces even enemies and persecutors, does good to the unthankful and unjust, gives good for evil, and overcomes evil with good. It assumes various forms, according to the characters and states of men. To some it is compassion, to others gratitude; to some approval and delight, to others mercy and forgiveness; and to all good-will.

I say love is a part of the nature of every child that is born into the world. And every one may see this, that looks at children, and studies them with a mind unprejudiced. And authors generally, who have written on human nature, acknowledge as much. They speak of love, affection, benevolence, and gratitude as parts of human nature. This is the case with Reid, and Brown, and others, both orthodox and heterodox. And so accustomed are we all to see kindness in every child that is born, that if we were to see one without kindness, we should regard it as a monster. The word *kindness* is derived from a word that signifies *child*, and the word *kind* is the word for child in the languages of Germany and several other countries. The word *child* is only the word *kind* somewhat differently pronounced. The word *child* and the word *kind*, or *kind*, are in truth, one word originally. Our forefathers had no other word that so fitly and thoroughly expressed their ideas of the sweetest and happiest disposition in the universe, as the word *kind* or *child*. Our forefathers, before their souls were corrupted or perverted by orthodox follies and abominations, regarded children, as Jesus regarded them, as images and examples of the richest and loveliest of all qualities, the most interesting and glorious of all God's attributes, LOVE. That children are formed for intelligence,—that man is made naturally a rational, understanding creature, no man will attempt to deny. Thus nature and Scripture, the testimony of Jesus and the testimony of our senses, unite to refute the doctrine of natural hereditary depravity, and to prove that we are made, as Adam was, in

the likeness of God, partakers of his own most glorious nature.

11. Again. There is no passage of Scripture which teaches that children are born under the wrath and curse of God. It would be strange if there was. What a horrible idea, that God should curse and frown upon a helpless new-born child. The doctrine is one of the most frightful and diabolical blasphemies that ever entered the mind of man. If all the bad and foolish men that ever lived had joined together on purpose to forge blasphemies, they never could have forged a more horrible or hideous or unnatural blasphemy than this. The universe is not big enough to hold a greater blasphemy : the human mind has not powers sufficient to conceive a greater. It represents God as worse than the most wicked and unreasonable of men. You cannot find a father in the world that frowns upon and curses his new-born, unoffending, helpless children. If I were to tell you that I knew a man who cursed his children before they were born,—who frowned upon them and was angry with them as soon as they came into the world,—who condemned them and flogged them on account of their grandfather's sins, before they had done any evil themselves, you would not believe me; you *could not* believe me. You would tell me at once that I was telling a lie; that it was impossible there should be such a creature on earth. And if, notwithstanding, I was to prove to you that there was such a man, you would regard him as a monster, as a miracle of cruelty and villainy, as an incarnation of the devil, or of a legion of devils. You would not be able to find words to express your thoughts and feelings with regard to him. You would not feel comfortable to live in the same world with such a monster. Yet this is the character which orthodox theology so called ascribes to God our heavenly Father. It represents the best of all beings, the Maker and Preserver of all worlds, as worse than the wickedest and vilest of the human race. It represents him as acting towards his own, his helpless and unoffending offspring, in such a way, as would add fresh infamy and horror to the character of the devil himself. Orthodoxy has not been able to charge even the devil with any thing so horrible as this. You may talk about infidelity as you please, but all the infidels in the universe could not forge a worse doctrine than this.

We say the worst human being in the universe would not curse and condemn and punish his new-born or unborn offspring. How much less would the kindest and best of men do so. But God is kinder than the kindest of men, and better than the best of men. The kindest heart in the universe is not to be compared with God. God loves his children with an affection that is infinite. It is impossible, then, that he

should curse and condemn and punish his offspring for the sin of Adam; a sin committed thousands of years before they were brought into being.

But the worst of this doctrine is the notion that God causes every one to be born with a totally corrupt or depraved nature on account of Adam's sin. This is the most horrible and unnatural blasphemy of all. If God was angry at Adam's sin, one would naturally suppose that he would do what he could to prevent others from sinning like him. If God was angry at sin,—if he hated sin,—one would expect that he would do what he consistently could to aid, to succour, and to strengthen human nature, and thus *lessen* its liability to sin. This is what a benevolent or well-disposed *man* would do. This is what a kind *father* would do. But this doctrine represents God as doing just the contrary. It represents him as making children so that they cannot *help* but sin. It represents him as making their nature *wholly* sinful; as compounding their helpless, unresisting spirits of all the elements of sin and ungodliness in the universe; as fashioning their untried, guiltless souls after the image and likeness of the devil himself, the imagined perfection of all evil: it represents him, after he has thus made them corrupt and devilish, as requiring them to be perfectly holy, as exhorting and entreating them to love him with all their heart, as threatening them with eternal damnation, with damnation to eternal life in torments, if they are found with any stain or spot of sin upon them. In short, it represents him as making them wholly corrupt, irresistibly inclined to evil, and altogether indisposed, disinclined to good, and yet requiring of them perfect obedience to his most holy law, and making them liable to eternal damnation for those natural and unavoidable workings of the nature he had given them. I will speak out on this subject. I will say what I think and what I feel. My heart shall declare itself freely. I say then, that all the bad men upon earth, and all the bad spirits of hell, even if hell were as full of devils as orthodox theology feigns, and if devils were as clever and as wicked as orthodox theology teaches, could never have forged or feigned a worse character of God than this. I declare most solemnly, that these fundamental doctrines of orthodox theology, are the most horrible and infinite blasphemies that ever existed on earth. I declare most seriously, that I cannot imagine it possible at all for either man or devil to be so bad, so wicked, so unjust, so cruel, so infinitely and inexcusably vile, as this doctrine represents God to be. Censure me for strong language as you please, I will speak my mind. It is time that those black and enormous fictions, those atrocious and infernal delusions should be denounced as they deserve. I speak of them only as I feel, and

I speak of them thus from a sense of duty to God, to religion, and to mankind. I cannot bear that orthodoxy should be allowed to teach such enormities as revelations from heaven, and truth be forbidden to call her a deceiver, a liar, and a blasphemer? There is not, in my judgment,—and I feel bound to declare my judgment,—there is not, in my judgment, in the whole universe of error, any thing more false, more horrible, more unnatural, more blasphemous, more impossible, than this same doctrine of orthodoxy, the doctrine of natural, hereditary depravity.

I may be told that the doctrine is taught in Scripture, but I reply, 1. If such a doctrine were taught in the Scriptures, it would prove either that the Scriptures had been corrupted on this subject, or that the Scriptures were unworthy of credit: No Scriptures in the universe could prove such a doctrine as the orthodox doctrine of natural depravity to be true. Though you should prove that every book in the Bible taught the doctrine, you would not prove the doctrine to be true; you would only prove that on that point the writers of the Scriptures were in error, or that their writings had been tampered with and altered. Can any Scriptures prove that the devil is the true God, or that the one true God, the Maker of the universe, and the Father of mankind, is worse than the devil himself? They can do no such thing. If such a doctrine were found in any Scriptures, it would prove them apocryphal at once. Yet such a doctrine would be no worse than the orthodox doctrine of natural depravity. The doctrine then cannot be Scriptural, or the Scriptures cannot be true and divine.

12. I am aware that there are passages of Scripture which have been supposed to teach this doctrine, but it will be found, on examination, that they teach no such thing. We have seen that Jesus taught no such doctrine; that he taught the contrary doctrine; declaring, while he held the sweet babes in his arms, "Of such is the kingdom of heaven." It is certain, then, that either the Scriptures do not teach this doctrine, or that the Scriptures contradict *Jesus*. But upon a careful examination of the passages which have been supposed to teach the doctrine, they will be found to teach no such thing.

13. 1. The passage which has been most frequently quoted to prove natural depravity, and the passage on which the greatest stress has been generally laid, is, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm li. 5. I remark in reference to this passage, 1. That if it *did* teach the orthodox doctrine of natural depravity, it would contradict the plain doctrine of Christ, and prove itself unworthy of regard. 2. The Psalmist does not stand

before us in this Psalm as a teacher of theology, but as a penitent, confessing his own sins. The Psalm is supposed to have been composed when Nathan the prophet went to him, after he had seduced Bathsheba, and treacherously murdered her brave husband. It seems most natural, therefore, to suppose, that what the Psalmist says refers not to any great principle of theology, but to his own personal wickedness. 3. And the connexion shows that this is the case. If you take the words to be teaching the orthodox doctrine of natural depravity, you make them inconsistent, both with the words which go before them and the words which follow after. In the words which go before, the Psalmist says, "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." In other words, "I take all this sin to myself; I acknowledge that the fault is all my own. Rebuke me and punish me as thou wilt, I shall still acknowledge that thou art right, for I deserve the worst that thou canst lay upon me." Now it was natural, after speaking thus, that he should add, "I am a GREAT sinner; an inexcusable transgressor; my crime is too great to be described." And this, I have no doubt, is the meaning of the fifth verse. But it would have been altogether unnatural for David, after taking all the blame to himself, to have turned round immediately and said, "But, oh, I had forgot. I was made, as thou, O Lord, knowest, with a bad nature, with a heart totally depraved, unable to do right or to resist evil, and this was the cause of my sin." This would have been recanting his confession, and attempting to take off the blame of his sins from himself, and throw it on his Maker. Again; in the verse following, David adds, "Behold thou desirest truth or sincerity in the inward parts." But how could he think that God desired truth in the inward parts, if he believed that the inward parts of men were naturally deceitful, deceitful above all things? There is no harmony or consistency at all about the passage, on the supposition that the Psalmist was teaching the orthodox doctrine of depravity. 4. Then look at the consequences of the orthodox interpretation. If David was shapen in iniquity, in the orthodox sense of the words, who was to blame for it? Who shaped him? Let the Psalmist himself answer. "Thy hands have made me and fashioned me."—Ps. cxix. 73. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."—Ps. c. 3. See also Ps. cxxxix. 13—15. Ps. cxlviii. 2, &c. In all these places David speaks of himself and his brethren as being made and fashioned by God. If, then, he was not made *right*, if his

nature was *bad*, if he was shaped *amiss*, if he was made *corrupt, depraved*, the fault was God's, not his. And if it was the badness of his nature that caused him to sin, the sin also must be placed to the account of God. We cannot blame David for his sins, if his sins were the necessary result of a bad or corrupt nature, which he received from the hands of God. If David had had orthodox views when he composed this Psalm, he ought simply to have lamented his hard fate, and complained of his Maker's unkindness, and not to have blamed, and reproached, and condemned himself. The Psalm should have been a piece of murmuring, and not a confession of guilt, and a prayer for forgiveness. And even Nathan, if he believed that David's transgressions were the result of a bad nature, a defect in his make, ought rather, when he went to speak to David, to have apologized for God having made him *amiss*, than to have censured David. 5. This doctrine, that we are badly made, and that our bad make is the cause of all our sins, would enable men to justify themselves in all the sins they may commit. When convicted of adultery, murder, lying, treachery, they would only have to say, "And what could you expect of me? Behold, I was shapen in iniquity; I was made with a corrupt nature, born totally depraved, and the streams cannot be more pure than the fountain." The doctrine is most horrible.

What, then, is the meaning of the words? I answer; the words appear to me to have been used by the Psalmist to express his strong disapprobation of his own misconduct. They were not, as it seems to me, designed to describe his original nature, or the way in which he was shaped or made by God, but to express his sense of the horrible criminality and utter inexcusableness of his own transgressions. I understand the Psalmist as saying, "I am a great sinner; a vile and inexcusable transgressor." I do not suppose the words to refer at all to *time*, but only to *quality*. If such expressions are to be taken literally, we shall have the sacred writers flatly contradicting one another, and contradicting the plainest facts and the most certain principles of common sense as well. We should have them flatly contradicting one another in the first place. For instance; Job says, in Job. xxxi. 18, when he is pleading his innocence against his accusers; "For from my youth the fatherless was brought up with me as with a father, and I have guided the widow from my *mother's womb*." If we take these words literally, we must not only suppose Job to tell us that he began to walk and to guide the widow the moment he was born, which even the orthodox themselves do not pretend to believe; but we must also understand him as teaching, in direct opposition to David, the purity and perfection of man's nature. If he guided the widow from his

mother's womb, he must have entered the world with a heart full of love. And love is the image of God : it is the nature and spirit of God. My opponent may say that Job is only speaking of himself, and not of mankind at large. But I answer, David is only speaking of himself when he says, " Behold I was shapen in iniquity," &c., so that we have no more ground for regarding David's words as teaching universal natural depravity, than we have for taking Job's words as teaching the doctrine of universal natural purity and godlikeness. Besides, the words of Job are as contrary to the orthodox doctrine of natural depravity when understood as referring to himself, as if they were understood as referring to mankind at large. For the orthodox doctrine is that *all* children, without exception, that are born in the natural order, are born corrupt, and to prove that any one was an exception to the rule, would overthrow the doctrine entirely. My opponent, therefore, is *obliged* to take Job's words figuratively. But why should he take Job's words figuratively and not David's? For myself, if I were obliged to take *either* passage literally, I should take Job's rather than David's. Job's is the most comfortable passage of the two, and it is infinitely more worthy of God. It is true, if we take Job's words literally, we must believe that Job walked earlier than other children, and that he became a guide and a nurse to the widow at a period when other children require people to carry and to nurse them ; but this is not near so great a mystery as the Trinity. Besides, if we take David's words literally, we must believe that God, whose name is Holy, who hates sin, and loves righteousness, makes people with sinful natures, so that they cannot help but sin ; makes them so that they can no more do right than they can create a world, till he makes them completely over again. And this is blasphemy. We are obliged, therefore, to regard the passages as figurative. We do not think that David and Job referred to their *birth* at all, but simply to their own character or behaviour as *men*. We believe that the forms of expression which they used were intended simply to convey the idea that the wickedness of the one was very great and inexcusable, and that the benevolence and liberality of the other was as great, and as commendable. I regard David as saying, " I have acted a most criminal and inexcusable part ; I never can reproach myself too much : " and I regard Job as saying, " I have done my duty to the fatherless and widow most faithfully, and whoever else may blame me, I must justify myself." Taken in this sense, the words are rational ; the passages are both consistent with each other, and consistent with the doctrine of Jesus, and they are agreeable to common sense as well.

I said, that if we were to take such passages literally, we

should make the sacred writers contradict the plainest facts. The words of Job are a proof of this ; for the experience of the world at large proves that children are unable to guide the widow the moment they are born. There is a further proof of this in Psalm lviii. 3,—“The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies.” Now we know that children can no more *talk* as soon as they are born, than they can *walk* as soon as they are born. They are longer in learning to talk, than they are in learning to walk. But if children cannot *talk* as soon as they are born, they cannot *tell lies* as soon as they are born. If, therefore, we take the words of the Psalmist literally, we make them contradict the plainest facts, and outrage the experience and common sense of the whole human race. We cannot, therefore, take them literally. The Psalmist could not use them literally. His meaning was plainly this, “Those wicked people, my persecutors, are dreadful liars : they forge and spread abroad falsehoods with the most unconscionable eagerness.” That he cannot be teaching the orthodox doctrine of natural depravity is plain from the fact, that he speaks only of the wicked. “The *wicked* are estranged,” &c. Whereas, if he had been teaching orthodoxy, he would have said *mankind*, *all men*, whether wicked or righteous, “are estranged from the womb, and go astray as soon as they are born, speaking lies.”

I would further observe, that a similar form of expression occurs in the New Testament, where it is plainly used to express, not the state in which the person referred to was *born*, but his character or position at the time then being. It will be remembered, perhaps, that when the man who had been born blind, and who had been cured by Jesus, was lecturing the Pharisees, the Pharisees replied, “Thou wast altogether born in sin, and dost thou teach us?” Now if those words referred to such a doctrine as the orthodox doctrine of natural depravity, they were as applicable to the Pharisees, as to any one else. But it is plain that those forms of expression had no such meaning as used among the Jews ; that they were not employed by them to fix the *date* of a man’s wickedness, but to express its *amount* ; that they are used as adverbs of *quality* or *quantity*, and not of *time*.

If we are blamed for not taking all such expressions *literally*, we would observe, that those who blame us do not take them literally themselves. They may not interpret them exactly as we do, but none of them take them literally. While they blame us for not taking them literally, they are still inconsistent enough to refuse to interpret them literally themselves. They may revile us as they please for refusing to take every form of Scripture expression literally, we cannot allow their *revilings* to move us, so long as they themselves do the same.

Who believes that the posterity of Abraham is as numerous as the stars of heaven, or the sands on the sea shore? Who believes that the walls of the old Canaanitish cities reached to heaven? In short, who believes that any child ever told lies as soon as it was born?

Another passage that is quoted in proof of the orthodox doctrine of natural depravity is, Job xv. 14,—“What is man that he should be clean? or he that is born of a woman that he should be righteous?” But we observe, 1. If this text proves any thing about natural depravity, it proves that it is *incurable*; it teaches not that a *child* is bad to *begin* with, but that he never can *become good*, even when a man. But, 2. It is not *God* nor *Job* that speaks those words, but *Eliphaz*, who in verse 4, charges Job with casting off the fear of God, and restraining prayer before God. They are the words of Job’s erring accuser, and not the words of God.

Another passage brought forward in proof of this doctrine, is Rom. v. 19,—“As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous,” &c. On this passage we observe, 1. If it proves that all are *literally* made *wicked, sinful*, by one man’s sin, it proves that all shall *literally* be made *righteous* by one man’s obedience. None, therefore, can consistently take this passage in proof that all are *literally, really* made wicked by Adam, but such as are prepared to admit that all shall *literally, really* be made good by Jesus Christ. If the passage does not prove universal restoration, it does not prove universal depravity. The *all* in the *last* part of the text, is as great as the *all* in the *first* part of the text; and there is no reason why we should take the word *sinners* *literally*, which would not require us to take the word *righteous* *literally*. Unless we are prepared to say that all are *literally* made good by Christ, we have no right to say that all are *literally* made bad by Adam. 2. The truth is, the passage has no reference either to wickedness or righteousness as those terms are generally understood. The words are used in this passage in the sense of *suffering*, and *deliverance* from suffering. What the apostle is proving is, that God is not bound to govern himself in the bestowment of blessings, or in the infliction of suffering, by a regard to the law of Moses,—that God did not bind himself by the law in ancient times,—that he sent death among men before the law of Moses existed, and when no such law, in fact, was in existence,—and that God will restore life to people without any regard to such law, &c. And the passage appears to be of the same signification as the one in 1 Cor. xv,—“As by Adam all die; so by Christ shall all be made alive.” It has nothing to do with orthodox depravity whatever. Those who would wish to see this passage unfolded at length, and to see the reasonings by which this interpretation is supported, may

read the work on Original Sin, by Dr. John Taylor, of Norwich, which I have lately republished, and which may be had for 1s. 4d. bds.

Another passage quoted in support of the orthodox doctrine of natural depravity is Eph. ii. 3,—“And were by nature the children of wrath, even as others.” On these words we observe, 1. That they refer to *upgrown sinners*, not to *new-born babes*. The persons spoken of are described in the words going before, as walking or living in sins according to the course or custom of the world, as living according to the lusts of their flesh, and fulfilling the desires of the flesh, and of their mind; and it is after stating *these* things that the apostle adds that they were children of wrath. The passage appears to me to be teaching, 1. that the persons referred to were wicked by their own fault, and not in consequence of being badly made by God, and 2. that they were under wrath in consequence of their own wickedness, and not in consequence of the sin of Adam. Again; in chapter v. 6, Paul teaches us most plainly, that the wrath of God comes upon people, not on account of the one offence of Adam, but on account of their own transgressions. After having cautioned people against covetousness, idolatry, fornication, adultery, and the like, he adds, “Let no man deceive you with vain or false words, for *because of these things* cometh the wrath of God on the children of disobedience.” The apostle, then, does not teach that we are either corrupt or under God’s wrath on account of the sin of Adam, nor does he teach that we are born corrupt at all.

But what are we to understand, asks our opponent, by the words, “Were, *by nature*, the children of wrath.” I answer, the word translated *by nature* has various significations. In Gal. iv. 8, it appears to mean *really*, truly. Thus the apostle says, “When ye knew not God, ye did service to them which by nature are no Gods.” That is, ye served those which in reality or in truth are no Gods. They may be Gods in the estimation of their worshippers, but they are not Gods in reality. And this appears to be the meaning of the words in the passage under consideration: “Were *by nature*, that is, in *reality*, children of wrath.” In the estimation of some, who would fain have deceived them with vain or false words, they were *not* under wrath; but in *reality*, in *truth*, they *were*. The word translated *nature*, occurs fourteen times in the New Testament, but in no case does it mean descent from Adam. The following are all the places where it is translated *nature*, except the passages under consideration. “Did change the *natural* use into that which is *against nature*.”—Rom. i. 26. “When the Gentiles, which have not the law, do *by nature* the things which are contained in the law.”—Rom. ii. 14. “And shall not uncircumcision, which is *by nature*, if it fulfil the law,

judge thee," &c.—Rom. ii. 27. "Doth not *nature* teach you?" &c.—1 Cor. xi. 14. "We who are Jews *by nature*."—Gal. ii. 5. "Partakers of the divine *nature*."—2 Peter i. 4. "The olive tree which is wild *by nature*." "Grafted contrary to *nature*."—Rom. xi. 24. It will be seen that in none of those cases is it used to signify men's descent from Adam.

I may further observe, that even Adam Clarke, though a believer in the orthodox doctrine of natural depravity, contends that this doctrine is not taught by the words under consideration. In his notes on Eph. ii. 3, he has these words:—"The words in the text have often been quoted to prove the doctrine of *original sin*, but though that doctrine be an *awful truth*, it is *not*, in my opinion, intended here." He also says, "The apostle appears to speak of sinful *habits*: and, as we say, HABIT is a *second nature*: and as these persons acted from the *lusts of the flesh and of the mind*, they thus became, *by their vicious habits*, or *second nature*, children of *wrath*; persons exposed to perdition."

In his notes on Gal. ii. 15,—"*We who are Jews by nature, and not sinners of the Gentiles*:" he has the following remarks. "Some have translated this passage thus, '*we Jews, and not Gentiles, sinners by nature*:'" for it is supposed that *phusei* here, refers to that natural corruption which every man brings into the world." And then he adds; "Now though the doctrine be true—yet it can neither be supported from *this* place, nor even from Eph. ii. 3." And he further adds, "It appears from the use of the word by some of the best Greek authors, that *phusei* did not signify *by nature* as we use the word." He then refers us to Rom. ii. 16, and says, that there "it is proved that *phusei*, *by nature*, in several connections, means *truly, certainly*, incontestibly;" and that the words "*Were by nature children of wrath*," means "*were beyond all controversy*, exposed to punishment."

On Rom. ii. 16, A. Clarke has many similar remarks, all tending to prove that *phusei* means TRULY, CERTAINLY.

I would also repeat, that it is impossible that God should be angry with little new-born children. To say that God is angry with innocent, unoffending babes, is the most awful blasphemy. Suppose that children *were* born with a corrupt nature, it would not be *their* fault. What would people think of *me*, if I were to be angry with my new-born children? I should be counted a monster, and deemed unfit to live. And shall we attribute to God a degree of unreasonableness and cruelty which would be thought intolerable in a man? It is a pity that people should not use a little common sense in forming their religious opinions.

Another passage which is quoted in support of the orthodox doctrine of natural depravity, is Eccles. vii. 29,—"*Lo, this*

only have I found, that God hath made man upright ; but they have sought out many inventions." But this cannot refer particularly to Adam ; for Adam did not " seek out many inventions." It refers to men generally, to *mankind* ; hence he says, "*they* have sought out many inventions." And it is true of men generally that they *have* sought out many inventions. But if the words refer to men generally, they will prove that God, in the opinion of the writer, makes all men upright, or *right* ; that their nature is good. And this is the meaning of the passage ; God makes all men right, and if they go wrong, it is their own fault. See Taylor, p. 81.

Another passage which is brought forward by orthodox teachers to prove their doctrine of original depravity, is Jer. xvii. 9. "The heart is deceitful above all things and desperately wicked : who can know it ?" But, 1. It cannot mean that *every* man's heart is so ; for we read of some who were not deceitful at all, who were *without* guile. 2. It does not say that *any* man's heart is *naturally* deceitful and wicked. 3. It does not trace the deceitfulness and wickedness of men's hearts to Adam or God. 4. We know that children generally are the *opposite* of deceitful and wicked. Look at them ; their artlessness or guilelessness is proverbial. I was in a company of people lately, and they were speaking about children. Some child had been ill, and when it got a little better, it showed it by beginning to talk cheerfully, and run about again. "Aye," said one of them, an orthodox woman for aught I know, "There's no deceit in children." And hear what Christ says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." 5. The words can only refer to persons that by long continuance in evil ways, have thoroughly corrupted themselves, and become incorrigible. *Desperately* wicked, means hopelessly, incurably wicked ; and men are not born *incurably* wicked, even on the orthodox theory.

We are next referred to the first and third chapters of Romans. But we observe, first, This wickedness is not represented as *natural* ; it is spoken of as the result of men's *unfaithfulness* to the light God gave to them. Hence the apostle says, "They are without excuse ; because that, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened." Rom. i. 21. And again, verse 28, &c., he says, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without under-

standing, covenant breakers, without natural affection, implacable, unmerciful." But would those persons have been without excuse, if they had been born with a nature wholly corrupt, and if their sins had been the unavoidable fruits of their natural corruption? Would they not have had the best excuse for their sins that men could have? Suppose that God had made me totally corrupt, and had never made me over again; suppose that he had made me totally corrupt, and left me under the power of this corruption; and suppose that after this natural and unavoidable corruption had come forth and shown itself in various kinds of sins, God should call me to judgment, and ask me what excuse I had to offer for myself, should I be at any loss? Not at all. I should say at once, "I have the best excuse of all: I *could not help it*. I was born with a nature wholly corrupt, and without any power to mend or make anew my nature; and I could no more hinder my corrupt nature from coming forth in corrupt deeds, than I could hinder a bad tree from bringing forth bad fruit, or a bitter fountain from sending forth bitter streams." And I should add, "Thou knowest that what I say is true, for thou art my Maker.—Thou knowest I was made in the image of the devil and the beast, and that thou didst never make me over again; so that it was impossible that I should have done otherwise than I have." And this would justify me before a righteous judge. It would justify me before a reasonable *man*, much more before an infinitely reasonable and loving *God*. Again; none of the sins which are mentioned in Romans i., are said to be the offspring of *natural* corruption, or the offspring of men's own nature; but some of them *are* said to be *against* nature, *contrary* to nature. "The women did change the *natural* use into that which is *against* nature." Again; it is certain that what is here said was not intended to be applied to *all* men; that there were *some* men, both among Jews and Gentiles, that were truly good; and that if the rest were not good, the apostle could have no right to blame them, unless their natures and their circumstances were such as to make it *possible* for them to be good.

We are next told of the wickedness of mankind before the flood; but the wickedness of mankind before the flood is no proof that men *are born* corrupt; for, 1. It is said, that men *corrupted their way*. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."—Gen. vi. 12. They had not been made corrupt to begin with; they had corrupted themselves. 2. If they had corrupted their way because their *nature* was corrupt, how could God have blamed them and destroyed them for their corruption. The proper way would have been to have made men over again, and given them a better nature, if their

first nature would not allow them to do right. 3. *All men* were not wicked even before the flood. NOAH was righteous. And I suppose he had no better nature to begin with than his neighbours had. And if Noah had no better nature than his neighbours, what could hinder his neighbours from being as good as he, but their own unfaithfulness, their wilful opposition to God's will? If it be said that God *mended* Noah's nature, and that *that* was the reason Noah was good, I reply, Why did not God mend the nature of the rest, if he knew that that was the only way to make men good? But, 4. Suppose that *every* man, Noah and all, had gone wrong, it would not have proved that they were born or made with corrupt natures, for Adam and Eve went wrong, and we all believe that *they* were not made with bad natures. If all the world could go wrong in paradise, when men's natures were all right, what should make it impossible for all the world to go wrong without a bad nature afterwards? And the same answer may be made to the argument drawn from the prevalence of wickedness in the days of Christ and his apostles; and in the present day. The sins of men now no more prove that they are *born* corrupt, than the sins of Adam and Eve in the beginning prove that they were *made* corrupt.

But our orthodox opponents ask, Why do children suffer and die if they are not corrupt? We answer, 1. Because God loves both them and us, He would increase our love and tenderness; he would draw our souls from earth, and unite them to himself. If our children did not suffer, we should not love them so well. If there were not pain among men, there would be less sympathy; and sympathy or love is man's excellency and perfection. If all that we love most were to remain on earth, we should be less likely to think of God and heaven,—and less likely to answer the great end of our existence. And God may have other reasons for afflicting children. But, 2. If suffering and death are always punishments, Why do saints suffer and die who are restored to God's image? 3. Why was the blind man, mentioned in John ix. born blind? Was it because he or his parents had previously sinned? Nay, says Christ, but *that the works of God might be made manifest in him*. So we may say in reference to all similar sufferings to which people are liable. It is not because either they or their parents sinned; nor is it because they were born with corrupt natures; but that the working of God may be made manifest through them,—that God may reveal his wisdom and his goodness the more fully through their means. But, 4. Suppose it were proved true that children *were* born with a corrupt nature, would it be *right* in God to punish them for it? Would it be right in God to punish children for having a corrupt nature, when he himself had given them that nature?

We have already shown that children are made by God, and how could a just and loving God punish children for being wrong made, when he himself was their maker. My opponent says it would be unjust in God to afflict or destroy little children, unless they were in some sense sinners. I answer, it would be still more unjust in God to *make* little children sinners, and then to punish them for being so in at the bargain. It would make the injustice and the cruelty double, both to make them wrong, and then to punish them for being wrong. But there is no end to the absurdities and blasphemies of this doctrine.

Before I conclude, I wish to give the remarks of Adam Clarke on these words of Christ and of Paul, which I quoted in the discussion, in proof of the natural purity and spotlessness of children. On Matt. xviii, 3, "*Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;*" he says, "*Become as little children;* that is, be as truly without worldly ambition, and lust of power, as little children are, who act among themselves as if all were equal." Again, he says, on verse 5, "Our Lord in the preceding verses considers a little child as an emblem of a *genuine disciple.*" On Matt. xix, 14, A. Clarke has the following note.

"*Of such is the kingdom of heaven.*] Or, *the kingdom of heaven was composed of such.* This appears to be the best sense of the passage, and utterly ruins the whole inhuman, diabolical system of what is called non-elect infants' damnation; a doctrine which must have sprung from Moloch, and can only be defended by a heart in which he dwells. A great part of God's kingdom is composed of such, *literally*: and those only who *resemble* little children shall be received into it; see on chap. xviii. 3. Christ loves little children because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the Holy Jesus was once a *little child.*"

The words of Christ do indeed throw down "the inhuman doctrine of infant damnation," but they certainly throw down the doctrine of birth-sin, or natural depravity as well.

In his note on 1 Cor. xiv, 20, "In malice or wickedness be children, &c.," he has these words, "Be ye as *infants* which neither *speak*, nor *do*, nor *purpose evil.*" But what kind of sinners are they that neither *speak*, nor *do*, nor *purpose evil*? What a blessing it would be, if all who profess to be religious, and all who call themselves ministers of the gospel, were to be converted and become such sinners again. Children totally depraved, and yet neither *speaking*, nor *doing*, nor *purposing* any evil! I wish the world were full of such depravity. Even my opponent would be no worse for a little such depravity as that. But I must leave this subject, and proceed to others.

I have shown during the Discussion, that there is not an argument on which my opponent rests his defence of the Trinity, which is not given up by some or other of the most enlightened and unprejudiced among Trinitarians themselves. I have shown, that the passages quoted by my opponent in support of the Trinity, &c., are proved by the most eminent critics and commentators, even among Trinitarians themselves to teach no such doctrine. I now come to show, that the most enlightened and respectable Trinitarians differ from my opponent on other important matters.

My opponent contends, that none can be *Christians* but those who believe in the Trinity, &c., and he speaks as if he would fain make people believe that those who doubt or deny the Trinity, are the vilest men in the world. Let us hear how differently *some* Trinitarians speak on this subject.

"I must also do this right to the Unitarians as to own, that their rules in morality are exact and severe; that they are generally men of probity, justice, and charity, and seem to be very much in earnest in pressing the obligations to very high degrees in virtue."—BISHOP BURNETT.

"With regard to their moral code, the principles of the Unitarians do not seem to admit their loosening, in the least, the bonds of duty: on the contrary, they appear to be actuated by an earnest desire to promote practical religion. Love is, with them, the fulfilling of the law; and the habitual practice of virtue, from a principle of love to God and benevolence to man, is, in their judgment, the sum and substance of Christianity."—DR. ADAMS: *Religious World Displayed*.

The following, perhaps, may teach my opponent more lessons than one. If it should lead him to reflect on the manner in which he has conducted the present controversy, it will be well.

"To do right to the writers on that [the Unitarian] side, I must own, that generally they are a pattern of the fair way of disputing, and of debating matters of religion without heat and unseemly reflections upon their adversaries. . . . They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument; and, for the most part, they reason closely and clearly, with extraordinary guard and caution, with great dexterity and decency, and yet with smartness and subtilty enough; with a very gentle heat, and few hard words—virtues to be praised wherever they are found, yea even in an enemy, and VERY WORTHY OUR IMITATION."—ARCHBISHOP TILLOTSON.

Dr. Doddridge, in a letter to Dr. Lardner, a distinguished Unitarian, speaks of him as follows:—

"I do actually feel a constant and deep sense of your goodness to me; and, which is much more, of your continual

readiness to serve the public with those distinguished abilities which God has been pleased to give you, and which have rendered your writings so great a blessing to the Christian world. In the interpretation of particular texts, and the manner of stating particular doctrines, good men and good friends may have different apprehensions: but you always propose your sentiments with such good humour, modesty, candour, and frankness, as is very amiable and exemplary; and the grand desire of spreading righteousness, benevolence, prudence, the fear of God, and a heavenly temper and conversation, so plainly appears in your works, particularly in this volume of sermons, that, were I a much stricter Calvinist than I am, I should honour and love the author, though I did not personally know him.”—Dr. DODDRIDGE: *Let. to Dr. Lardner*.

John Wesley calls Michael Servetus, the person whom Calvin got burnt for not believing the Trinity, “A wise and holy man,” and he speaks of Mr. Firmin, an eminent Unitarian, as “undoubtedly a pious man.”

The manner in which Mr. Cooke spoke of Dr. Priestley during the Discussion, was truly melancholy. See how differently Robert Hall, one of the ablest Trinitarian writers that ever lived, speaks of him.

“The religious tenets of Dr. Priestley appear to me erroneous in the extreme; but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail, at the close of it, to form a magnificent theatre for its reception, and to invest with variegated tints, and with a softened effulgence, the luminary they cannot hide.”—ROBERT HALL: *Christianity consistent with a Love of Freedom*; *Works*, vol. iii. p. 28.

How delightful such sentiments are, compared with the narrowness and uncharitableness which we meet with so often in other writers.

The following refers to the late Dr. Carpenter, of Bristol, father to P. Carpenter, to whom I referred in the Discussion.

“My previous impressions of his [Dr. Lant Carpenter’s] amiable and upright character have been strengthened by the perusal of his work [entitled, “An Examination of Charges against Unitarians and Unitarianism.”] His candour, integrity, and good temper, besides his intellectual ability, give to

his writings an immense advantage over the imbecile arrogance, the rash crudities, and the still more dishonourable artifices, of some persons on whom he has felt himself called to animadvert."—DR. J. P. SMITH: *Script. Test.* vol. iii. p. 433.

"It would be absurd to hold, that there was any thing to corrupt virtue, or outrage decency, in tenets which have been advocated in our own days by men of such eminent talents, exemplary piety, and pure lives, as Price, Priestley, and Channing, and to which there is reason to think neither Milton nor Newton were disinclined."—LORD JEFFREY.

"When we look back on the days of Newton, we annex a kind of mysterious greatness to him, who, by the pure force of his understanding, rose to such a gigantic elevation above the level of ordinary men—and the kings and warriors of other days sink into insignificance around him—and he, at this moment, stands forth to the public eye, in a prouder array of glory than circles the memory of all the men of former generations—and while all the vulgar grandeur of other days is now mouldering in forgetfulness, the achievements of our great astronomer are still fresh in the veneration of his countrymen, and they carry him forward on the stream of time, with a reputation ever gathering, and the triumphs of a distinction that will never die. I cannot forbear to do honour to the unpretending greatness of Newton, than whom I know not if ever there lighted on the face of our world, one in the character of whose admirable genius so much force and so much humility were more attractively blended".—DR. CHALMERS: *Astronomical Discourses*, pp. 60, 71.

"When I look at the steady and unmoved Christianity of this wonderful man [Sir Isaac Newton]; so far from seeing any symptom of dotage and imbecility, or any forgetfulness of those principles on which the fabric of his philosophy is reared, I see, that, in sitting down to the work of a Bible commentator, he hath given us their most beautiful and most consistent exemplification."—DR. CHAMBERS: *Astronomical Discourses*, p. 87, 88. [In his Preface, pp. 7, 8, where the writer endeavours to qualify his eloquent panegyric on Newton as an interpreter of the Bible, he admits, what some deny, that he was a Unitarian.]

"At least three quarters of my time have been spent among writers of the Unitarian class, from whom I have received, with gratitude, much instruction relative to the philology, the exegesis, and the literary history of the Scriptures."—PROFESSOR STUART: *Answer to Channing*, Let. iii.

"There are several Unitarians with whom I think it an honour to be acquainted; and I shall make no apology for introducing into this letter their names, and avowing the sincere respect which I feel for their intellectual powers, their literary

attainments, and their moral worth."—DR. PARR: *Letter to Archbp. Magee; Works*, vol. i. pp. 672—3.

The following is from a memoir of Dr. Doddridge.

"Once I remember some narrow-minded people of his [DR. DODDRIDGE'S] congregation gave him no small trouble on account of a gentleman in communion with the church, who was a professed Arian, and who otherwise dissented from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it prevented; but the doctor declared, that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one who, whatever his doctrinal sentiments were, appeared to be a true Christian."—*Dr. Kippis in Biog. Britanica*, vol. v. p. 307.

"Some of the Unitarian doctrines do, indeed, appear to many of us extremely unscriptural; and yet it must be acknowledged, however wide of the truth these doctrines may be, there is a very great and essential difference between them and Deism. However mistaken these people may be, yet, while they continue to hold Jesus Christ as their Lord and Saviour, support his cause in general as the cause of truth, and lead pious and virtuous lives, we should not deny them the honour of the Christian name, rank them among absolute infidels, and consign them to eternal perdition, as too many do. They have still a right to a place in our fraternal affection; and we should pity and pray for them, and by all rational means endeavour to reclaim them, but by no means revile and persecute them, or even hurt a hair of their heads."—D. TURNER, *of Abingdon: Free Thoughts on Free Inquiry in Religion*.

"We and the Socinians are said to differ; but about what? Not about morality and natural religion, or the divine authority of the Christian religion: we differ only about what we do not understand, and about what is to be done on the part of God. A heathen Socrates, I think, would be surprised at those who agreed in so many things requiring declarations and subscriptions, in order to exclude one another.—And my difficulty is increased, when I find that making this declaration [respecting the doctrine of the Trinity] separates me from Christians whom I must acknowledge to be rational and well informed; from those who have studied some parts of Scripture with singular success."—DR. HEY: *Lectures in Divinity*, vol. ii. pp. 41, 249.

"I never attempted to discourage his [the Duke of Grafton's] profession of Unitarian principles; for I was happy to see a person of his rank professing, with intelligence and sincerity, Christian principles. If any one thinks that an Unitarian is not a Christian, I plainly say, without being an Unitarian myself, that I think otherwise."—BISHOP WATSON: *Life*, vol. i. pp. 75—6 [See also vol. ii. p. 227.]

The following passages in which eminent Trinitarians acknowledge, that a belief in the doctrine of the Trinity &c. is not essential to salvation, may also be of service to my opponent, and to our readers.

"If it were considered concerning Athanasius' Creed, how many people understand it not, how contrary to natural reason it seems, and how little the Scripture says of those curiosities of explication, it had not been amiss if the final judgment had been left to Jesus Christ; ... Indeed to me it seems very hard to put uncharitableness into the creed, and so to make it become as an article of faith."—BISHOP TAYLOR: *Liberty of Prophesying*, sect. ii. 36.

"If different men, in carefully and conscientiously examining the Scriptures, should arrive at different conclusions, even on points of the last importance, we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error. We trust that he will pardon the Unitarian, if he be in error, because he has fallen into it from the dread of becoming an idolater,—of giving that glory to another which he conceives to be due to God alone. If the worshipper of Jesus Christ be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be revealed concerning the nature of the Son, or commanded concerning the honour to be given to him. Both are actuated by the same principle—the fear of God; and, though that principle impels them into different roads, it is our hope and belief, that, if they add to their faith charity, they will meet in heaven."—BISHOP WATSON: *Theol. Tracts*, vol. i. pp. xvii. xviii.

"With respect to the doctrine of the Trinity, as explained by Athanasius or any other man, I cannot look upon it to be so fundamental in religion as to think we should be guilty of sin, in consenting to revise, or even to change it. If in this I differ from some, I have others to support me; nay, I have the great principle of all the Protestant churches in the world in my favour; for it is a principle with them all to admit the fallibility of all human explications of Scripture. Every human explication, then, of the Trinity, may be an erroneous explication; and what *may* be an error, cannot and ought not to be imposed as a fundamental Christian verity."—BISHOP WATSON: *Expediency of Revising the Liturgy*, p. 67.

"Bishop Burnett has said all that can well be said upon them [the damnatory sentences in the Athanasian Creed,] but, in my opinion, to very little purpose. Honestly, therefore, did Archbishop Tillotson declare to him, 'The account given of Athanasius's Creed seems to me in nowise satisfactory. I wish we were well rid of it.'—And so do I too, for the credit of our common Christianity. It has been a millstone about the neck of many thousands of worthy men. To be sure, de-

clarations like these ascended out of the bottomless pit, to disgrace the subscribing clergy, to render ridiculous the doctrines of the gospel, to impel the world into infidelity, and to damn the souls of those who, for the sake of filthy lucre, set their hands to what they do not honestly believe. The truth is, though I do believe the doctrine of the Trinity as revealed in the Scriptures; yet I am not prepared, openly and explicitly, to send to the devil, under my solemn subscription, every one who cannot embrace the Athanasian illustration of it. In this thing the Lord pardon his servant for subscribing in time past. Assuredly I will do so no more.”—SIMPSON: *Plea for Religion*, p. 569, Appendix ii. [This noble-minded man was prevented by death from putting his resolution of quitting the Established Church into effect.]

“I would willingly admit, that salvation may be obtained without a knowledge of the Athanasian Creed. Thousands and millions of Christians have gone to their graves, who have either never heard of it, or not understood it; and I would add, that let a man believe the Scriptures, let him profess his faith in Christ in the plain and simple language of the New Testament, and he may pass through life as piously and happily, he may go to his grave with as quiet a conscience, and, more than this, he may rise again as freely pardoned and forgiven, as if he had dived into the depths of controversy, and traced the nature of the Deity through the highest walks of metaphysics.”—DR. BURTON: *Theol. Works*, vol. i. Sermon. xii. p. 283.

“Subjects purely speculative should be left free. If some are so bold as to determine,—who hath a right so to do, in matters of whose nature, it is generally allowed, no one can have any intuition, perception, or knowledge? Who, then, will presume to say positively what a man is or is not to believe? To attempt an explanation of these things, or to make men understand them, is equally ridiculous as to bid the blind to see, or the deaf to hear. How necessary it is, therefore, to read the Scripture, that we might with certainty know what we should believe, and might not be loaded with articles, which, if not altogether useless, are indifferent, and will not make us either the wiser or the better! Our time will be more properly employed in learning our *duty*, than in exercising a vain curiosity after *mysteries*. **BAD ACTIONS ARE WORSE THAN ERRONEOUS OPINIONS.** The latter flow from a weak and mistaken judgment: the former proceed from a wicked and corrupt heart. The one will be forgiven; the other, without repentance, never.

—REV. J. PENN, B. A., Under-master of Christ's Hospital: *Tracts*, p. 13.

“We believe, says Limborch, it to be taught in Scripture,

reason here, we level the best religion in the world with the wildest and most absurd enthusiasms. And it does not alter the case much to give reason ill names, to call it *blind* and *carnal reason*. ... For our parts we apprehend no manner of inconvenience in having reason on our side; nor need we desire a better evidence, that any man is in the wrong, than to hear him declare against reason, and thereby to acknowledge that reason is against him. Some men seem to think, that they oblige God mightily by believing plain contradictions; but the matter is quite otherwise.”—ARCHP. TILLOTSON.

“Is it not intolerable presumption for men to mould and shape religion according to their fancies and humours, and to stuff it with an infinite number of orthodox propositions, none of which are to be found in express terms in Scripture, but are only pretended to be deduced from thence by such imaginary consequences, from some little hints and appearances of things? Especially, is not this unpardonable in those men who cry down *reason* for such a profane and carnal thing as must not presume to intermeddle in holy matters, and yet lay down the foundation of their religion, and erect such glorious and magnificent fabrics, on *nothing else* but some *little shows and appearances of reason*? But the plain truth is this, when men argue from plain and undeniable principles, which have an immutable and unchangeable nature, and so can bear the stress and weight of a just consequence,—this is *carnal reason*; but when they argue from fancies and imaginations, which have no stable nature, from some petty allusions, and similitudes, and allegories, which have no certain shape nor form, but what every man’s fancy gives them,—this is *sanctified and spiritual reason*; but why, I cannot imagine, unless that it so much resembles ghosts and shadows, which have nothing solid and substantial in them.”—DR. WM. SHERLOCK.

“There are those who do not scruple to say, the more contradictions the better; the greater the struggle and opposition of *reason*, the greater is the triumph and merit of our *faith*. But there is no likelihood of suppressing any of our doubts or disputes in religion this way; for, besides the natural propensity of the soul to the search of truth, and the strong and impatient desire we have to know as much as ever we can of what immediately concerns us, it is generally and very justly looked upon both as the privilege and duty of man to inquire and examine before he believes or judges, and never to give up his assent to any thing but upon *good and rational* grounds. ... It is well the difficulties of subduing the understanding are too great to be mastered; for a slight reflection will serve to convince us, that the necessary consequences of a blind resignation of judgment would be far more fatal to Christianity than all our present divisions. What blasphemies and contra-

dictions may and have been imposed upon men's belief, under the venerable name of *mysteries*? and how easy are villanous practices derived from an absurd faith?"—DR. SOUTH.

"Another condition necessary to render a thing capable of being believed is, that it implies no contradiction to our former knowledge. I cannot conceive how it is possible to give our assent to any thing that contradicts the plain dictates of our reason, and those evident principles from whence we derive all our knowledge."—DR. SOUTH.

"There is not necessarily any real humility in a disparagement of the human understanding—the intellectual powers, as contrasted with the affections and other feelings. *The pride of human reason* is a phrase very much in the mouth of some persons, who seem to think they are effectually humbling themselves by feeling, or sometimes by merely professing, an excessive distrust of all exercise of the intellect, while they resign themselves freely to the guidance of what they call the heart; that is, their prejudices, passions, inclinations, and fancies. It may be observed, by the way, that the persons who use this kind of language never do, in fact, divest themselves of any human advantages they may chance to possess. Whatever learning or argumentative powers any of them possess, I have always found them ready to put forth, in any controversy they may be engaged in, without showing much tenderness for an opponent who may be less gifted. It is only when learning and argument make *against* them, that they declaim against the pride of intellect. They depreciate an appeal to reason, when its decision is unfavourable. So that the sacrifice which they appear to make is one which, in reality they do not make, but only require, when it suits their purpose, from others. They appear voluntarily divesting themselves of what many would feel a pride in; and thus often conceal from others, as well as from themselves, the spiritual pride with which they not only venerate their own feelings and prejudices, but even load with anathemas all who presume to dissent from them."—ARCHBISHOP WHATELY.

The following quotations bear upon the same subject, and are well worthy of a serious consideration.

"God never offers any thing to any man's belief, that plainly contradicts the natural and essential notions of his mind; because this would be for God to destroy his own workmanship, and to impose that upon the understanding of man, which, whilst it remains what it is, it cannot possibly admit."—ARCHBP. TILLOTSON.

"Right reason, no less than Scripture, proceeds from God, and is as a light set up for our use, by which we are enabled to discern truth from error. It is incredible that divine revelation should ever be repugnant to reason, or that any thing

should be philosophically true which is theologically false ; for, since reason, as well as revelation, is the gift of heaven, God would be opposed to himself if these were inimical.”—**LIMBORCH.**

“It is blasphemy to think, that God can contradict himself ; and therefore right reason being the voice of God, as well as revelation, they can never be directly contradictory to one another.”—**DR. SOUTH.**

“It will not be easy for missionaries of any nation to make much impression on the pagans of any country ; because missionaries in general, instead of teaching a simple system of Christianity, have perplexed their hearers with unintelligible doctrines not expressly delivered in Scripture, but fabricated from the conceits and passions and prejudices of men. Christianity is a rational religion.”—**BISHOP WATSON.**

“The light of revelation, it should be remembered, is not opposite to the light of reason ; the former presupposes the latter ; they are both emanations from the same source ; and the discoveries of the Bible, however supernatural, are addressed to the *understanding*, the only medium of information whether human or divine. Revealed religion is not a cloud which overshadows reason : it is a superior illumination designed to perfect its exercise, and supply its deficiencies.”—**ROBERT HALL.**

“The doctrine which cannot stand the test of rational investigation, cannot be true. We have gone too far when we have said, such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know of no such doctrine in the Bible. The doctrines of this book are doctrines of eternal reason, and they are revealed because they are such.”—**DR. A. CLARKE.**

The following remarks on this subject are from John Wesley :—

“It is the true remark of an eminent man, who had made many observations on human nature, ‘If reason be against a man, a man will always be against reason.’ This has been confirmed by the experience of all ages. Very many have been the instances of it in the Christian, as well as the heathen world : yea, and that in the earliest times. Even then there were not wanting well-meaning men, who, not having much reason themselves, imagined that reason was of no use in religion : yea, rather that it was a hinderance to it. And there has not been wanting a succession of men, who have believed and asserted the same thing. But never was there a greater number of these in the Christian church, at least in Britain, than at this day.”

The following are Trinitarian testimonies to the fact that the doctrine of a *Triune God* is, however, as contrary to reason

and common sense, as the doctrine of transubstantiation is, and that the very same arguments by which protestants disprove transubstantiation, disprove the Trinity as well.

"Indeed, that transubstantiation is openly and violently against natural reason is no argument to make them disbelieve it, who believe the mystery of the Trinity."—JEREMY TAYLOR.

"I was half converted to transubstantiation by Tillotson's common senses against it; seeing clearly, that the same grounds, *totidem verbis et syllabis*, would serve the Socinian against all the mysteries of Christianity."—S. T. COLERIDGE.

"What becomes of the Trinity? Who will pretend to say, that he can, by any stretch of his imagination or of his reasoning, see it possible how three persons in one God can be but one Godhead? If the contradiction—the apparent contradiction to the laws of nature, as usually observed and understood by us, is to be the principle for rejecting a notion clearly laid down in Scripture, and if the Eucharist, which is more clearly laid down than the Trinity, is to be rejected on that ground, how is it possible, for a moment, to support the doctrine of the Trinity? The very idea is itself, at first sight, apparently repugnant to the law of number; and no mathematical, no speculative reasoning will ever show how it possibly can be?"

—DR. WISEMAN.

We have seen that many Trinitarians contend that the doctrines of Christ are plain, simple, easy to be understood, even by people of common understandings. The following are Trinitarian testimonies to the fact, that the Trinity is not a plain, simple doctrine, and that it *cannot* be understood.

"This is the great mystery. Three and One, and One and Three. Men and angels were made for this spectacle: we cannot comprehend it, and therefore must admire it. *O luminosissima Tenebræ!* O most luminous darkness. They were the more Three, because One; and the more One, because Three."—DR. THOMAS MANTON.

"For that any one should be both Father and Son to the same person [to David], produce himself, be cause and effect too, and so the copy give being to its original, seems at first sight so very strange and unaccountable, that, were it not to be adored as a mystery, it would be exploded as a contradiction."—DR. SOUTH.

Beveridge calls it the "mystery of mysteries," and says;—

"The Trinity in Unity, and Unity in Trinity, I am so far from being able to comprehend, or indeed to apprehend, that I cannot set myself seriously to think of it, or to screw up my thoughts a little concerning it, but I immediately lose myself as in a trance or ecstasy: that God the Father should be one perfect God of himself, God the Son one perfect God of himself, and God the Holy Ghost one perfect God of himself; and

yet that these three should be but one perfect God of himself, so that one should be perfectly three, and three perfectly one; that the Father, Son, and Holy Ghost, should be Three, and yet but One; but One, and yet Three! O heart-amazing, thought-devouring, unconceivable mystery!"—BISHOP BEVERIDGE.

"When it is proposed to me to affirm, that 'in the unity of the Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost;' I have difficulty enough! my understanding is involved in perplexity, my conceptions bewildered in the thickest darkness. I pause, I hesitate; I ask what necessity there is for making such a declaration. But does not this confound all our conceptions, and make us use *words without meaning*? I think it does. I profess and proclaim my confusion in the most unequivocal manner: I make it an essential part of my declaration. Did I pretend to understand what I say, I might be a Tritheist or an infidel: but I could not both worship the one true God, and acknowledge Jesus Christ to be Lord of all. It might tend to promote moderation, and, in the end, agreement, if we were industrious on all occasions to represent our own doctrine [respecting the Trinity] as wholly *unintelligible*."—DR. HEY.

The following observations from eminent Trinitarians may help to show my opponent the impropriety of using unscriptural words and phrases when speaking of God, especially while he professes to receive the Scriptures as a perfect and infallible guide. The first is from Luther.

"The purity of Scripture ought to be preserved, and man should not presume to speak in his own language more perfectly than God spoke in his. Who understands things belonging to God, better than God himself? Let wretched mortals give honour to God, and either confess that they do not understand his words, or cease to profane them with their own new and peculiar expressions; so that divine wisdom, lovely in its genuine form, may remain to us pure."—LUTHER.

"It is fit that the mysteries revealed in Scripture should be preached and taught in the words of the Scripture, and that with simplicity, openness, easiness, and candour, and not with new and unhallowed words."—BISHOP TAYLOR.

"I envy no man the understanding these phrases: but to me they seem to signify nothing, but to have been words invented by idle and conceited men, which a great many ever since, lest they should seem to be ignorant, would seem to understand; but I wonder most, that men, when they have amused and puzzled themselves and others with hard words, should call this *explaining* things."—ARCHBP. TILLOTSON.

"Indeed let any proposition be delivered to us, as coming

from God or from man, we can believe it no farther than we understand it ; and therefore if we do not understand it at all, we cannot believe it at all—I mean, explicitly ; but only be persuaded, that it contains some truth or other, though we know not what. Again, were any doctrine laid down which we clearly saw to be self-contradictory, or otherwise absurd, that could never be an object of our faith. For there is no possibility of admitting, upon any authority, a thing for true which we evidently perceive to be false. Nor would calling such doctrines *mysterious* mend the matter in the least. For, indeed, there is no mystery in them : they are as plain as any in nature ; as *plainly contrary to truth*, as any thing else is agreeable to it.”—ARCHBISHOP SECKER.

“The language of Scripture is the language of common sense ; the plain, artless language of nature. Why should writers adopt such language as renders their meaning obscure ; and not only obscure, but unintelligible ; and not only unintelligible, but utterly lost in the strangeness of their phraseology ?”—DR. DWIGHT.

“Nothing affords such an endless subject of debate as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as *persons, generation, substance, &c.* which, in this controversy, either convey no ideas at all, or false ones. It is difficult to conceive what our faith gains by being entertained with a certain number of sounds. If a Chinese should explain a term of his language which I did not understand, by another term which he knew beforehand that I understood as little, his conduct would be justly considered as an insult against the rules of conversation and good breeding ; and I think it is an equal violation of the equitable principles of candid controversy, to offer, as illustrations, propositions or terms that are as unintelligible and obscure as the thing to be illustrated.”—DR. MACLAINE.

“Not only have professed theologians, but private Christians, been imposed on, by the specious religion of terms of theology ; and have betrayed often a fond zeal in the service of their idol-abstractions, not unlike that of the people of old, who are said to have beaten the air with spears, to expel the foreign gods by whom their country was supposed to be occupied. For my part, I believe it to be one of the chief causes of the infidelity which prevails among speculative men. — The schoolmen are express in pointing out, after Augustine, that the term [*persona*] was adopted, not to express any definite notion, but to make some answer, where silence would have been better ; to denote, by some term, what has no suitable word to express it. “*Tres nescio quid*,” Three I know not

what, is the expression of Anselm, in his *Monologium*.”—HAMPDEN.

The following are quotations from eminent Trinitarians, acknowledging that the Trinity in Unity, and the Deity of Christ are not doctrines of Revelation. They first acknowledge that the *words* are not in Scripture.

“We ought to believe, that there are three persons and one essence in the Deity : God the Father unbegotten, God the Son consubstantial with the Father ; and God the Holy Spirit proceeding from both. But, though you attentively peruse the whole of Scripture, you will never find these sublime and remarkable words—‘three persons—one essence—unbegotten—consubstantial—proceeding from both.’”—COCHLEUS.

“The word *Trinity* is never found in the Divine Records, but is only of human invention, and therefore sounds altogether frigidly (*frigide*). Far better would it be to say *God* than *Trinity*.”—LUTHER.

“I dislike this vulgar prayer, ‘Holy Trinity, One God ! have mercy on us !’ as altogether savouring of barbarism. We repudiate such expressions as being not only insipid, but profane.”—CALVIN.

“The phrase, ‘Holy Trinity, one God,’ is dangerous and improper.”—LAMBERT DANEAUD.

“The words *Trinity*, *person*, *homousion*, and others of a similar kind, besides being ambiguous, never occur in the Scriptures.”—LIMBORCH.

“The words *Trinity*, *homousion*, *procession*, &c. were not expressly to be found in the Holy Scriptures.”—BISHOP SANDERSON.

“It must be allowed, that there is no such proposition as this, That *one and the same God is three different persons*, formally and in terms, to be found in the Sacred Writings, either of the Old or New Testament ; neither is it pretended, that there is any word of the *same signification or import* with the word *Trinity*, used in Scripture, with relation to God.”—DR. SOUTH.

“The invention and use of such mysterious terms as have no place in Scripture are undoubtedly pernicious to true religion. — The use of this [the word *Trinity*] and other unscriptural terms, to which men attach either no ideas or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind.”—DR. MACLAINE.

“I confess that I have ever disliked the use of the word *Trinity* in prayer to God, as not being a name whereby God reveals himself to us, and as savouring of scholastic theology.”—CARLISLE

"*Substance, and person, and essence, as applied to the Godhead, are not to be found in Holy Scripture.*"—H. M'NEILE.

"I would ask, where is the term *Trinity* to be discovered in Scripture? Where is the term *incarnation* to be found? Where are many other terms which are held most sacred and most important in the Christian religion, to be found in Scripture?"—DR. WISEMAN.

It is next acknowledged that the Trinity was not revealed before the birth of Christ.

"It is evident that, from the authorities of the Old Testament, sufficient and clear proof cannot be drawn either for the Trinity, or for a plurality of divine persons."—BISHOP TOSTAT.

"The mystery of the Trinity was not explicitly and openly revealed till the days of Christ, because the Jews were prone to idolatry."—GALATINE.

"The old Testament is designedly silent concerning the Trinity, lest the Jews, who were prone to idolatry, should hence take occasion to err."—STEUCHUS EUGUBINUS.

"The doctrine of the Trinity was not propounded expressly to the Jews in the Old Testament, because they were incapable of it, &c."—CARDINAL BELLARMINE.

And numbers more say the same.

In the following quotations it is acknowledged by Trinitarians that the Trinity and the Godhead of Christ were not revealed by Christ before the day of Pentecost.

"Christ did not receive testimony from the evangelists, that he was God."—ALPHONSO SALMERON.

"It would be unreasonable to expect, that this doctrine [the Trinity in Unity] should have been fully revealed till the day of Pentecost. In Mr. Belsham's own words, I would ask, "When our Lord was so very cautious in discovering himself to be the Messiah, would he, at the same time, make no hesitation in declaring himself to be "the very eternal God?"—DR. LONGLEY, Bishop of Ripon.

"Jesus himself appears to have plainly insisted, in his own teachings, upon no doctrines but those which were generally admitted by his countrymen as resting on the authority of Moses and the prophets. — It is plain that the immediate object, in the writings of Matthew, Mark, and Luke, was to produce a conviction that Jesus of Nazareth was *the* Messiah announced and described in the prophetic writings; and they evidently left the scrutinizing and application of details to the duty and diligence of their readers. A similar course was followed by the apostles and their fellow-labourers in preaching Christianity; as they regularly communicated to the Jews, in the first instance, the word of life."—DR. J. P. SMITH.

In the following quotations it is acknowledged by Trinitarians that the Trinity is not dwelt on in the Acts of the Apostles.

"It is undeniable that this opinion [that the apostles, in their earlier ministry, refrained from divulging the pre-existence and Divinity of Christ, and that John was the first who advanced this doctrine] was held by ORIGEN, ATHANASIUS, CHRYSOSTOM, and others."—DR. J. P. SMITH.

"The objection you have made against the doctrine of Christ's divine nature, from its not being more dwelt upon in the Acts of the Apostles, has often presented itself to me; and various are the answers which have occurred to me. Among others, one which I met with a few days since seemed reasonable. He thinks it natural that St. Paul, when addressing the Gentiles, should have reserved the doctrine of the Trinity for their *future* instruction, lest he should seem, in any degree, to countenance their favourite polytheism. When they were established in their belief of Christ's divine legation, he would then proceed to unfold this mystery to them."—BISHOP LONGLEY.

Notwithstanding the preceding testimonies, it is declared in the following quotations, that no doctrines are inculcated in the *Epistles*, which were not previously taught by Christ.

"Christ himself, who was the brightness of his Father's glory, and the express image of his person, who in the most plain and perspicuous manner declared the will of God to us, is represented with a thicker vail upon his face than Moses, and the glory of the second covenant is much more obscured with a mist of words than the first was with types and figures."—DR. WILLIAM SHERLOCK.

"This address of our Lord [John xvi. 12, 13] is commonly alleged in support of the assertion, that *additional* doctrines were to be propounded in the *Epistles*. That such cannot be the meaning of the passage, the preceding inquiry as to the several articles of Christian belief has proved. To what particulars, then, did our Saviour allude? That Christ was to be a light to lighten the Gentiles no less than the glory of the people of Israel; that the peculiar privileges of the Jews were at an end; that the Samaritan, the Greek, and the Barbarian, were to stand on a level with the Israelite in the Christian church: and that it was not his will to restore at that time the kingdom to Israel. The part, then, which the *Epistles* occupy in the sacred depository of revelation is not that of communications of *new doctrines*. They fill their station, as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths *already* revealed, of commandments *already* promulgated. In the explication of moral precepts, the *Epistles* frequently enter into large and highly beneficial details. WE MUST NOT

REGARD THE EPISTLES AS COMMUNICATIONS OF RELIGIOUS DOCTRINES NOT DISCLOSED BEFORE ; as displaying the perfection of a system of which merely the rude elements had been indicated in the writings of the four evangelists."—G. TOWNSEND.

"No one perhaps will maintain, that there is any new truth of Christianity set forth in the Epistles ; any truth, I mean, which does not presuppose the whole truth of human salvation by Jesus Christ, as already determined and complete. The Epistles clearly imply, that the work of revelation is done. They repeat and insist on its most striking parts ; urging chiefly on man what remains for him to *do*, now that Christ has done all that God purposed, in behalf of man, before the foundation of the world."—HAMPDEN.

In the following quotations from Trinitarians it is contended that the Trinity, &c. are not doctrines of *express revelation at all*, but doctrines of *inference* only.

"If the name *God* is clearly added to the *Holy Spirit* in the canonical books, as it is frequently annexed to the *Father*, in the Gospels and Epistles, I shall acknowledge myself mistaken."—ERASMUS.

"The procession of the Holy Spirit from the Son, the equality of the three persons in one substance, and the distinction of the same by relative properties, are not expressed in the Sacred Writing."—MELCHIOR CANUS.

"It is to be observed, that certain articles are set before us as necessary to faith and salvation, but which are not expressly and clearly contained in the Sacred Books, and which cannot be infallibly deduced from them ; and are therefore admitted only because the ancient and primitive church received them in this sense in councils, and creeds, and in the writings of the fathers. I will subjoin examples : 1st, We believe that God is one in essence and substance, and three in personality and subsistence ; but Scripture does not expressly open up this distinction, or show it by undoubted inference, &c."—MASENIUS.

"It is nowhere, we confess, said expressly, and in so many words, "The Holy Spirit is the most High God."—WITSIUS.

"Our belief in the Trinity, the co-eternity of the Son of God with his Father, the proceeding of the Spirit from the Father and the Son, ... these, with such other principal points, ... are in Scripture nowhere to be found by express literal mention ; only *deduced* they are out of Scripture."—HOOKER.

"There are many things, which, although they are not read expressly and definitely in Holy Scripture, are yet to be received. For instance, "That in the ever-blessed Trinity three distinct persons are to be worshipped—Father, Son, and Holy Ghost, and that each of these is very God, and yet that there

is only one God ; that Christ is *Theanthrōpos*, very God and very man in one and the same person.'"—BISHOP BEVERIDGE.

The next quotations acknowledge that the 'Trinity &c.' cannot be *proved* from Scripture.

"It must be owned, that the doctrine of the Trinity, as it is proposed in our articles, our liturgy, our creeds, is not in so many words taught us in the holy Scriptures. What we profess in our prayers we nowhere read in Scripture, that the one God, the one Lord, is not one only person, but three persons in one substance. There is no such text in Scripture as this, that 'the Unity in Trinity, and the Trinity in Unity, is to be worshipped.' No one of the inspired writers hath expressly affirmed, that in the Trinity none is afore or after other, none is greater or less than another, but the whole three persons are co-eternal together and co-equal. But, &c." BISHOP SMALRIDGE.

"It may startle those who are but little acquainted with the popular writings of this day [the fourth century], yet I believe the most accurate considerations of the subject will lead us to acquiesce in the statement as a general truth, that the doctrines in question [that is the doctrine of the Trinity, the incarnation, and the atonement] have never been learned merely from Scripture. SURELY THE SACRED VOLUME WAS NEVER INTENDED, AND WAS NOT ADAPTED, TO TEACH OUR CREED. However, certain it is, that we can prove our creed *from* it, where it has *once been taught us*,* in spite of individual producible exceptions to the general rule. From the very first, the rule has been as a matter of fact for the church to teach the truth, and then appeal to Scripture in vindication of her teaching ; and, from the first, it has been the error of heretics to neglect the information provided for them, and to attempt for themselves a work for which they are unable—the eliciting a systematic doctrine from the scattered notices of the truth which Scripture contains."—NEWMAN.

"The sublime truths which it [the Athanasian Creed, so called] contains, are not expressed in the language of holy Scripture ; nor could they possibly have been so expressed, since the inspired writers were not studious minutely to expound inscrutable mysteries. Neither can it plead any sanction from high antiquity, or even traditional authority ; since it was composed many centuries after the time of the apostles, in a very corrupt age of a corrupt church, and composed in so much obscurity, that the very pen from which it proceeded is not certainly known to us."—WADDINGTON.

* That is, if the doctrine has been first drilled into people in their child-hood you may prove it to them, especially if they never think or judge for themselves,

"The doctrine of the Trinity is rather a doctrine of *inference* and of *indirect intimation*, deduced from what is revealed respecting the Father and the Son and the Holy Ghost, and intimated in the notices of a plurality of persons in the Godhead in the form of baptism, and in some of the apostolic benedictions, than a doctrine *directly and explicitly declared*. *We have now come to the limit of explicit revelation, and are entering upon the region of reasoning and inference.* I admit that we have not the same clear light to conduct us which we have hitherto enjoyed. I admit that a doctrine of *inference* ought never to be placed on a footing of equality with a doctrine of *direct and explicit revelation*. It is very obvious, that, in so far as our belief of any doctrine is the result of inference, it is not an exercise of faith in the testimony of God, but in the accuracy of our own reasoning. That the Holy Spirit is a distinct person from the Father and the Son seems to be removed one step from a direct, explicit revelation, by the necessity of previously determining that a being capable of willing, choosing, designing, commanding, forbidding, of loving, being displeased or grieved, and other particulars of a similar nature, is to be regarded as a person. That there are three persons in the Godhead is a *second* remove from explicit, direct revelation; because, after defining what we mean by a person, and finding that the Father is thus determined to be a person, and also the Son and the Spirit, while yet we believe that there is only one God, we infer from the whole, that there are three persons in one God."—CARLILE.

I can hardly refrain from quoting the following passages, as the first so accurately represents my opponent's way of reasoning, and as the second may explain to some how it is that the Scriptures seem to teach the great errors of orthodoxy.

"We pick out a text here and there; whereas, if we took it all together, and considered what went before, and what followed after, we should find it meant no such thing."—SELDEN.

"It is no wonder if they can accommodate Scripture expressions to their own dreams and fancies; for when men's fancies are so possessed with schemes and ideas of religion, whatever they look on appears of the same shape and colour wherewith their minds are already tinctured. All the metaphors, and similitudes, and allegories of Scripture are easily applied to their purpose; and if any word sound like the tinkling of their own fancies, it is no less than a demonstration that that is the meaning of the Spirit of God; and every little shadow and appearance doth mightily confirm them in their preconceived opinions."—DR. WM. SHERLOCK.

My opponent said that his notions were held by great

numbers, mine only by a few. Let him weigh the following observations on this subject from one of his party.

"Truth is rather the attribute of the few than of the many. The real church of God may be the small remnant, scarcely visible amidst the mass of surrounding professors. Who, then, shall pronounce any thing to be divine truth, simply because it has the marks of having been generally or universally received among men?"—HAMPDEN.

"Our business is to follow truth alone wherever it may lead us; making candid allowance for the failings and errors of other men, but using the most vigorous exertions to surmount our own."—DR. M'ALL.

The following sentences also are very good.

"In the formation of your own opinions, ... be independent; use your own reason, your own senses, your own Bible. Be untrammelled; throw off the chains and fetters which compel so many minds to believe only what they are told to believe, and to walk intellectually and morally in paths marked out for them by human teachers. Come to your conclusions cautiously, and take care that your belief covers no more ground than your proofs. Do not dispute about what you do not understand, nor push your investigations beyond the boundaries of human knowledge."—JACOB ABBOTT.

I showed, among other things, that there was scarce a passage that my opponent quoted, but what was affected by various readings,—that though *one* reading might seem to favour my opponent's notions, others did not. The following remarks may tend to show, that passages thus affected by various readings, ought not to be received as decisive proofs of a doctrine.

"Variety of reading is not of slight consideration. Every variety of reading takes away a degree of certainty from any proposition derivative from those places so read; and if some copies, especially if they be public and notable, omit a verse or a tittle, every argument from such a tittle or verse loses much of its strength and reputation."—BISHOP TAYLOR.

The following remarks also deserve attention.

"When easy and natural interpretations offer themselves, those interpretations ought to be avoided which deduce astonishing and incredible doctrines."—H. HORNE.

"An obscure, doubtful, ambiguous, or figurative text must never be interpreted in such a sense as to make it contradict a plain one."—H. HORNE.

"In considering the doctrines of the Christian religion, what is clear is not to be rendered obscure by a few dark passages; but, on the contrary, obscure passages are to be illus-

trated by such as are more clear. No article of faith can be established from metaphors, parables, or single obscure and figurative texts."—H. HORNE.

My opponent contended that the name "THE LORD OUR RIGHTEOUSNESS" in Jeremiah xxiii. 6; & xxxiii. 16, referred to Christ, and proved him to be Jehovah. In addition to what I said in reply to his remarks on those passages, I may add the following remarks from one of my opponent's favourite authorities, GROTIUS.

"*This is the name which they shall call it (namely, the people,) the Lord our righteousness.*" And then again;

"What is here affirmed of the people of Israel is afterwards said of the city of Jerusalem," Jer. xxxiii. 16.—GROTIUS.

I may also observe, that Grotius does not consider either the name *a righteous branch*, or the name THE LORD OUR RIGHTEOUSNESS to refer to Christ. The FIRST, *A righteous branch*, he applies to Zerubbabel. His words are these.

"*A righteous Branch.* Zerubbabel is here, and in Zech. vi. 12, called a *branch*, because as a sprout he grew from the tree of David."—GROTIUS.

On Jer. xxxiii. 16, *This is the name wherewith SHE shall be called*, THE LORD OUR RIGHTEOUSNESS: he says;

"The sense is the same as in chap. xxiii. 6, except merely that there the people, here the city, is spoken of."—GROTIUS.

My opponent quoted Micah v, 2, "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." as a prophecy of Christ, and as a proof of Christ's eternity. But this passage also is applied to Zerubbabel by Grotius. His words are;—

"Zerubbabel is rightly said to have come forth out of Beth-lehem, because he was of the family of David, which took its rise in Bethlehem."—GROTIUS.

The words translated in the common version, "from everlasting," Grotius translates, "*A Longis temporibus;*" *from far back, or ancient times*, and he takes the words as expressing the ancientness of the family from which Zerubbabel sprung; and he adds,

"Zerubbabel takes his origin from an illustrious house of ancient times, that had been the reigning family during five hundred years."—GROTIUS.

Another passage quoted by my opponent to prove Christ's Godhead, and his equality to the Father, was Zech. xiii. 7, "Awake, O sword, against my shepherd, and against the *man* that is my fellow, saith the Lord of Hosts, &c.," Grotius takes the words "*my shepherd &c.*" to refer to Judas Maccabeus.

Calvin understands the words, of God's shepherds or prophets generally. His words are:—

"I have no doubt, that, by this title, [my fellow] God distinguishes his shepherds, because he represented himself by them to his people; and the more eminent any one is, the more nearly allied is he to the Deity. The prophet speaks of shepherds as God's *associates*, on account of their union with him, and because, as St. Paul says, they are "fellow-workers" and "labourers together with God." 2 Cor. vi. 1. 1 Cor. iii. 9."—CALVIN.

The following are Dr. Blaney's words.

"This passage has been usually understood to predict the sufferings and death of Christ. I have no conception, that it has the most distant relation thereto. Yet some have gone so far as to find in the word *amithi* a proof of the Divinity of Christ's person. But all that can be made of *amithi* is, that it may signify a *neighbour*, one that is *near* or *next* to another, or that bears some kind of *correspondence* or *resemblance* to him, but *exclusive* of the idea of *parity*. I should think it would be requisite to show, by some better argument than a bare assertion, that equality of nature or consubstantiality is necessarily implied in the term *amithi*. For though a man and his neighbour, who liveth near him, be of the same nature with one another,—which, I think, is the argument adduced,—it would not surely follow, that if God were pleased to bring a man *near* unto himself, as he did Enoch (Gen. v. 24), or to place him *next* in authority, as he did David, over his people, that there would be any such thing as equality or consubstantiality between them."—DR. BLANEY. : *Note to his Translation of Zechariah*, p. 67; and *Appendix, in reply to Dr. Eveleigh*, p. 82.

The following remarks on my opponent's notion that prophecies have two meanings, are from Dr. Alexander, an eminent Trinitarian. After stating his views on certain principles, he says, "Among other advantages which the intelligent application of these principles promises to the student of prophecy, not the least important, in my estimation, is, that they enable him to dispense with the theory of a plurality of senses in prophecy. Whatever charms this theory may possess for the mystic, or the man of warm imagination, it is one which the sober interpreter will be very unwilling to adopt, if it can, by possibility, be dispensed with. A plurality of senses is so unlike what we should expect in a revelation of the Divine Will; the admission of it is so apt to be abused, and indeed, has so often been abused to the purposes of fanaticism and error; the principle of it is so arbitrary, and so entirely unauthorized by any of the New Testament expositions of prophecy; and the application of it is so uncertain and fluctuating, even in

the hands of its most able advocates;* that unless it can be shown to be absolutely indispensable for the consistent interpretation of prophecy, no sober inquirer after truth will consider himself justified in adopting it. It, in fact, exposes the prophetic Scriptures to be turned into a mere arena for the display of fanciful ingenuity, and endangers the entire evidence of prophecy, viewed as a prediction of future events. Nor are its advocates at all agreed as to the extent of its application, or the criteria by which its presence is to be determined; some contending for as many senses as the words will bear, while others restrict themselves to two—a literal and a spiritual; some proposing one test of its applicability, some another; whilst others, repudiating all tests, insist upon pursuing their ambiguous course from beginning to end of the Old Testament. Where a rule of interpretation stands itself in so much need of being interpreted, it is not to be wondered at if it should be viewed with suspicion and distrust by those who, having no favourite system to defend at all hazards, aim exclusively in studying Scripture, at evolving from its words the precise meaning which the Divine Spirit has embodied in them. The more the ancient prophecies are studied in this spirit, the more do I feel satisfied will it be found that such a principle of interpretation is unnecessary, and that, to use the words of a profound scholar, “there is really no prophecy which may not be restricted to one sense,—such a sense as fully meets all the exigences of the connexion in which it occurs.”†

The learned DR. PYE SMITH in a discourse on the principles of Interpretation thus observes,—“I conceive the term *double sense* to be ill chosen, and liable to be misunderstood; and that another expression current in some circles, a *literal* and a *spiritual sense*, is still more improper and pernicious. That which it is our duty to seek after, is the *true, genuine, intended sense* of the word of God; ‘the mind of the spirit.’ This must be ultimately and essentially *one*: and if we are at liberty to invent a second sense, why not a third and a fourth? And would not this destroy all certainty in the use of language. When we receive a letter on any important subject from a friend, we read it with a view to ascertain its meaning, to know

* It is a remarkable fact, that in hardly a single instance can this theory be carried out in its application to an entire passage. In most cases, its advocates present us, not with a double sense, a literal and a spiritual in each verse, but with two distinct subjects, of which now one and then the other is taken up. Thus, in Ps. xxii., for instance, instead of showing that *every* verse refers to David in one sense, and to the Messiah in another, we have the psalm cut into fragments, of which this is held to refer *only* to David, and that *only* to the Messiah. To speak of this as a *double sense* is plainly absurd.

† Henderson’s *Introductory Dissert. to his Translation of Isaiah*, p. 22. See also Marsh’s *Lectures on the Criticism and Interpretation of the Bible*, Lect. x. Smith (Dr. J. F.) *On the Principles of Interpretation as applied to the Prophets, &c.*, p. 51.

the real sentiments and intention of the writer ; and having obtained this, we are satisfied." To the same effect passages might easily be quoted from the lectures of that distinguished biblical critic, BISHOP MARSH.

My opponent twice or thrice requested me to state my views of the Scriptures, and professed to be willing to reply to them. Yet, curious enough, when I spoke of the Book of Revelations, so called, as a spurious book, he complained that I had broken the regulations in so doing. What did he want? Did he wish to tantalize me, as he did on the miraculous conception? Did he urge me to state my views on the Scriptures, because he knew the regulations forbade me to state them? Will he explain this matter? Meanwhile, I may state that my views of the Scriptures are given at tolerable length, in the following tracts, *Inspiration and Infallibility, &c. Letters to W. Cooke, No. 5. The Christian, No. 29, &c.* If W. Cook had thought fit to read to the meeting what is contained in those works at length, instead of quoting pieces of sentences, and misrepresenting their meaning, he would have had no need to ask for any other statement of my views, on that subject. I cannot transcribe what I have published in those tracts here, nor even give the substance of the articles ; but I may add a few remarks.

1. I regard the *orthodox* notions of inspiration and infallibility as both unscriptural and irrational, and as contrary to the plainest facts. Whatever *other* notions of inspiration may be true, the *orthodox* notions are not. They are as false as infidelity itself. They *rest* on falsehood, they are *propped* by falsehood, and they are *made up* of falsehood. Fraud, fraud of the most revolting kind, runs through the whole orthodox theory. The frauds that are mixed up with the *orthodox* theory of inspiration, canonicity, infallibility, &c., the lies that have been forged to make it pass for truth, are endless. I do not wonder at so many people turning infidels, when I consider what false and irrational notions have been taught on this subject, and what frauds have been invented and employed to prop up those notions. If religion had had no better friends than orthodox theologians and hireling priests, we might have had nothing else but infidels by this.

2. I am thoroughly persuaded that the orthodox notions about the Scriptures will pass away. They *are* passing away. There are multitudes who already see those notions to be a great imposition, a bundle of delusions. And there are multitudes more who are beginning to look into the subject, and who are resolved, by God's help, both to *know* the truth and to declare it too. The subject is engaging the attention of some of the most intelligent, and learned, and upright of mankind.

The inconsistency and absurdity of orthodox notions will be made plain; the Scriptures will be regarded in their proper light; they will be used in the way that God designed; and instead of being made the means of bewildering, frightening, and enslaving people, they will become the means, in connexion with other means, of enlightening, comforting, and emancipating the human race at large. A great revolution is at hand with respect to notions of the Scriptures, as well as with respect to orthodox notions generally. The sects and priesthods of the day may do what they please, but they are doomed, and they will pass away. I fix no dates; I make no pretence to supernatural foresight; but I am fully persuaded that orthodox systems, and orthodox sects, and orthodox priesthods, will perish; and that this prediction will remain and be remembered till they have ceased to be.

3. Though I cannot repeat here what I have published on the Scriptures in my tracts, I may, nevertheless, ask my opponent a few questions on the subject; and also state, that if he would like to discuss the subject with me, I shall meet him whenever he may think proper.

Questions. 1. Do you believe in the full inspiration and infallibility of the common English translation? 2. Do you believe in the inspiration and infallibility of *any* translation? 3. Do you not believe that all translations are, in many particulars, erroneous? 4. Do you not believe that all translators are fallible? 5. Have you any proof that ever there was an infallible translation or translator? 6. Have you any proof that there ever will be an infallible translation or translator of the Scriptures? 7. But if all translations are fallible, how can you say that those, who have nothing else but a translation to go by, have an infallible guide? 8. Can a *fallible* translation be an *infallible* guide? 9. Is it not a fact that more than nineteen out of twenty have nothing else but fallible translations to go by? 10. You may say they have *teachers* who know the originals, but are their teachers infallible? Are *you* infallible? And if their teachers are as fallible as the translations, are they not still without an infallible guide? Will two *fallibles* make one *fallible*? Will two blacks make one white? Supposing the Greek and Hebrew Scriptures to be an infallible teacher to Greeks and Hebrews, of what use is an infallible teacher if it speak only in Hebrew or Greek to people who know only English? But are you not aware, that the Greek and Hebrew Scriptures are also fallible? You may believe that the Greek and Hebrew Scriptures were perfect, free from error, infallible, at *first*,—that the *original* copies, the copies written by the authors themselves, were perfect, or infallible; but are the original copies in existence? Are you not aware that they are all lost? Besides,

supposing that they were still in existence, do you not know that only *one* man could possess them ; and that the rest of men could only have *copies, transcripts* of them ? And who would have to *make* the copies ? Would not writers and printers have to make them ? And are not writers and printers fallible ? And could fallible men make infallible copies ? You are aware, then, are you not, that the Greek and Hebrew Scriptures now in existence, are no more infallible than the common translation ? That whether they be less erroneous or not, they are not infallible ? Is it not a fact that of all the Greek manuscripts in existence, there are not two alike ? Is it not a fact that upwards of a *million* various readings have been already discovered in the Greek manuscripts of the New Testament alone ? There are only about a million of *letters* in the New Testament ; is it not a fact then that there are more various readings in the Greek manuscripts of the New Testament, than there are letters in the whole book ? And do not those various readings affect those very passages which you bring forward to prove what you profess to regard as fundamental doctrines ? Can you tell which of those manuscripts are correct and which are erroneous ? Can either you or any other man prove that any one of them is correct ? If the *originals* were in existence, we might compare them all with them, and see whether any of them are correct ; but you are aware, I suppose, that the originals are lost ?—that if they have not perished, no one knows where they are to be found ? But if this be the state of things, what becomes of your notion of an infallible guide ? Are you not aware, even when you *talk* about an infallible guide, that there is no such thing as an infallible guide, in the form of Scriptures, in existence ? I say, are you not *aware* of this ? I am aware that this question is a dreadful insinuation,—I am aware that it insinuates that when you are guilty of fraud,—that when you try to make people believe that the Scriptures are a wholly correct, perfect, and infallible guide, you try to make them believe what you do not believe yourself—that you are guilty of the same kind of fraud by which the ancient fathers and popish and pagan priests were accustomed to deceive the people ; I am aware, I say, of this, but that is no matter : I still press the question, Are not you aware, notwithstanding your talk about the Scriptures being an infallible guide, that there is not such a thing as an infallible version or manuscript of the Scriptures in existence ? If not, say so. If you think there is a perfect, a faultless, an infallible version or manuscript of the Scriptures in existence, will you tell us which you think is it ? For myself, I tell you plainly, that I believe you are a wilful, a conscious, a deliberate deceiver of mankind. I believe most firmly, that you labour to make people believe,

what you do not believe yourself, and that you labour to prevent people from believing what you know well to be true. I do not believe that you are alone in this: I believe that orthodox preachers generally do the same. I know that this sin is exceedingly common among preachers; I believe it to be well nigh universal among the more thoughtful and intelligent of orthodox preachers. I believe that Richard Watson, one of the ablest men that ever had a place, either in the New Connexion or the Old Connexion was guilty of this sin. Nor do I speak these things in malice. Richard Watson is gone; and while he lived he knew little or nothing of me, and never mentioned me that I am aware of, either one way or another. And I have no more desire to injure you, than I have to injure the departed Watson. But I wish to illustrate and make manifest a great and tremendous fact. I wish men to know, that as there were persons among the ancient Jews, and among the ancient Pagans, who were afraid of people knowing the whole truth, who thought with the wise and talked with the vulgar, who laboured to keep up notions among the people which they knew to be false, and who were afraid of the people believing things which they knew to be true,—I say I wish men to know, that as there were people of this kind among the ancient Jews and Pagans, so there are people of that description now. I wish men to know that the use of pious frauds has not come to an end; that if they do not take the advice of Christ, to "*beware of men*,"—that if they do not test and try what the priesthoods tell them, they are as liable to be imposed on by deceitful arts at the present day, as men were in the days of old, when fables and forgeries were multiplied without end, and when the principal persons in the church declared that fraud or falsehood was allowable or advisable when the interests of religion could be promoted by its use. I *know* that preachers practise fraud. I know that it is a *common custom* for them to do so. I *know* that a man that thinks and learns the truth to any considerable extent, would be expelled either from the Old Connexion priesthood or the New Connexion priesthood, if he did not practise fraud. You would be expelled yourself, if you were to declare what you know to be the truth in answer to the questions I have proposed to you. I am aware that some, even of my friends, will blame me for speaking what I believe and know on this subject; but truth and duty are more dear to me than all the friends I have; and truth and duty required of me this solemn declaration. They may think such disclosures will do harm. I think otherwise. It is my conviction they will do good. It is my conviction that they are necessary. The extent to which the masses of the people are imposed upon, both in reference to matters of doctrine, and matters of pro-

perty, by persons who call themselves the ministers of Christ, is truly awful. If I had not had proof too plain to be disputed, too strong to be resisted, I could not have believed it possible, that men professing godliness could have been so faithless to the cause of truth, so distrustful of the human mind, so unworthy of the Christian name. I could not have believed, if plain facts and personal experience had not obliged me to do so, that it was possible for religious frauds to be carried so far, and practised so commonly in our days, as they are. And I *must* speak out. If I should lose thereby the last friend I have on earth, I must declare, that I *know* that *many* preachers, and that I most firmly believe that the more thoughtful and intelligent of orthodox preachers generally, do knowingly, and purposely, and studiously withhold from men the truth, and labour to keep up among them the belief of error. They encourage forms of expression which they know to be false; they give out hymns for people to sing, which they know are not true; they teach them doctrines which they do not themselves believe, and they try to keep them from knowing or believing things which they know to be true. I am aware that they have what they call *reasons* for so doing; but no reason under heaven can justify deliberate and habitual falsehood. They say that if the common people were made acquainted with the various readings of manuscripts, with the deceitful arts of the ancient fathers, with the quarellings, cursings, and cruelties of early counsels, with the multitudes of apocryphal books that were written in the first ages of Christianity, with the errors of transcribers and translators, with the forgeries, and mutilations of pretended saints, &c., they would be shocked and driven into infidelity. 1. They say, that if the faith of the common people be shaken in one thing which they have been accustomed to believe, it will be shaken in another, and then another, and another, till they will run into downright infidelity, and believe nothing at all. They say, that if common people were allowed to know all, they would be quite at a loss both what to believe and what not to believe, and would fall a prey to the cunning craftiness of papists and infidels, that lie in wait to deceive. So they cheat them themselves, to prevent them from being cheated by others. They tell them lies, to get them to believe the truth. They are so frightened of popery, that they imitate the very worst parts of the very worst forms of popery. They have such a dread of infidelity, that they will transgress the most sacred laws of religion. They are afraid the devil will overcome their weak brethren, so they go to defend them against the devil, by the devil's own weapons. But these fears will not justify your frauds either before God or men. Nor will they answer the end for which they are designed. They never can serve the interests of

religion, nor will they serve your own interests in the end. On the contrary, they will *injure* religion, so far as it can be injured, and as for yourselves, they will bring down on you a mass of infamy, that will ruin your reputation and your trade for ever.

There is no danger whatever to be feared from the free declaration of the truth to common people. The common people are as fit to be trusted with the truth as any. The common people are *fitter* to be trusted with the truth than most. Your fears lest they should become infidels, is a proof that you are little better than infidels yourselves. If you do not question the truth of Christianity, you prove yourselves to be but badly acquainted with its evidences and power. If you do not question the truth of Christianity, you question the ability of common minds to appreciate its worth, and that is not much better. But if you were *not* infidels, how dare you transgress the precepts of religion, by making a lie and practising deceit?

But I must proceed with my questions.

Do you not know that the New Testament *forbids* some things which the Old Testament *commanded*, and that the Old Testament commands a multitude of things which the New Testament abolishes, or declares to be no longer binding? Do you not therefore know that it is impossible for these two Testaments, commanding opposite things, and giving different rules of life, to be one infallible guide? And do you not know that this is what is meant by the tract to which you so often referred in the discussion, when it speaks of the *Bible*, the contradictory precepts of the Old and New Testaments, when all bound up together, and held forth as *one* guide, being a two-mouthed guide, and a double-tongued director? Is it possible for two mouths to speak more opposite things,—is it possible for two tongues to give more opposite directions, or more contradictory instructions than the following :—

OLD TESTAMENT,

OR FIRST MOUTH.

“And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.”—Exod. xxi. 23—25.

“And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it

NEW TESTAMENT,

OR SECOND MOUTH.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.”—Matt. v. 38—41.

be done to him again."—Lev. xxiv. 19, 20.

"If a false witness rise up against any man to testify against him that which is wrong; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And thine eye shall not pity: but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."—Deut. xix. 16, 19, 21.

"An Ammonite or a Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt? and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Thou shalt not seek their peace nor their prosperity all thy days for ever."—Deut. xxiii. 3, 4, 6.

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them."—Psalm xli. 9, 10.

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

"Recompense to man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."—Rom. xii. 17, 19—21.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 43—48.

"Bless them which persecute you: bless, and curse not."—Rom. xii. 14.

"For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."—Gal. v. 6.

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 15, 16,

He that is born in thy house, and he that is bought with thy money, must *needs* be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul must be *cut off* from his people; he hath broken my covenant."—Gen. xvii. 10, 11, 13, 14.

"But unto the place which the Lord your God shall *choose* out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and your heave offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks."—Deut. xii. 5, 6.

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall *choose*; [Jerusalem] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty."—Deut. xvi. 16.

"He that is wounded in the _____, or hath his _____ cut off, shall not enter into the congregation of the Lord. A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever."—Deut. xxiii. 1, 2, 3.

"Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing; and uncircumcision is nothing, but the keeping of the commandments of God."—1 Cor. vii. 18, 19.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in ~~this~~ mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."—John iv. 21, 23, 24.

"For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii. 26, 28.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii. 13.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all,"—Col. iii. 11.

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."—Exod. xii. 18, 19.

"Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, and divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean to you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you."—Lev. xi. 3—8.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv. 17, 18.

"But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."—1 Cor. viii. 8.

"It is a good thing that the heart be established with charity; not with meats, which have not profited them that have been occupied therein."—Heb. xiii. 9.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."—Rom. xiv. 14.

"And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him; those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?"—Mark vii. 14—19.

These are but a small sample of the contradictory precepts and principles of the Old and New Testaments. And you were aware of these contradictions when you pretended to regard the Old and New Testaments as forming one infallible guide.

And you knew that it was in reference to such opposite and contradictory precepts and principles that the Bible, that is, the Old and New Testament together, was spoken of as a two-mouthed Guide, and a double-tongued Director. You knew this, for several of the above contradictory passages were given in the tract, to illustrate and prove what was said. And you know now that what the tract said, was correct. You knew that it was correct at the very moment that you professed to be horrified at it. You knew that it was correct at the very moment that you were endeavouring to make your hearers believe that it was false and blasphemous. You knew that it was correct at the very time that you were making use of it to prejudice your hearers against my arguments, and to rouse their bad feelings against me and my views. It is a mournful thing to see men who profess to be ministers of Christ, taking such advantage of the ignorance and prejudices of the people, and practising deception in the open day.

I should be glad to give my views on the Scriptures here at length, but I have not space. And as my views may be seen in my writings, it is not necessary to repeat them here. I may however add, that if my opponent really *desires* to hear me state my views on the Scriptures publicly, as he pretended in the discussion to be, I am willing to meet him either in Leeds or Newcastle, and state them at full length, and discuss them with him thoroughly.

My opponent, in his last speech, said that the Hebrew quotation about Father, Son, and Holy Ghost, was not taken from Rabbi *Jonathan*, but from Rabbi *Simeon Ben Joachim*. He, however, made the statement with such appearances of misgiving, as to make it manifest to me, that he was not only conscious that he was uttering a falsehood, but that he was conscious also that there was very little probability that the falsehood would be concealed. He had, it is true, by putting off the statement to the last evening of the discussion, made it impossible for me to expose its falsehood before the discussion closed; but he seemed plainly to anticipate that the exposure *would* come, sooner or later. And he was right in his anticipations. After the discussion was over, I wrote to M. J. Raphall, Head Master of the Hebrew National School, Birmingham, stating that Mr. Cook *now* said that the words referred to were taken from the writings of Rabbi Simeon Ben Joachim. And in order that Mr. Raphall might see exactly what Mr. Cooke stated, I sent him Mr. Cooke's tract as well. The answer of M. J. Raphall is as follows:

Hebrew National School, Birmingham, Nov. 21, 1845.

DEAR SIR,—

I have taken the trouble to examine the Targum *in*—and also the Zohar of R. Simeon, and I find that THE WHOLE OF THE TRACT you sent me—as far as the ANCIENT JEWISH CHURCH is concerned—IS ONE TISSUE OF UNTRUTH AND IGNORANCE.

I am, dear Sir, yours very respectfully, M. J. RAPHALL.

His attempt to justify his false quotation of Seneca and his absolute perversion of Seneca's meaning, by saying, (which, after all, was not true,) that he quoted Seneca correctly *as far as he went*, was most disgraceful. "I quoted Seneca correctly as far as I went," you say. Now I will take a sentence of yours, and I will quote it correctly, *as far as I go*, and yet my quotation shall be as false a representation of your meaning as possible. In one of your speeches you say, "I say that no man is a Christian." See Discussion, p. 22. On page 21, you say, "The Saviour of the world had no existence." Both those quotations of your words are correct, *as far as they go*. You say those words, though those words are not *the whole* of what you say. You see plainly that to quote your words in this way, and to represent those partial quotations as fairly expressing your sentiments, would be most wicked and unconscionable lying. Yet this is what you do yourself with Seneca. I will give you Seneca's words as they stand in his works, and your own pretended quotation of them in *italics*, and leave my readers to judge.

"Ita fato placuit, nullius rei eodem semper loco, stare fortunam. Aduersus ipsam mutationem locorum, detractis certis incommodis quæ exilio adhærent, satis hoc remedii putat Varro doctissimus Romanorum, quod quocunque venimus, eadem rerum natura utendum est. M. Brutus satis hoc putat, quod licet in exilium euntibus virtutes suas ferre secum. Hæc etiam si quis singula parum judicat efficacia ad consolandum exulem, utraque in unum collata fatebitur plurimum posse. Quantum enim est quod perdidimus? Duo quæ pulcherrima sunt, quocunque nos moverimus, sequuntur: natura communis, et propria virtus. *Id actum est, mihi crede, ab illo quisquis formator universi fuit; sive ille Deus est potens omnium, sive incorporalis ratio ingentium operum artifex, sive divinus spiritus per omnia maxima minima, equali intentione diffusus*, sive fatum et immutabilis causarum inter se cohærentium series: id, inquam, actum est, ut in alienum arbitrium, nisi vilissima quæque, non caderent. Quicquid optimum homini est; id extra humanam potentiam jacet: nec dari nec eripi potest. Mundus hic, quo nihil neque maius, neque ornatus, rerum natura genuit: animus contemplator admiratorque mundi; pars ejus magnificentissima, propria nobis, and perpetua, tandiu nobiscum mansura; quamdiu ipsi manebimus. Alacres itaque, et erecti, quocunque restulerit, intrepido gradu properemus."

I was wishful to notice, while on the subject of the miraculous conception, some passages in Mosheim respecting the fearful use of pious frauds among the early Fathers, &c., and some quotations from some of the Fathers themselves, in which they teach the lawfulness or propriety of using fraud in the

cause of religion, when dealing with the common people. Eusebius, one of the most famous of the Fathers, has a chapter in his *EVANGELICAL PREPARATION*, headed thus: "*How far it may be proper to use falsehood as MEDICINE, and for the BENEFIT of those who REQUIRE to be deceived.*" And he defends the doctrine, that some *do* require to be deceived, and that it is *proper* to use falsehood for the benefit of such persons. Origen avows the same doctrine. Bishop Horsley, in his controversy with Priestley, thus alludes to this subject: "Time was when the practice of using unjustifiable means to serve a good cause was openly avowed, and Origen himself was among its defenders." Page 169.

The same doctrine is avowed and contended for by others. The following is from Gregory Nazianzen, Bishop of Constantinople, and called the *DIVINE*.

"A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors of the church have often said, not what they *thought*, but what *circumstances* and *necessity dictated* to them."

The following is from Synesius, Bishop of Ptolemais.

"The people are desirous of being deceived. We cannot act otherwise respecting them." And again he says, "For my own part, to *myself* I shall always be a philosopher; but in dealing with the *mass of mankind*, I shall be a priest."

St. Jerom, in mentioning a foolish story circulated by the Christians at Jerusalem, about the blood of Zacharias staining certain stones amid the ruins of the temple, says: "I do not find fault with an error which proceeds from a hatred towards the Jews, and a pious zeal for the Christian faith."

Mosheim gives it as his judgment, that the method of arguing called *economical*, or the plan of using *falsehoods* and *forges* for argument, began to prevail very early. The following quotation is from his history of the second century, not long after the days of the apostles. After referring to a number of false doctrines that had been introduced, he says: "It is generally true, that delusions travel in a train, and that one mistake produces many. The Christians who adopted the austere system, which has been already mentioned, had certainly made a very false step, and done much injury to their excellent and most reasonable religion. But they did not stop here; another erroneous practice was adopted by them, which, though it was not so universal as the other, was yet extremely pernicious, and proved a source of numberless evils to the Christian church. The Platonists and Pythagoreans held it as a maxim, that it was not only *lawful*, but even *praiseworthy*, to *deceive*, and even to use the expedient of a *lie*, in order to advance the cause of truth and piety. The Jews, who lived

in Egypt, had learned and received this maxim from them, before the coming of Christ, as appears incontestibly from a multitude of ancient records; and the Christians were infected, from both these sources, with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names, from the Sibylline verses, and several supposititious (spurious) productions which were spread abroad in this and the following century. It does not indeed seem probable that all these pious frauds were chargeable upon the professors of real Christianity, upon those who entertained just and rational sentiments of the religion of Jesus. The greatest part of these fictitious writings undoubtedly flowed from the fertile invention of the Gnostic sects, thought it cannot be affirmed that even *true Christians* were entirely innocent and irreproachable in this matter."

In his history of the third century, after giving a most melancholy account of the pride, the ambition, the idle, the luxurious and thoroughly corrupt and sensual lives of the clergy, he has the following remarks on their method of arguing.

"It is, however, necessary to observe, that the methods now used of defending Christianity, and attacking Judaism and idolatry, degenerated much from the primitive simplicity, and the true rule of controversy. The Christian doctors, who had been educated in the schools of the rhetoricians and sophists, rashly employed the *arts* and *evasions* of their subtle masters in the service of Christianity; and, *intent only upon defeating the enemy*, they were too little attentive to the *means* of victory, indifferent whether they acquired it by *artifice* or *plain dealing*. This method of disputing, which the ancients called *economical*, and which had *victory* for its object, rather than *truth*, was, in consequence of the prevailing taste for rhetoric and sophistry, *almost universally* approved. The Platonics contributed to the support and encouragement of this ungenerous method of disputing, by that maxim of theirs which asserted the innocence of defending the truth by *artifice* and *falsehood*. This will appear manifest to those who have read, with any measure of penetration and judgment, the arguments of Origen against Celsus, and those of the other Christian disputants against the idolatrous Gentiles. The method of Tertullian, who used to plead prescription against erroneous doctors, was not, perhaps, unfair in this century; but they must be much unacquainted both with the times, and, indeed, with the nature of things, who imagine that it is always allowable to employ this method."

"This disingenuous and vicious method of surprising their adversaries, by artifice, and striking them down, as it were, by lies and fictions, produced, among other disagreeable effects, a

great number of books, which were falsely attributed to *certain great men*, in order to give these *spurious* productions more credit and weight. For, as the greatest part of mankind are less governed by *reason* than by *authorities*, and prefer, in many cases, the decisions of fallible mortals to the unerring dictates of the divine word, the disputants, of whom we are now speaking, thought they could not serve the truth more effectually than by opposing *illustrious names* and *respectable authorities* to the attacks of its adversaries. Hence, the book of canons, which certain artful men ascribed falsely to the apostles; the apostolical constitutions, of which Clement, bishop of Rome, is said to have formed a collection; hence the Recognitions and the Clementina, which are also attributed to Clement, and many other productions of that nature, which, for a long time, were too much esteemed by credulous men."

"Nor were the managers of controversy the only persons who employed these stratagems; the Mystics had recourse to the same pious frauds to support their sect. And accordingly, when they were asked from what chief their establishment took its rise, to get clear of this perplexing question they feigned a chief, and chose, for that purpose, Dionysius the Areopagite, a man of almost apostolical weight and authority, who was converted to Christianity, in the first century, by the preaching of St. Paul at Athens. And to render this fiction more specious, they attributed to this great man various treatises concerning the monastic life, the mystic theology, and other subjects of that nature, which were the productions of some senseless and insipid writers of after-times. Thus it happened, *through the pernicious influence of human passions*, which too often mingle themselves with the execution of the best purposes and the most upright intentions, that they, who were desirous of surpassing all others in piety, looked upon it as *lawful*, and even *laudable*, to advance the cause of piety by *artifice* and *fraud*."

In the *fourth* century more open and shameless frauds still were practised by the priests, not only to support false orthodoxy, but also to beguile the people of their money. The following are from Mosheim's remarks on this subject.

"This, indeed, among other unhappy effects, opened a wide door to the endless frauds of those odious impostors, who were so far destitute of all principle, as to enrich themselves by the ignorance and errors of the people. Rumours were artfully spread abroad of prodigies and miracles to be seen in certain places, (a trick often practised by the heathen priests,) and the design of these reports was to draw the populace, in multitudes, to these places, and to impose upon their credulity. These stratagems were generally successful; for the ignorance and slowness of apprehension of the people, to whom every

thing that is new and singular appears miraculous, rendered them easily the dupes of this abominable artifice. Nor was this all; certain tombs were falsely given out for the sepulchres of saints and confessors; the list of saints was augmented with fictitious names, and even robbers were converted into martyrs. Some buried the bones of dead men in certain retired places, and then affirmed, that they were divinely admonished by a dream, that the body of some friend of God lay there. Many, especially of the monks, travelled through the different provinces; and not only sold, with the most frontless impudence, their fictitious relics, but also deceived the eyes of the multitude with ludicrous combats with evil spirits or genii. A *whole volume* would be requisite to contain an enumeration of the various frauds which artful knaves practised with success, to delude the ignorant, when true religion was almost entirely superseded by horrid superstition."

"New methods of disputing were also added to those that were practised in former times: for the truth of doctrines was now proved by the number of martyrs that had professed them, by miracles, by the confession of demons, i. e. of persons possessed with evil spirits. The smallest degree of discernment will persuade any one how ambiguous this method of reasoning was; how dangerous to the truth, by furnishing innumerable occasions for the exercise of fraud and imposture. And, I fear, that the greatest part of those who used such arguments, however illustrious and respectable they may have been, will be found, upon examination, chargeable with the dangerous and criminal design of imposing upon their brethren. Ambrose, in his disputes with the Arians, produced men possessed with devils, who, upon the approach of the relics of Gervasius and Protasius, were obliged to acknowledge, with loud cries, that the doctrine of the council of Nice, concerning the three persons of the Godhead, was true; and that of the Arians not only false, but also of most dangerous consequence. This testimony of the prince of darkness was regarded, by Ambrose, as an unexceptionable argument in favour of his hypothesis. The Arians, on the other hand, held this prodigy in the utmost derision, and maintained that Ambrose had *suborned* (hired) those infernal witnesses by a mighty bribe; and I make no doubt, but many will be more disposed to believe the Arians, than to credit Ambrose, though *he* be enrolled in the order of the *saints*, and *they* stigmatised in the list of *heretics*."

From the following quotations it will be seen that the priests were not content with the liberty to *lie* for their notions, but that they wished to be at liberty to murder as well. *Lies* did not always succeed, and when it becomes known that priests make a *practice* and even a *virtue* of lying, their authority is nearly at an end, unless they can have the privilege to torture

and to kill. The priests of the early church perceived this, and they accordingly adopted the principle, that when they could not accomplish their objects by deceit and lies, it was their duty to murder and destroy. Their imitation of their father the devil thus became complete. The words of Mosheim are as follows :—

“If the enthusiastic frenzy of the monks exaggerated, in a manner pernicious to the interests of morality, the discipline that is obligatory upon Christians, the interests of virtue and true religion suffered yet more grievously by two monstrous errors which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages. The first of these maxims was, “that it was an act of virtue to deceive and lie, when by that means the interests of the church might be promoted ;” and the second, equally horrible, though in another point of view, was, that “errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporeal tortures.” The former of these enormous maxims was now of a long standing ; it had been adopted for some ages past, and had produced an incredible number of ridiculous fables, fictitious prodigies, and pious frauds, to the unspeakable detriment of that glorious cause in which they were employed. And it must be frankly confessed, that the greatest men, and most eminent saints of this century, were more or less tainted with the infection of this corrupt principle, as will appear evidently to such as look with an attentive eye into their writings and their actions. We would willingly except from this charge Ambrose and Hilary, Augustine, Gregory Nazianzen, and Jerome ; but truth, which is more respectable than these venerable fathers, obliges us to involve them in the general accusation. We may add also, that it was, probably, the contagion of this pernicious maxim, that engaged Sulpitius Severus, who is far from being, in the general, a puerile or credulous historian, to attribute so many miracles to St. Martin. The other maxim, relating to the justice and expediency of punishing error, was introduced with those serene and peaceful times which the accession of Constantine to the imperial throne procured to the church. It was from that period approved by many, enforced by several examples during the contests that arose with the Priscillianists and Donatists, confirmed and established by the authority of Augustine, and thus transmitted to the following ages.”

The following are from his remarks on the *morals* or *lives* of Christians in this early age.

“When we cast an eye towards the lives and morals of Christians at this time, we find, as formerly, a mixture of good and evil ; some eminent for their piety, others infamous

for their crimes. The number, however, of immoral and unworthy Christians began so to increase, that the examples of real piety and virtue became extremely rare. When the terrors of persecution were totally dispelled; when the church, secured from the efforts of its enemies, enjoyed the sweets of prosperity and peace; when the most of the bishops exhibited to their flock the contagious examples of arrogance, luxury, effeminacy, animosity, and strife, with other vices too numerous to mention; when the inferior rulers and doctors of the church fell into the slothful and opprobrious negligence of the duties of their respective stations, and employed in vain wranglings, and idle disputes, that zeal and attention that were due to the culture of piety and to the instruction of their people: and when (to complete the enormity of this horrid detail) multitudes were drawn into the profession of Christianity, not by the power of conviction and argument, but by the prospect of gain and the fear of punishment; then it was, indeed, no wonder that the church was contaminated with shoals of profligate Christians, and that the virtuous few were, in a manner, oppressed and overwhelmed with the superior numbers of the wicked and licentious. It is true, that the same rigorous penitence, which had taken place before Constantine the Great, continued now in full force against flagrant transgressors; but when the reign of corruption becomes universal, the vigour of the laws yields to its sway, and a weak execution defeats the purposes of the most salutary discipline. Such was now unhappily the case; the age was sinking daily from one period of corruption to another; the *great* and the *powerful* sinned with *impunity*; and the *obscure* and the *indigent* felt alone the severity of the laws."

The following quotations also deserve attention.

"Those who disputed against the Christian sects, (i. e., against heretics,) observed a most absurd and vicious method of controversy. They proceeded rather according to the rules of the ancient *sophists*, and, what is still more surprising, according to the spirit of the Roman law, than by the examples and instructions of Christ and his apostles. In the Roman courts, matters of a difficult and doubtful nature were decided by the authority of certain aged lawyers, who were distinguished by their abilities and experience. And when they happened to differ in opinion, the point was determined either by a plurality of voices, or by the sentiments of the more learned and illustrious members of that venerable body. This procedure of the Roman tribunals was, in this century, admitted as a standing law, both in the deliberations of councils, and in the management of religious controversy, to the great and unspeakable detriment of truth. For by this, *reason*, and even *common sense*, were, in some measure, *excluded* from every

question ; and that was determined as *right* and *true*, which appeared such to the *greatest number*, or had been approved by doctors of the greatest note in preceding times. The acts of the various councils, which are yet extant, manifestly show that this was the case. And this circumstance, combined with what we have already observed with respect to the disputants of the age now under consideration, make it easy for us to imagine the various defects that must have prevailed in the methods of defending truth and opposing error."

"This absurd imitation of the Roman law in the management of religious controversy, this preposterous method of deciding truth by human authorities, were fruitful sources of *spurious* and *supposititious* productions. For many audacious impostors were hence encouraged to publish their own writings under the names of ancient Christian worthies, nay, under the sacred names of even *Christ* himself and his *holy apostles*; that thus, in the deliberations of councils, and *in the course of controversy*, they might have *authorities* to oppose to authorities in defence of their respective opinions. THE WHOLE CHRISTIAN CHURCH WAS, IN THIS CENTURY, OVERWHELMED WITH THESE INFAMOUS CHEATS, THESE SPURIOUS PRODUCTIONS. This is said to have engaged Gelasius, the Roman pontiff, to call together a council, composed of the bishops of the Latin church; in which assembly, after a strict examination of those writings which appeared under great and venerable names, the famous decree passed, that deprived so many apocryphal books of their borrowed authority. That something of this kind really happened, it would be, perhaps, an instance of temerity to deny: but many learned men assert, that the decree attributed to Gelasius labours under the same inconveniency with the books which it condemns, and was by no means the production of that pontiff, but of some deceiver, who usurped clandestinely his name and authority."

This wholesale and universal use of fraud by the orthodox in opposing heretics or reformers, took place within about three hundred years of the Saviour's death. Now it is worthy of remark, that of all the manuscripts and copies of versions of the New Testament to which my opponent referred as containing the story of the Miraculous Conception, there is not one that was made or taken previous to this general prevalence of pious frauds. Some who heard my opponent speak on this subject would suppose, that these manuscripts or copies of versions had come down to us from the earliest and purest ages of the church. This, however, is not the case. Lying and cheating, forgeries and fictions, writing books and putting to them the name of Christ, the names of the Apostles, of Ignatius, Polycarp, Dionysius, &c., altering, enlarging,

curtailing, mixing, and in various ways corrupting the writings of Apostles and early Christians, had been going on for hundreds of years before any of the manuscripts or copies of the versions now in existence were written. Nothing was more easy than for such a story as that of the Miraculous Conception to get added to the Gospels in those early ages, and nothing was more natural, considering the errors and superstitions which so early began to supplant the pure doctrine of Christ, than that such a story *should* be added to the Gospels. The fact that the story of the Miraculous Conception is prefixed to the Gospels of Matthew and Luke, is therefore of itself no proof of the truth of the story at all. It must have *other* proofs to recommend it to the minds of the thoughtful and discriminating, or be rejected.

It is worthy of remark, that all those monstrous stories that my opponent gave respecting Marcion, were taken, without a single exception, from the writings of those wholesale fabricators of falsehoods, and dealers in deceit and blood.

The extent to which the forging of Gospels was carried, even in the *earliest* ages, may be seen from the following observations of Adam Clarke, in his notes on Galatians, i, 6. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another Gospel*." His words are these,—

"It is certain that, in the very earliest ages of the Christian church, there were several *spurious gospels* in circulation; and it was the multitude of these *false* or *inaccurate relations*, that induced St. Luke to write his own.—See Luke i. 1. We have the names of more than *seventy* of these *spurious narratives*, still on record; and in ancient writers many fragments of them remain: these have been collected and published by *Fabricius*, in his account of the *apocryphal books* of the *New Testament*, 3 vols. 8vo. In some of these gospels, the necessity of circumcision, and subjection to the Mosaic law, in unity with the gospel, were strongly inculcated. And to one of these the apostle seems to refer."

The following two sentences are given as quotations from Mosheim's work *De rebus Christianis*, &c. in a work before me.

"At a time when he (Hermas) wrote, it was an established maxim with many of the Christians, that it was pardonable in an advocate for religion to avail himself of fraud and deception, if it was likely they would conduce toward the attainment of any considerable good." And again, speaking of the forged writings attributed to Hermes Trismegistus, he says: "It appears, from evidence beyond all exception, that a pernicious maxim, current in the schools of the Egyptians, Platonists, Pythagoreans, and Jews, became early recognized by the Christians, and soon found among them numerous

patrons, namely, that they who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure."

It is certain that those early fathers not only had the opportunity of altering the sacred writings, but that they *did* alter them, and that in a great many cases. Bishop Watson observes that "The Introduction to the New Testament by Michaelis, as translated by Marsh, is the standard work, comprehending all that is important on this subject," and my opponent, if I remember right, said something to the same effect. Yet Michaelis gives evidence of the truth of what I have stated. The following are his words.

"It is a certain fact, that several readings in our common printed text are nothing more than alterations made by Origen, whose authority was so great in the Christian church, that emendations which he proposed, though, as he himself acknowledged, supported by the evidence of no manuscript, were very generally received."—*Michaelis Introd. to New Test., by Bishop Marsh, vol. ii., p. 368.*

The quotations from the ancient copies of the sacred writings found in the early Christian authors gives proof that some, yea several passages, which were to be found in these early copies, have been erased and lost. Michaelis observes ;

"It is to be lamented that various readings which, as appears from the quotations of the fathers, were in the text of the Greek Testament, are to be found in none of the manuscripts which are at present remaining."—*Michaelis Introd., vol. ii., p. 160.*

As to my opponent's notion that it is possible to detect the forgeries and erasures of Origen and his brethren by referring to manuscripts and versions, it is altogether foolish. We have no manuscripts or copies of versions ancient enough for such a purpose. To be of use for such a purpose the manuscripts and copies of the versions should be such as were made or written before Origen and his brethren wrote,—but we have neither a manuscript nor a copy of a translation as Old as the times of Origen within some hundreds of years. Origen wrote in the *third* century, and Eusebius in the *fourth* ; but the oldest manuscript we have was not written till the *sixth*. "No manuscript of the New Testament now extant," says Michaelis, "is prior to the sixth century." So that between the days of Origen, and the times when the oldest manuscripts now extant were written, there was time for a number of fresh alterations and forgeries. And we have proof that fresh alterations and forgeries *were* made during this time.

I know that the Christian Scriptures have not been *wholly* corrupted,—that a total corruption of them was impossible ; but that they have been seriously corrupted on the subjects

of Baptism, of church organization and church government, of purgatory, or of Christ's preaching to the Spirits in prison, &c. of the Miraculous Conception, the Trinity, the Godhead of Christ, and some other subjects is, to me, as evident as that they have *not* been seriously corrupted on *most other* subjects.

To those who say that to declare the truth on those matters will make many people infidels, I reply, 1. I do not *believe* that it will make many people infidels. 2. It will make none infidels whose faith is worth possessing; whose belief is rational and rests on the right foundation. 3. Truth ought to be told, and error ought to be refuted, and fraud ought to be exposed, whether it makes people infidels or not. If we cannot bring people to believe without using or sanctioning a lie, we ought to let them be infidels. If people will not believe unless they are *cheated* into it, they shall disbelieve for me. I will neither *tell* a lie, nor *sanction* a lie, to prop up any one's faith. If the world cannot be kept from infidelity without deceit, we ought to allow them to become infidels. And if infidels cannot be converted without deceit, we ought to let them remain infidels. It never can be my duty to make myself *worse* than an infidel, in order to prevent another person from *becoming* an infidel. And a believer in Christianity is worse than an infidel, if he makes or tells a lie. To tell lies, or to use persecution to make people Christians, is to become a devil to make other people angels; it is to crucify Christ, to get others to love him; it is to go to hell, to get others to go to heaven. I do not believe in the lawfulness or praiseworthiness of lying. Nor do I believe in the *usefulness* of lying, 4. I believe that telling the truth in reference to the Scriptures, and in reference to the devilish frauds and endless villanies of orthodox priests of all ages, will, in the end, be the means of *curing* many of infidelity, and of preventing people from becoming infidels in time to come. I feel persuaded that the frauds of ancient priests and fanatics, and the repetition and imitation of those frauds by their orthodox successors, have done more to make men infidels, than almost all things else put together. Those frauds have shocked the faith of some of the most enlightened and worthy of mankind. They are at this hour a stumbling-stone to thousands. And they are the strength of the infidel's cause. And men's faith will never be secure, nor will it ever be so firm, so powerful, so consolatory, so christlike as it should be, till the whole system of fraud is entirely swept away. I am aware that those whose belief *rests* on those frauds will be shocked, when they see their foundations slip from under them; but the honest and virtuous among them will recover from the shock, and settle down on the rock of truth. There will be nothing lost by the exposure

of fraud that is worth preserving, and much will be gained. The children of the devil, the servants of antichrist, the hired teachers of blasphemies and lies, may go on deceiving as they please: I shall declare the truth. I shall declare the truth both of them and of their fathers. I shall declare the truth both of them and of their systems. And let us see who triumphs. Let us see whether truth or falsehood proves the mightiest. Let us see whether fraud or honesty proves the best policy. Let the whole universe see. As for me, I have no fears as to the result. I am as sure that the truth will conquer and prevail, as I am of my own existence. I am as sure that the advocates of lies, the inventors and perpetrators of frauds, the deceivers of mankind will be confounded, and covered with shame, and become a byword of reproach, as I am that there is a God in heaven, or truth in the Gospel of Christ. 5. And Lastly. Men will never see the full evidences of the truth and divinity of Christianity, till the false and the doubtful are completely swept away, and nothing but the true and the certain left. They will never be able to get a fair, full sight of the gold, the silver and the precious stones, till the wood, the hay, and the stubble are all burnt up.

Some may ask, if there has been such awful use of fraud among the early Christians, what means have we of knowing what is true, and what is false? I answer, plenty. So far as the great principles of Christian truth and duty are concerned, there is, in general, no difficulty in ascertaining what they are. Nor is there any difficulty in ascertaining the general character and history of Jesus. We have means enough to make us wise and Godlike, to breathe into us the spirit of Jesus, and fashion us after his likeness, as well as to give us a joyous hope and a delightful foretaste of undying bliss, if we could be content with this. But before people can see the *truth*, they must give up their priestly fables, and free themselves from priestly tyranny. Before people can see the foundations of the truth, they must cease to put trust in deceit and lies. Before they can see the *true* worth of the Scriptures, and understand their proper design and use, they must give up those views of them which they see to be groundless, and lay aside false views of their design and use. Men have no right to expect to feel the power of truth, till they are disposed to trust it. They have no right to expect to be able to *see* the truth, to know what is truth, till they have manfully given up error and delusion. If you will have error, it will be sure to blind you. If you wish to have truth, you must be content with truth alone, and let all your old delusions and your venerable mysteries go to the winds.

But you are afraid of infidelity, you say. I tell you, you are yourselves infidels, in effect, already; and you will never

deserve to be called any thing else, till you can trust yourselves to truth, and leave your fictions and your fancies to their fate. If you are afraid of infidelity, be true to your conscience, be true to truth, renounce all notions which will not bear to be tested, and be content, for once, to become entirely poor, completely destitute, to be left without a single notion, to begin your course again. Be content to *be* an infidel, if *truth* be infidelity. Be content to *be* an infidel, if you cannot preserve yourself from infidelity without dealing in fictions, and filling yourself with lies. Be content to be robbed of the last notion you have, if you cannot keep it without closing your eyes to plain facts. Prize truth above all things, and you will find her then. Give up all for her, and she will make you rich. Be willing to become a fool for her sake, and she will make you wise. Be willing to become an unbeliever for her sake, and she will give you a faith unmovable. Prefer truth to all the systems in the world, and she will unfold to you the true system of the universe. Prefer truth even to Christianity itself; and you will both find Christianity in truth, and truth in Christianity. You will never have the bread from heaven, till you leave the flesh pots of Egypt, and venture into the waste and howling wilderness. If you wish to be rich, you must first give up your false and stolen treasures. If you wish to be a believer, a Christian, a philosopher indeed, you must renounce the faith, and Christianity, and wisdom of the sects and of the priesthood, and be born again. And if you will not do this,—if you are resolved to stick to the prejudices of your childhood, to the fictions of your priests, to the creeds of your sects, and to have the honour that cometh from man, and the knowledge which is got without thought, and the faith which is got without knowledge, and the religion which does not harmonize and blend with your rational and godlike nature, you will be poor while you live, you will be poor when you die, and you will perish in your wretchedness at last for ever.

Several things which W. Cooke said during the discussion, are left out of his speeches as given in the printed report. For instance,

1. In his second speech he laboured hard to prove that men might believe Jesus to be the Christ, and yet not have the right New Testament *faith*. He spent the chief part of his speech on this point. He mentioned a number of *other* doctrines that men must believe before they could be said to be Christian believers; and he mentioned certain parties that, he said, believed Jesus to be the Christ, who yet were heretics, and then, by some strange unaccountable blunder, he quoted the following words of John: "WHO IS A LIAR BUT HE

THAT DENIETH THAT JESUS IS THE CHRIST?"

1 John i. 22. This upset his argument at once. And the meeting saw it. And my opponent felt it. He had been attempting for near an hour to prove that the *liars*, the *heretics*, were men who *acknowledged* that Jesus was the Christ. The passage which he brought forward to establish his notion said, Nay, *he* is the liar, the infidel, who *denieth* that Jesus is the Christ. This passage my opponent has suppressed; at least, it is not in his speech as printed. The notice of it is in my speech in reply, but it is not in his.

2. When quoting from the Epistles of Ignatius, falsely so called, he gave the following quotation: "OUR GOD WAS BORN OF A VIRGIN." In replying I repeated this quotation, to prove that the Epistles were not genuine, and added, "You may judge from this of *what age they smelled*." But in Cooke's printed speech, this also is left out.

3. When speaking about the regulations, W. Cooke said, that he had agreed to pay my travelling expenses. I replied this was not the case,—that when I had proposed that my travelling expenses should be paid out of the ticket money, half of which was my own, all that they would agree to pay was one *third* of the expenses, and one half even of that was to be out of my own money. In the printed report W. Cooke's words are altered; the word *part* is put in. And so with some other passages.

I mention these things not by way of complaint, but partly to clear myself. Some who were present at the discussion, have written to ask, why I have not printed W. Cooke's speeches as he delivered them? I answer; I was bound to print them as they came to me from W. Cooke or the Reporter. I was not at liberty to alter anything.

I may add, that William Cooke's speeches contain the concentrated wisdom and abilities of almost all the orthodox preachers and laymen in Newcastle. I have been told that he stated, to show in what favour he stood, that during the intervals between the different nights' discussions, he had frequently as many as six or eight ministers consulting with him and helping him. It may also be observed, that he *read* most of his speeches, and persons who stood near and observed the hand-writing of the speeches he read, and who knew *his* hand-writing, say that several of his speeches were in another person's hand-writing. For the truth of all these stories I do not vouch, though I do, myself, believe them. Nor do I mention them out of any ill-will to my opponent, but simply to let my readers understand, that the speeches which pass for William Cooke's in this printed report, are about the best, the most powerful, the most perfect and finished defences of orthodoxy, that all the orthodox priests and laymen in Newcastle put together, were able to produce.

W. Cooke, has charged a Bill which I printed with falsehood, because it stated his edition would *not* be authenticated by the Reporter's signature. The following statements may put the matter in its proper light.

As soon as W. Cook got out the first part of his edition of the Discussion, he announced by Bills, that *his* edition would be authenticated by the Reporter's signature, insinuating, most plainly, that *my* edition would *not* be authentic at all. Finding that this false representation had succeeded in deceiving people, I wrote to the Reporter, stating how matters stood, and asking him whether he had given W. Cooke any authority for making such an announcement. The Reporter wrote back as follows :

Newcastle, Oct. 6, 1845.

Dear Sir,

With respect to Mr. Cooke's announcement that his report of the Discussion will be authenticated by the Reporter's signature, it was made altogether without my knowledge.

As to the point itself, *you* have undoubtedly as much right to make the announcement as *he* has, or *ever* had. The truth is, however, that I am up to this moment ignorant of what is meant by the report being thus authenticated. Neither Mr. Cooke nor any of his friends have said one word to me on the subject; and I did not think it worth while making any enquiry; knowing that, as they had made the announcement without my knowledge, it was quite open to me to sign, or refuse to sign, when the time for deciding arrived. But I can hardly suppose they mean me actually to *write* my name on *each* copy.

I am, dear Sir, yours faithfully,

JOHN SELKIRK.

It was on the authority of this letter that I published my Bill. W. Cooke's Bill was understood to mean that the Reporter *would* write his name on every copy, and it is plain that it was *intended* to be so understood. And the fact that W. Cooke has got an *imitation* of the Reporter's *hand-writing* attached to his edition, shows that he wishes to have the ignorant to believe that each copy *is* signed by the Reporter. It will be seen, then, from these statements, that the falsehood and deceit have been all on the side of my opponent. Both his Bills and his preface are deliberate and studied attempts to make a false impression on people's minds, and would be called, in the language of English simplicity, LIES. W. Cooke *knew* from the beginning, that both his edition and mine were printed from the same authenticated copy,—that it was the general *copy* that was authenticated, and not any particular *edition*,—that the copy was not authenticated by the Reporter's *signature*, but by simply passing through his hands, and receiving his corrections,—and that *my* edition was just as authentic as his *own*. To prevent people, therefore, from being further imposed upon, let them know, that the Reporter has no more signed *W. Cooke's* edition, than he has signed *mine*,—that the Reporter's name on W. Cooke's edition is not the Reporter's *writing*, but a *fac-simile*, or *imitation* of his hand-writing only,—that the Reporter only testifies to the correctness of the

general report, and not to any particular edition of the report, —that I received the Reporter's signature just the same as W. Cooke, though I did not choose to get an imitation of his hand-writing, and that all W. Cooke's attempts to make people think that his edition is authenticated in any different way from my own are nothing but wilful frauds. What a shame that such warnings should be necessary.

I must propose a few more questions to my opponent about his doctrine that the Bible is an infallible guide?

Will you tell me what you mean by an infallible guide? What does the Bible guide men infallibly to? If the Bible be an infallible guide, and if it be a perfect rule of faith and practice, why do you make other guides? Why do you make a *creed*? Why is not your creed drawn up in Bible words? Why do you make fresh *rules*? Are your rules about hiring preachers, about keeping preachers from getting married for four or six or eight years, about Conferences, quarterly meetings, class meetings, and about all those other things respecting which you legislate in your volume of rules, to be found in the Bible? If not, how can the Bible be a perfect rule? If it be a perfect rule, what need can you have of another rule? Do you *follow* your infallible guide? Do you follow the Old Testament? Do you abstain from swine's flesh? Do you never eat hares, or rabbits, or eels? Do you never eat things strangled? Have you been—? I dare not say what. But have you attended to the rule laid down in Genesis xvii. 9—14. Do you go to Jerusalem three times a year? Do you offer sacrifices of lambs, goats, kids, oxen, and the like? Do you rest on the *seventh* day, Saturday, like your Jewish neighbours? Do you kindle no fires on Saturday, &c.? If you say that it is the *New Testament* that is your guide, I ask, why do you not *always* say so? Why do you so often call the *Bible*, the *Old Testament* as *well* as the *New*, your guide? Do you not know that it is one thing to say the *Bible* is your guide, and another to say that the *New Testament* is your guide? Will you answer me these questions, either in writing or in a public meeting?

I may observe, that as W. Cooke only discussed about *two* out of the *ten* questions which were to have been discussed, and as he stated that he would expose *all* my principles, &c. I hope he will either resume the discussion at an early period, or try to induce some of his brethren to take the thing in hand.

My opponent charged Wilson, the author of the work entitled "*Concessions of Trinitarians*," with not representing the sentiments of Trinitarians correctly. My opponent, however, has not pointed out any *cases* of misrepresentation, and I

therefore conclude that the charge is felt by him to be a false one.

In a speech delivered by my opponent at a tea meeting since the discussion, my opponent stated that Rammohun Roy was but a half-enlightened, half-converted Christian. The only way in which I can answer such a charge is by requesting people to read the works of that remarkable man. My opponent also stated that Rammohun Roy denied the miracles of Christ. Will my opponent tell me *where* or *when* he did so. I have met with no denial of Christ's miracles in those of his works which I have read, and I believe the charge to be a falsehood.

My opponent says a man may believe in Jesus as the Christ and yet not be a Christian. Ans. True, but a man cannot believe in Jesus as the Christ, and *obey Christ's doctrine* without being a Christian.

He says a man may believe Jesus to be the Christ, and yet be a heretic. Ans. True; but he cannot believe in Jesus as the Christ and *obey Christ's precepts* and be a heretic. A heretic means either one who does not believe in Christ, or a bad liver, or both. The word seems generally to be applied, in the New Testament, to hireling preachers, to persons who teach things which they ought not, for filthy lucre's sake.

To those who wish to see the doctrines which I have advocated in this discussion treated more at large, I would recommend the following works.

On the Trinity, 1. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the person of Christ, by A. Norton. 2. Priestley's history of the corruptions of Christianity, and his history of early opinions. 3. The supremacy of God the Father vindicated, by a Layman. One penny. 4. Scriptural views of Christ, in three letters, by a Layman. One penny each. 5. A tract on the divinity of Christ, by W. Le Page, formerly a New Connexion Methodist, and a friend of W. Cooke's. 6. The works of John Scott Porter, Belfast.

On the Trinity, the Conditions of Salvation, and Satisfaction to Justice,—

Rammohun Roy's Works.

On the Atonement, "The Atonement a display of Love not of Wrath," by N. Worcester. Price One Shilling.

Five tracts on the Atonement. One penny each. By J. Barker.

A Treatise on Redemption, and its connection with the death of Christ. Price sixpence. By W. Le Page, of Guernsey, formerly a Methodist, and a friend and correspondent of W. Cooke's.

On Original Sin, Dr. John Taylor, of Norwich. Price 1s. 4d.

Cogan, on Hereditary Depravity.

On Eternal Torments, "Eternal Torments; or an Inquiry are the wicked Immortal, by G. Storrs, of America." Price fourpence.

On the Miraculous Conception. Priestley on the Miraculous Conception. Price threepence. Wright on the Miraculous Conception. Price One penny. Grundy's Lectures, &c.

On the Hired Ministry, Six Tracts, by J. Barker. One penny each. Howitt's History of Priestcraft. All Church Histories. Minutes of Methodist Conferences.

True Religion, &c., three tracts, One penny each, by J. Barker. Grace and the means of Grace, Two-pence. The works of W. E. Channing, six vols. 8s.

I might mention also the works of Dr. Carpenter of Bristol: Mr. Acton, of Exeter; T. Lindsay, once a Church of England clergyman; Locke on the Reasonableness of Christianity; Whitby's last thoughts; Sir Isaac Newton's history of two remarkable corruptions of the sacred text, &c. Belsham's calm Inquiry. Some of those books I have, others of them I intend to republish in a cheap form, as soon as I am able.

I may, however, state that a man who has common sense, and who has courage to take the plain language of Christ as his rule, may spare himself the expense and trouble of reading a great number of books on these subjects. It was the Bible and common sense that made me a heretic. Books helped me on, and made my heterodoxy more complete; but the Bible had most to do in the work. The Bible is about the most heretical book that I know of. It was the Bible that made Rammohun Roy a heretic. Other books are chiefly necessary for such as have been robbed of their common sense, and frightened out of their wits by false orthodoxy.

To those who wish to know something about my belief in general, I give the following:

1. I believe that there is a God, and that God is a rewarder of all them that diligently seek him.
2. I believe that God is the Maker and Governor of all worlds; the Father and the Friend of all mankind.
3. I believe that God is Love; that he is good to all, and that his tender mercies are over all his works.
4. I believe that God is holy, just, and true.
5. I believe that he loves goodness, and that he is pleased and delighted with good people:—that he hates wickedness, and is displeased or angry with those who do wickedness.
6. I believe that God is no respecter of persons; that he is not partial or unreasonable in his dealings; but that he acts fairly and lovingly to all his creatures.
7. I believe that the earth and the heavens, and all God's works, are a revelation of his character, and prove him to be

wise, and great, and kind, beyond all thought, and beyond all bounds. And I believe that his goodness endures for ever.

8. I believe that God is the kindest father in existence, and that such unjust and cruel things as would be too bad for a *common* father to do to his children, are much more too bad for God to do to his children.

9. I believe that if men can remember how their kind parents felt and acted towards them, and how they themselves, in their kindest moods, feel and act towards their own children, they may know pretty well how God feels and acts towards all mankind. For I believe that God is "OUR FATHER."

10. I believe that God reveals himself and his will in some measure to all mankind; that in all countries and in all ages God has made known himself to truth-seeking and loving people.

11. I believe that God requires no one to know or believe more than he reveals, unfolds, makes known to him.

12. I believe that in the Old Testament we have, generally speaking, a fair and true account of God's revelations to the people of Israel, and to the early dwellers on the earth in general.

13. I believe that Jesus was, (in Hebrew,) the Messiah; (in Greek,) the Christ; (in English,) the most favoured and exalted of mankind; the beloved Son of God. I believe that Jesus was endowed by God with power and wisdom, that God wrought many signs and wonders by him, and set him forth as a teacher of truth, as an example of goodness, as the guide, the Saviour, and the judge of mankind.

14. I believe in the general truth of the Gospel history. I believe that in the Gospels we have, in general, a truthful and satisfactory history of the Saviour's life; of his teachings and labours, of his trials and death.

15. I believe that Jesus rose again from the dead, and that he still lives to labour for the good of mankind.

16. I believe that Jesus was a man, a man like other men, made in all things like unto his brethren, and tempted in all points like his brethren. I regard him as one of our race, as our fellow-creature and our fellow-man. I regard with horror the orthodox doctrine of his Godhead. I believe it to be not only false and unscriptural, absurd and impossible, but I believe it to be hurtful and irreligious in its tendency. The doctrine of Christ's proper humanity, of his oneness with ourselves, seems necessary to the comfort and blessedness of one's soul.

17. I believe,—and I see no reason why I should *not* believe,—that I and my brethren may be as good, as godlike, as Jesus; and I see no reason why we may not, if we faithfully improve our talents and opportunities, be as useful to mankind as he.

18. I believe that the doctrine and the life of Christ as given

in the Gospel histories, are, in general, a true and faithful revelation of God's character and will, of what God would have us to be, of the way in which he would have us to live, and of the blessedness he would have us to enjoy.

19. I believe that I shall live for ever, if I live aright ; and that I shall enjoy the company of Jesus and his friends ; the company of the wise and good of every age and country.

20. I believe that men ought to *pray* ALWAYS, and not to faint.

21. I believe that men ought to be meek and gentle, lowly and peaceful, chaste and clean, merciful and liberal. I believe that it is wrong to be proud or quarrelsome ; passionate or revengeful ; surly or uncharitable.

22. I believe that we ought to love our enemies, to do good to those who do evil to us, to be merciful as God is merciful.

23. I believe that we ought to love God with all our heart, and to love our neighbours as ourselves :—that we ought to do to others, as we would that others should do unto us, and do good unto all as we have opportunity.

24. I believe that to please God and do good, should be the end, the study, and the business of our lives.

25. I believe that we cannot serve God and money,—that we cannot trust in God and money,—that we ought not to lay up for ourselves treasures on earth,—that we ought to lay up for ourselves treasures in heaven, by employing all we have in doing good to mankind.

26. I believe that it is foolish to trouble or disquiet ourselves about future and uncertain wants,—that it is wisest as well as happiest to do good with such things as we have, and trust in God for the uncertain future.

27. I believe that with what measure we mete, it will be measured to us again,—that God will treat us, as we treat others,—that the merciful shall have mercy, and that the selfish and hard-hearted shall have want and sorrow.

28. I believe that little children are as pure as the spirits of the blessed,—that of such is the kingdom of God.

29. I believe that Christians should not be masters or lords over each other, but look on each other and treat each other as brethren.

30. I believe that the miracles of Christ were recorded that we might believe that Jesus was beloved and favoured of God, and that believing we might have life through him.

31. I believe that the proof of our Christianity is love to the brethren.

32. I believe that all men reap as they sow, and that men's behaviour will fix or shape their portion for ever.

33. I believe that a good Samaritan is better than a bad Jew,—that an honest Sadducee is better than a roguish priest,

—that publicans, harlots, and thieves are more hopeful characters than Scribes and Pharisees, than sectarians and hireling theologians.

34. I believe that God is as kind as Jesus was, and that all well-meaning people are as safe in the hands of God, as the innocent little children were in the hands of Jesus Christ.

35. I believe that Christian reformers will be reviled and persecuted, but I do not believe that their sufferings will do them any harm. I believe that all things work together for good to them that love God.

36. I believe that there is but one God, and that the one true God is the Father.

37. I believe that Christ died for us that we might live to God.

38. I believe a thousand other things which were taught by Christ and his apostles, and which have been taught by Christ's followers of later times, but the sum of all is, that we seek for truth, and obey it as far as we learn it,—that we try to please God and do good to mankind,—that we labour to be as wise, as good, as God-like as we can, and to make others as wise and good and happy as ourselves,—and that we trust in God's providence, bear the sufferings which he allows to befall us patiently, and rejoice in hope of everlasting life.

But I do *not* believe in orthodox theology. I believe it to be unscriptural and false,—I believe it to be absurd and abominable,—I believe it to be immoral and blasphemous,—I believe it to be a bundle of delusions, a mass of frauds, a heap of corruption,—I believe that the great fundamental principles both of Popish and Protestant theology, and the great fundamentals both of Calvinistic and Methodistical theology are great errors. I believe them to be dreams or inventions of men.

1. I do not believe in Calvinistic predestination, nor in Calvinistic election and reprobation. I believe them to be horrible blasphemies.

2. I do not believe in Methodistical foreknowledge. I believe it to be as false and as blasphemous as Calvinistic predestination, and *more* inconsistent.

3. I do not believe in orthodox talk about the wisdom, the perfection, the unparalleled goodness of Adam : I regard it all as unscriptural and false.

4. I do not believe in the orthodox notion of Adam's federal-headship.

5. I do not believe that any one was answerable for Adam's fault but himself, nor do I believe that any one would have been saved on account of Adam's righteousness but himself, if Adam had proved righteous.

6. I do not believe that any one is punished by God for any

one's sins but his own, or that any one is rewarded for any one's righteousness but his own.

7. I do not believe that God ever punishes the righteous, or that he ever approves or justifies the guilty. I believe that he rewards every one according to his works.

8. I do not believe in the trinity.

9. I do not believe in natural, hereditary depravity.

10. I do not believe in orthodox notions about faith, or repentance, or conversion, or sanctification.

11. I do not believe in orthodox notions about salvation or damnation, about heaven or hell.

12. I do not believe in orthodox notions about atonement, redemption, reconciliation, propitiation, bearing sins, satisfaction, or substitution.

13. I do not believe in orthodox notions about trusting in Christ's merits, imputed righteousness, the conditions of salvation, or the grounds of acceptance.

14. I do not believe in orthodox notions about creeds and laws, about church government and sects, about hired ministers and revivals.

15. I do not believe in orthodox notions or orthodox talk about divine worship, divine service, religious ordinances, sanctuaries, temples, altars, houses of God, communion service, communion tables, communion rails, holy sacraments, venerable mysteries, ministers of the Gospel, &c.

16. I do not believe in orthodox notions about holy days, holy offices, holy places, holy things, or holy ordinances.

17. I do not believe in the orthodox notions about revelation, inspiration, and infallibility.

18. I do not believe in orthodox notions about types and anti-types.

19. I do not believe in orthodox interpretations of prophecies, nor in orthodox interpretations of the words of Christ and his apostles.

20. I do not believe in the correctness of orthodox *quotations* of Scripture.

21. I do not believe in orthodox translations, or orthodox histories, or orthodox biographies, or orthodox missionary intelligence, or orthodox missionary speeches, or orthodox Greek and Hebrew grammars, or orthodox Greek and Hebrew lexicons, or orthodox Bible dictionaries, or orthodox creeds, confessions of faith, or systems of divinity.

22. I do not believe in the honesty or straight-forwardness of orthodox arguing, either with infidels, or heretics, or one another.

23. I do not believe in the disinterestedness or Christian charity of orthodox priests.

24. I do not believe in orthodox tales about Christian reformers.

25. I do not believe in the lawfulness of lying and fraud, of forgery and murder ; or of corrupting and mutilating books for purposes of deception.

26. I do not believe in the Christianity of war and slavery, of judging and hanging men, of kid-napping and man-stealing, of slave-breeding and slave-trading ; of fornication and adultery ; of whipping helpless women, and shooting innocent men.

27. I do not believe in the Christianity of drunkenness and oppression, or of selfishness and gambling.

28. I do not believe in the Christianity of long steeples, great bells, white surplices, black gowns, fine organs, drunken singers, lying priests, and stupid or hypocritical congregations.

29. I do not believe in the honesty of Methodist conferences, Popish councils, or Protestant convocations.

30. I do not believe in the honesty of Methodistical chapel building, of conference plans and model deeds for securing public property.

31. I do not believe in the equity of priestly administration of charities, or in the truth of the doctrine that the cause of the priests is the cause of God.

32. I do not believe that orthodoxy can ever be tolerant. I believe that orthodoxy and intolerance are inseparable.

33. I do not believe that erroneous opinions are worse than bad living. I believe that bad living is the worst thing in the universe, and that no man is to blame for erroneous opinions if he has not had the opportunity of obtaining correct ones.

34. I do not believe in the perfection, the sinlessness, or the infallibility of William Cooke.

35. I do not believe that he thinks much of his victory.

36. I do not believe that he would like such another victory.

37. I do not believe that he will accept my invitation to renew the discussion.

I have read W. Cooke's preface to his edition, but I see nothing that requires particular notice. True, it is a string of falsehoods, but they are falsehoods which do not appear to need any exposure. Those who read the discussion will be able to answer the preface without further help.

It has been said by my opponent, that several persons who held my views were brought over by the Discussion to orthodox views. To this I reply, 1. That I have not, myself, heard of any such case. Can my opponent give me the *names* of any such persons? If names and particulars are not given, we must be allowed to disbelieve the story. 2. I have not only

heard that many were brought by the Discussion to give up orthodox views, and embrace the principles which I advocated, but I am prepared to give the *names* of a number of such persons. The names of two persons have been published in the "Inquirer," who came nearly two hundred miles to hear the Discussion, and who were so fully convinced of the falsehood of orthodoxy, and of the truth of the principles which I advocated, that on their return home they gave up their places and their plans among the Methodists, and devoted themselves to the cause of Evangelical Reform. I could give the names of other converts in Newcastle and the Neighbourhood. The following is a conversation which took place in Newcastle, between my brother Benjamin and a member of a Wesleyan Methodist family in Newcastle, on Nov. 19, 1845. I will give my brother's letter entire, with the exception of the name of the family in whose house the conversation took place.

Newcastle, Nov. 19th, 1845.

DEAR BROTHER,—I have nothing else particular to do, so I may as well relate the substance of a conversation that I have just had with one of Mr. W——'s daughters.

W——. How is your brother and family?

Barker. He is very well, and his family too.

W. I suppose he has given Mr. Cooke another challenge. I saw a hand-bill posted in Gateshead to that effect.

B. Yes, I believe he has.

W. The Discussion was very well attended.

B. Yes, I understand so.

W. One of our men has turned over to your brother's side of the question.

B. Did he attend the Discussion?

W. Yes, it was with going to the Discussion that he changed his views.

B. What was he before?

W. He was a Methodist, and a very pious young man he was, he was one of the nicest young men that attended Brunswick Chapel.

B. He is a pious young man yet, is he not? I should think attending the Discussion and changing his religious opinions would not make him a bad man.

W. No, but the preachers and leaders are so sorry for him: he was so very useful in the church.

B. Was he a local preacher among them?

W. No, but he was a prayer leader, and a teacher at the Sunday school. He attended the Sunday school almost every Sunday, and was so much respected; and they are so sorry for him. The preachers and some of the leading friends went to talk to him on the subject, but they could do no good; he

was so stupid in his own way. And he told them he had been in the dark all his life till now.

B. I suppose they would now call him a self-conceited young man, because he has begun to think for himself, and won't be led by them any longer.

W. I dare say your wife will know him. It is the same person that used to * * * * * when she was here. He has worked for us ever since he was a boy.

B. What age is he now?

W. Twenty four.

B. Is he married?

W. Yes, he has a wife and two children.

B. Does he teach at the Sabbath school yet?

W. No, he has given up. Indeed I dare say they would not have him now.

B. Does he attend the chapel then?

W. No, I think I have only seen him twice at the chapel since. He attends the Unitarian chapel now, and spends his Sundays in reading your brother's tracts. He used to be a firm and devoted lover of Methodism, but he is now quite altered. Indeed he seems to be now as much in favour of your brother and Unitarianism, as he used to be of Methodism.

B. Then I suppose he was one of Cooke's friends before the Discussion.

W. Yes, he went to the Discussion a firm advocate of Mr. Cooke; but the Discussion quite changed him.

B. I heard that the Discussion had turned a many over to my brother's side of the question, but I did not know how far it was correct: but I suppose he has not become a bad man in consequence of changing his opinions.

W. No, he is the same as he was, for aught I know.

B. The Methodist preachers used to tell me that the Unitarians were all infidels or something as bad;—that their doctrine came from hell, and that it was impossible for them to be saved; but I have learned better since. I believe there are as good Christians among *them*, as there are among the Methodists.

W. Yes; I should think there are good men in every sect.

B. I don't wonder at the young man saying that he had been in the dark all his life, for I am sure the Methodists kept me in the dark. Indeed I *never* could understand Methodism in all my life. I can understand *Christianity*, but I could never understand the Methodist doctrine.

When we had got thus far, Mr. W—— came in, and the conversation was broken off.

Thine affectionately,

BENJAMIN BARKER.

The following is an extract from a letter received from a

member and local preacher in the Methodist New Connexion, who some time ago wrote a long pamphlet against me.

October 18, 1845.

“MY DEAR BROTHER,—You will perhaps be a little surprised by reading the contents of this letter, but I have for several months felt it a duty devolving heavily upon me to ask your forgiveness for the blunder which I committed in publicly attacking your character. I retract what I have written, and pray that I may evermore be preserved from uncharitableness and intolerance towards those who may differ from me in their religious sentiments. The way in which I was led to commit that error was as follows :—Though I fully agreed with you on many important points, and saw the necessity of a great reform in the church, yet, when you began to express your views on the Godhead of Christ, the foreknowledge of God, eternal torments, &c., I began to be afraid. I thought you were going too far,—that you were approaching scepticism and infidelity. I began to fear that the work of reform which had begun so well, would die away, and be covered with disgrace. I expressed my fears to some, but I met with little encouragement ; they rather confirmed me in my opinion. And when I fell into the company of any of the hired ministers, they would be sure to make you the subject of their invective, denounce you as a hypocrite, a deceiver, a bad man, and tell me a number of tales about you, all tending to make your character odious,—tales which they solemnly affirmed to be true, and which I could not prove to be false. These things prejudiced my mind against you. Besides, all my kinsfolk were opposed to my connexion with you and the Christian brethren. They wanted me to unite with some respectable denomination,—to go with the great multitude. They told me that if I continued to pursue a contrary course, I should lose my business,—that no friend of Methodism would support me, that I should be hated, reproached, and forsaken by all. They seemed to manifest no reverence for truth ; all their concern seemed to be about my worldly prosperity. Hundreds of times did they tell me to have nothing to do either with you or your works, or your friends ; but never once did they tell me to exercise my own judgment in religious matters,—to embrace and teach no doctrine, however popular, but what I believed to be true,—and to obey God, and my inward monitor, in preference to the will of orthodox priests. That elevated thought seemed never to enter their minds. Their great anxiety appeared to be about my earthly peace and comfort. They reasoned with me, they entreated me, they persuaded me, they never gave me any rest ; and, at length, I was overcome ; I yielded to their entreaties, and joined myself to the New Connexion. Then I tried to persuade myself

that you were wrong, and that your opponents were right. I endeavoured to conform my opinions to the creed, and I searched the New Testament for passages to confirm and illustrate its doctrines. Hence my unreasonable objections against you. Hence my sarcastic pamphlet.

But when the storm was over, and my friends had ceased to torment me; when I had had a few months of sober thought, of calm reflection, and had well considered the course I had been led to adopt; when I had looked impartially at both sides of the question, and had offered up a thousand prayers to my heavenly Father that he would lead me in the right way, I became almost as heterodox as before; I saw plainly that I had been misled. I saw plainly that I had suffered my liberty to be taken from me. I saw plainly that I had sought to please men rather than God. I thank God, however, that I have been spared to see my folly, to bemoan my unfaithfulness, to adopt a wiser, a holier, a more useful course.

"I am now free and happy; I have thrown off the authority of the priests, and am resolved never to be manacled again. I am seeking after truth—immortal truth, and am resolved to preach it as God may give me opportunity. I do not expect to proceed without opposition, but I am resolved to go on. I believe that God will give me strength equal to my day.

I am glad that simple Christianity is spreading. I am glad that the pure, God-like principles of the New Testament are making their way. Some there are united with the sects who are beginning to see and acknowledge that they have been in the dark—that their ministers have been teaching error for truth. Two of the local preachers of the New Connexion in this circuit have acknowledged to me, since reading the first three or four nights' discussion, that W. Cooke has acted a very wrong and cowardly part, that he is injuring his own cause—and that you have more truth and Scripture on your side than he. And this is *my* opinion, though at present a member and a preacher in the Methodist New Connexion. And it is also the opinion of some *other* members with whom I have conversed. Celestial truth is dawning upon their minds, and they are beginning to think and judge for themselves. I believe that better and brighter days are coming. I believe that the orthodox fabrics of error will ultimately fall to the ground, and that truth and godliness will every where prevail. I have lately preached several discourses which have met with much opposition, but I do not fear the result, as I know that I have Christ and the Scriptures on my side. May God grant you, my dear brother, every spiritual blessing, and crown your labours with abundant success."

Yours very affectionately, *— *—

The following extracts may show the judgment of others with respect to the discussion and its results.

"The New Connexion here (MOSSLEY) are very shy about circulating the discussion. Some of them say it is not fit for young persons to read ; it will unsettle their minds."

*— *—

"People here (BRADFORD) are weary of reading Cooke's speeches. I am afraid they will be giving up taking the numbers before the work is finished. They say it is *not* a discussion."

*— *—

The following is from a letter received October 18, from one who was a short time ago, an orthodox leading man in one of the orthodox churches in Newcastle. I should like to give the whole letter, but I cannot :—

Newcastle, Oct. 16 1845.

DEAR FRIEND,—“I have read the discussion with a great deal more interest than I listened to it, and am more fully convinced that what you have advocated in the discussion is THE TRUTH. And as far as I can judge by *seeing*, others who were opposed to you, after they have read it, seem more silent. The fact is, in *reading*, their judgments are more clear and free from that excitement they were exposed to in hearing. I feel confident it will do great good. Priestcraft and their cunningly made-up doctrines have got a shake here. They will never recover. They have hard work to get people to hear them.

The chapel I left, I am informed, has dwindled down to nearly empty pews, and are all in hot water. The new priest has given up ; both the deacons have given up, and other places are not much better. The fact is, people will not now be imposed on by the priests ; they are beginning to think and act for themselves. Only get men to examine and think, then their confidence in priests vanishes, although it may be a long time before they have boldness to try to walk by themselves. We ought to rejoice over the progress truth has made, and do all we can to deliver our fellow-men from the mysteries of the priests. There was a shameful report printed and sent about here last week about you, that you had cut your throat, &c.* Not one of your friends believed it, but many chapel-going people seemed to jump at it ; and so long as they are kept in the dark by their priests, we can expect no better. Such things almost compel one to think that they would like to cut your throat if they

* A bill was printed, (by a member of the New Connexion, it is said,) and circulated far and wide, that one day in October last, after lecturing at Otley, I was found dead in a wood with my throat cut, and a razor in my hand, &c., &c.

could on the sly.* But they are very cunning ; they seldom do any thing that would hurt their trade.

I hear some complain the discussion comes slowly out. They seem impatient. They are so much instructed by what has come out, they want the whole. As soon as you get it in volumes, please send me twenty, or bring them with you.

W. Cooke is to have a grand tea party, &c., for the able manner in which he defended the doctrines of Christianity ; but I think if he had done so well, there would not have been any need of such a thing to help to make it better. You know W.——*——, I was told he said, “Cooke has done harm ; he has damaged the doctrines he advocated.” Now you know he is very orthodox, and no friend of yours. I HAVE NEVER HEARD ONE PERSON SAY COOKE DID WELL, except such as C.——n, R.——tle, A.——ms, &c., who are, as it were, hooked in by trade.

I hear of many young men belonging to orthodox chapels, going to hear Mr. Harris. This is a change, and one of the greatest in our day. Orthodox people going to a Unitarian chapel ! Such a thing was never heard of before here.

Since I began to write this, a young man called that I never spoke to before, and during conversation he said, he was determined the priests should no longer rule over him ; and at present, he is differing with them about doctrines. He belongs, and preaches for, the New Connexion. I often meet with some of Mr. Cooke’s committee, but they never name the discussion. Now, why all this if they were confident they have truth on their side ; but such is the universal fact, the priests and their slaves like to smother all up—the dogmas they teach will not bear the light of discussion.” *——*——

I have lately received the following from Newcastle.

Newcastle, 27th November, 1845.

“DEAR FRIEND,—I have been expecting a few lines from you, but no doubt you are very busy ; if you have time, please say how you stand with the steam press. A good many

* This is no uncharitable thought. A Methodist class leader said in my brother’s shop, that if he had a rope round my neck he would hang me, and should think he did nothing but right. A very zealous friend of orthodoxy at Goole, took possession of a room that my friends had hired and paid for, and when we expressed our desire to go in, he called for a gun, and said he would shoot us if we attempted to enter. Mary T. and another orthodox woman, said they prayed regularly for God to take me away. And when people pray to God for such things, they are generally prepared to *help* him, if they can do so without risking their own lives.

friends here talked of presenting you at the tea party with something handsome ; but all seem to think this would be over *orthodox*, and therefore decide to give your steam-press a lift ; so that if it was known how far you are on, then they would know how to act. I have been twice to hear Mr. Harris, and was well pleased. He has large congregations, and many young men and women are going to hear him from the various sects here, and already some are beginning to disturb the places where they regularly attend. The church which I left is quite in a ferment. The very young men who bore witness against me, are openly declaring in their church meetings, that they do not believe in Original Sin, and that Calvinistic Election is a most damnable doctrine. I cannot tell you half, but only give you one or two facts. Before you come to see us, many will be the turnings out ; and if all be well, when you come, you shall have particulars."

Your friend,

——*

The following is from a letter received from a friend in Sheffield.

Sheffield, October 9th, 1845.

"DEAR SIR,—How many numbers will there be of the Discussion? and when will it be complete? and what the price? As far as I have read I consider it very satisfactory. Poor Marcion does drop in for it, but Cooke forgot to tell the audience that nothing was said against him for two hundred years after his death. I think you did not say so much in his defence as you might have done. In fact you said nothing directly in his favour, any more than endeavouring to show that his enemies were not worthy of credit in what they said of him. I am afraid you will be thought deficient in this point ; for most of the audience knew nothing of the matter but what they heard from the disputants, and it will be the same with the readers generally."

I am, your's truly,

——*

I should gladly have said more about Marcion, but 1. The character of Marcion had nothing to do with the discussion, and I was unwilling to be diverted from the great points in debate. 2. The remarks of Wesley about ancient heretics and their unconscionable slanderers seemed sufficient to put people on their guard against believing such stories as those which were given by my opponent, unless some proof was given of their truth. 3. My opponent gave no proof of the truth of any thing he said against Marcion. He gave nothing but the testimony of one of the enemies of Marcion, of an acknowledged deceiver, and an advocate of deception. 4. It would have prevented me from doing justice to *principles*, if I had

stayed to defend persons. And lastly ; it is possible that Marcion might be wrong in some of his opinions, and that he was not quite perfect in his character. It is not possible, perhaps, to ascertain the truth exactly about Marcion, much less would it be possible to make the truth plain to the multitude. And I like to deal in matters that can be made clear and evident. But 'Marcion,' as a friend observes, "was a man of *independent mind*, of indomitable spirit, a *blameless life*, and of a thorough hatred of the PRIESTS and PRIESTCRAFTS of his day ;" and this was enough, and it could not be expected that the priests, whether of past or present times, should show him any mercy.

The following is from a friend in Ireland, who, a short time ago, was a great advocate of orthodoxy.

November 3, 1845.

"MY VERY DEAR FRIEND,—I have enjoyed a rich feast from perusing the first twelve numbers of the "Discussion,"—but I am not satiated. I am but become more desirous for the remainder ; from possessing so much, I but increasingly long for more. I anticipated much of the delight I should experience, when correctly ascertaining *how* you had fought your fight ; but I cannot describe the heart-felt joy that filled my mind when becoming almost a witness of the power of truth. I need not enlarge on this matter. I regret my able and eloquent friend was not more equally matched, and had not a more honourable antagonist. Certainly the various specimens of crooked policy which Cooke exhibited, will not gain much credit to the cause he with so great pomposity espoused. I do not admire Grant's proceedings at all. I think he was a fit ally for your unfair opponent. But the thin web of priestcraft will be seen through ; and that heavenly truth which has for so many ages but emitted faint rays of its native glory, being almost quenched by the chilling vagaries of vain man's devising, will again come forth—bright with its first radiance—to cheer, and everlastingly to bless the souls of men. I find by a reference made by you on one evening of the Discussion, that Walter Balmer has been called from a suffering church below, to a reigning church above. He was the only one in connexion with "Barkerianism," in Newcastle, with whom I had much conversation. I met him, (as I told you while here,) at the house where he lodged, and I certainly had more zeal for orthodoxy at the time, than wisdom. I did not so much admire *what* Walter said, as his way of saying it,—which formed a striking contrast to the evil spirit of intolerance and exclusiveness which, I am now aware, then filled my breast, and for which I now mourn and feel ashamed ; although friend *—would say I was then contending "nobly" for the truth in Jesus. Well, well, I am happier since I fell out of love with

such things, and heartily embraced those sweet views of truth and duty which poor Walter endeavoured in the spirit of kindness to recommend in May 1844. It was by *his* invitation that I went to hear you lecture on the death of Mrs. Mawson ; and at the conclusion of that service he asked me what I thought of the preacher whom the world called Infidel. I replied, you were not an *Infidel*, but you were a *Unitarian*. So strongly had I been led to consider one as bad as the other, that I could hardly split the hair between them. So I at once fled from all the evil embodied in your theology. But, thank heaven ! all this barricading of my soul from light and truth did not avail,—your writings made their entrance where the voice of the living teacher would not be heard ; and they did their work effectually, and brought me to resign my whole soul to the full influence of the uncorrupted, unperverted Gospel of Christ. I am not retrograding, my friend. Each day's meditation confirms my faith, and, as a consequence, arms my mind with additional vigour for the conflict, and makes me increasingly wishful to yield every faculty to the *consecrating* work of living to know the will of my Father in Heaven, and knowing, to obey.

“ I anticipate Zion's converts will be multiplied from the discussion. It is hardly possible that sensible, fair people can fail to see where the truth lies. I shall be most anxious to hear this part of the results, and I beg you will remember *me* when you have good news to communicate in this matter. It will be cheering indeed to find you have not laboured in vain, but that the Dagon of mis-named orthodoxy has been thrown down, and creed-bound slaves set free, and that men are coming to the light of truth.

“ I need scarcely say that opposition will increase in some quarters, as your triumphs multiply in others ; but you have learned to let none of these things move you. These are the certain portion of all witnesses for truth ; but you have in your own case often, yea invariably, found them counterbalanced by the approbation of conscience, and the blessing of Heaven. You have had that glorious solace of immense distress—a conscience and a God ! a friend at home, and a better friend on high. This is your rock of firm support, your shield of sure defence, against the machinations of opposing hosts. Amidst these storms without, 'tis blessed to know a sweet and sacred calm reigns through the realms within, which more than compensates for the injuries inflicted by the double-tongue of guile. Then, my friend, keep up thy courage. Here is the living spring of joys divinely sweet and ever new—a peaceful conscience and a smiling Heaven.

“ Yours in Christian love,

“ Maria *—.”

The following is from a letter received from the Layman, October 10.

Barnard Castle, 10th Oct., 1845.

"MY DEAR FRIEND,—I have read the printed report of the discussion up to page 192. Of course the power of prejudice is great, else I cannot see how any fair enquirers can read the discussion without perceiving the cant and clap-trap of Mr. Cooke's speeches. Oh! but they are a splendid specimen of orthodox sophistry. The mode in which a victory was claimed by Mr. Cooke on the Miraculous Conception question, upon a technical quibble arising out of the terms agreed upon, or rather arising from the interpretation of those terms, was truly despicable, and afforded a strong proof, that he must have had some inward misgiving about the merits of his case to induce him to fly off to a formal and frivolous objection of that description. He reminded me of many wretched lawyers, seeking in some trumpery special pleadings, some technical quibble, or flaw in the record, for a triumph which should be awarded only to the side of truth and justice. By the bye I hardly think the terms of the discussion were very wisely worded. A trap was evidently laid for you in the language, which your Committee perhaps had not seen or suspected.

Your's affectionately,

*____ *

The Committee saw the trap, but they saw no way to bring Cooke to a discussion, but by agreeing to his terms. And they had no doubt but truth would triumph under the most unfavourable circumstances before a public audience.

The following is from a friend in Stockton.

October 1st, 1845.

"MY DEAR FRIEND,—The discussion, I am persuaded, will prove a blessing in this neighbourhood. We have as yet only received the two first nights' discussions, but two or three of Cooke's friends have said to me they were tired of wading through his speeches."

Your's most affectionately,

*____ *

The following is from Stourbridge.

Glass House Hill Cottage, 11 mo., 20.

"DEAR FRIEND,—I would just say that the Discussion is being well read, and from what I can learn from among the sects, many of the thinking are strictly on our side. I ~~was~~ speaking with a Baptist, and he complains of Cooke being so unfair and unchristian."

I remain, your's faithfully,

*____ *

I have received the following since the preceding was in type.
Huddersfield, Dec. 7th, 1845.

Respected Friend,

Having heard that Wm. Cooke has been highly complimented by his friends for his noble defence of the truth in your late Discussion, I also have a strong desire to express my gratitude to J. Barker, for his unanswerable exposure of error.

No costly works of art, or valuables of any kind accompany it. I am a youth in humble life, one of labour's poorest sons. A simple declaration of my thankfulness for giving me light and freedom is all I can offer : accept it, for it is justly due.

I am a member of the Church of England. For several years I have been taught the doctrines of a Trinity, Original Sin, and Eternal Torments ; I have often been at a loss to reconcile them with Scripture teachings : I have wished to believe and sometimes ventured to doubt. Not long ago I followed our minister (whom I much respected), through a large theological work, viz., Bishop Pearson on the Creed,—this I could not understand. Once or twice I ventured to ask questions, but I had not courage to proceed :—and why ? I believe it to be a fact that there are four classes of men in society. First, those who are determined freely to think ;—Second, those who dare not think ;—Third, those who cannot think ;—and fourth, those who think in chains :—and to these last I have most certainly belonged. But I cannot longer remain among them. Change I must. Truth and conviction, furnished by your clear and lucid arguments in the Discussion, demand it. And since I must bid adieu to the fettered race, honesty and sincerity point me to class first, those who are determined to think freely. And there I'll go. One question I would ask,—our minister is a man whom I sincerely respect ; I can attend his ministry with pleasure ; I do not see it necessary that I should absent myself from such ministry because I disbelieve a portion of the doctrine taught therein—when opportunity offers, if it is not too much trouble, a line upon the subject might gratify

Your's in friendship,

E.— R.—.

I might give numbers of such quotations, but I am wishful to come to a close. And these are sufficient as a sample. I may observe, that all the letters which I have received are in one strain. All agree in speaking of Cooke's conduct as unworthy, and of his speeches as weak and wide of the mark. I have not received a letter from any one that speaks in his favour. All, whether members of his own denomination or otherwise, express disapprobation of his conduct, and dissatisfaction with his arguings. I may also observe, that all who have written

to me on this subject, have written of their own accord. I did not request any of them to write, nor ask any of them their opinion about the discussion.

I do not give those facts and favourable testimonies as a proof that I am right, but simply to counterbalance the misrepresentations of my opponents. Some are so much influenced by false representations, that they scarce dare believe the plainest and most evident truths. A *true* representation of facts may restore such to the use of their reason, and for *their* sake it is that we give the above.

In one of the Newcastle Newspapers, published by an Old Connexion Local preacher and a retired New Connexion travelling preacher, it was stated that if a vote had been taken at the close of the discussion, there would have been twenty to one in favour of orthodoxy. A piece of purer orthodoxy than this can scarcely be imagined. It is my conviction that if a vote had been taken, there would have been a large majority *against* orthodoxy. It is my conviction that not one third of the meeting would have voted for orthodoxy. And this is the opinion of many. But when it is known that drunkenness, and theft, and brothel keeping, and making and printing such awful falsehoods as the tales about me dying at Leeds, and killing myself at Otley, all of which are known to be practised and tolerated by the Methodists of Newcastle and Gateshead, —I say when it is known that *these* things are tolerated by the Methodists of Newcastle and Gateshead, can we wonder at the extravagant mis-statements of the Methodist Newspaper? Still the falsehood has been overruled for good, for some have read the discussion and got good thereby, that never would have read it if they had not been under the foolish impression that Cooke had gained a victory.

I may also observe, that many of those friends of my opponent who still remain orthodox, or who still plead for orthodoxy, are worse tempered, more violent and outrageous in their conduct towards me than they were before the public discussion. And I cannot account for this on any other principle than that they feel their cause is less defensible than they thought it was, and that the discussion has exposed its weakness to the world. If they thought they had the strongest side, they could afford to be tolerant and kind.

I shall conclude by stating

A FEW MORE ARTICLES OF MY BELIEF.

1. I believe that orthodox errors tend to make men intolerant, and that if we would bring men to bear with each other, and live in charity and peace, we must bring them to renounce those errors, and to embrace the simple truth as taught by Jesus. I believe it impossible for orthodoxy to be tolerant. I once thought differently, but I am now convinced that if

people are to be made tolerant, they must be cured of orthodoxy. Error is naturally afraid of inquiry ; it is naturally impatient of contradiction ; and when it finds itself lacking in argument, it naturally begins to rage and threaten, to reproach and slander, to torture and destroy. Its disciples first threaten men with damnation in the world to come, and then persecute and murder them in this. Truth is naturally tolerant. It rests firmly on a rock, and dreads no overthrow. It is a friend to inquiry, and it fears not contradiction. It is strong in argument, and it has confidence in its own power. It rather pities than blames, and chooses rather to instruct and reason, than to threaten or condemn. I therefore believe it to be my duty to labour for the overthrow of orthodoxy. I once pleaded chiefly for liberty, and felt little concern about opinions ; I now seek the overthrow of false opinions, as the implacable and eternal enemies to liberty. I once pleaded for liberty chiefly, and was willing to let orthodoxy die out of itself ; I now wage war with orthodoxy, and seek its utter and speedy destruction. I not only regard orthodoxy as false, but as murderous. Lying and fraud, rage and murder are its natural defences. It is from hell, and it is hellish in all its motions. Like other people, it may be good till it is tried, but when it is crossed, it will always reveal its infernal character. When did false orthodoxy ever fail to slander or persecute when thwarted or troubled by truth ? The smoothest-faced orthodox priest or orthodox priest's man in the world is but a wolf in sheep's clothing, and when truth comes across him, he proves himself ravenous at once. The Scribe and the Pharisee, the orthodox priest and his leading friends, alike breathe out threatnings and death against the advocate of simple truth. The orthodox see and feel that if they were to tolerate the heterodox, their systems, their sects, and their priesthoods would melt and disappear like the snows of spring. They see that toleration would make men as heterodox as Christ himself.

2. I believe that freedom of thought and freedom of action are essential to true excellence. The man that does not think freely and act freely is but a babe at best.

3. I believe that all who act according to what they know and who diligently seek for more knowledge that they may act still better, are good men ; and I believe that none else are good men. To do the best we know, and to seek to know more that we may do still better, is the sum and substance of all goodness. An angel can do no more, an angel can do no better than this.

4. I believe that those who act contrary to their knowledge, or who refuse to know lest knowledge should require them to act differently, are *bad* men. I believe that disregard to know-

ledge, or acting contrary to knowledge, is the sum or substance of all wickedness. To go contrary to what we know to be right, or to refuse to learn what is right, is the greatest evil in the world.

5. I regard a life of love to God and love to man,—a life of temperance, purity, and charity,—a life spent in endeavours to gather knowledge and to do good,—a life resembling Christ's—a life of lowly piety, and active charity, joined with a child-like trust in God, a Christ-like bearing of the ills of life, and a calm confiding hope of everlasting blessedness, as the whole of Christian duty, the perfection of Christian excellence, and the sum of earthly bliss.

And here I rest. I am not aware that I have laid down any false principle, or used any false argument in this Discussion. I have a firm belief in the truth of all that I have advocated, and in the soundness of the arguments I have employed. I have a firm conviction of the falsehood and unscripturalness of the principles contended for by my opponent, and of the unsoundness of the arguments he has employed in their defence, And I have not slighted his arguments; I have considered them carefully. I have not examined them for the purpose of refuting them, but for the purpose of seeing whether they proved the points which they were brought forward to prove. I have, so far as I know, done justice to the truth, and justice to my opponent. I have used no vain or deceitful arts; I have employed no sophistry. I have made no appeals to the passions or the prejudices of my hearers. I have never attempted to obscure the truth by lying words, or to prevent people from doing justice to my opponent's arguments, by heaping upon him personal abuse. I have dealt fairly throughout. I might have mentioned facts which would have covered my opponent with shame, and obliged him to retire from the public eye in disgrace; but what would such conduct have proved? It was principles that I had undertaken to discuss, and to principles my attention was directed. And so far from being convinced of the truth of my opponent's principles, I am more thoroughly convinced of their falsehood. I can see neither reason nor Scripture about them. They appear to me to be the greatest of all errors; at war both with Scripture and with common sense, opposed both to the glory of God and the interests of men. What my opponent has said in their support, appears to me to be nothing but laboured vanity. I can find nothing solid, nothing forcible, nothing convincing in the whole. As for plain, straight-forward passages of Scripture, he quoted none, except the spurious passages about the Miraculous Conception; and as for his Greek and Hebrew criticisms, there is not one of them that deserves a better name than learned trifling, or foolish blundering, or wilful deception. And I

am persuaded that the result of the Discussion has been greatly in favour of the principles I have advocated, and that the result of the publication of the report of the Discussion will be the same. And here I leave the matter. If I have used any un-christian expressions towards my opponent,—if his abuse of me, and his disregard of truth and equity, have caused me in any case to speak too severely of him, I trust I shall acknowledge my error when I see it. I am before the eyes of the public, and before the eyes of God; and I should grieve to find myself, or to be found by others, acting an unworthy part. But I have, so far as I am aware, treated my opponent with equity and charity. I ask no other treatment from my heavenly Father, than the treatment with which I have treated my opponent. I know that with what measure I meet, it will be measured to me again, and I desire no more from either God or man.

FAREWELL.

In the second number of the TRUTH-SEEKER MAGAZINE, by Dr. Lees, may be seen a review of W. Cooke's tract on the Trinity, in which the question, Did the Synagogue ever recognize a Trinity? is discussed at full length, and the frauds and forgeries of W. Cooke's pretended quotations from Greek and Hebrew writers, exposed. Those who would like to measure the depth of W. Cooke's Greek and Hebrew learning, may find in this article a line adapted to their purpose.

The TRUTH-SEEKER MAGAZINE may be had of Dr. Lees himself, through the Post, or of Dr. Lees' agents, 6s. per year, or 9d. per number.

If any would wish to be supplied with the article in a separate form, they may have it of me, or of my agents, for one penny.

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THE following note is from the "Layman," author of tracts on the Satisfaction Theory, the Jewish Sacrifices, Scriptural Views of Christ, and the Supremacy of God the Father. It will be seen that he is determined to have a press, and to employ it in the cause of truth and human improvement. We hope the friends of truth and reform will do their best to aid him, by buying and circulating his publications. The reformers cannot serve the cause of truth and piety more effectually than by filling the earth with plain and truthful tracts and books. It is not because printing is my business